Pastoral succession in independent Pentecostal Churches: A pastoral challenge

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<u>Acknowledgments</u>

Dedication

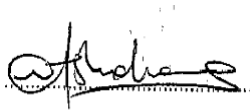I dedicate this work to a disciple of mine and a servant leader who has gone to be with the Lord on 01 September 2019, by the name of Pastor Mlungisi Gladstone Mayedwa. He was instrumental in influencing the church to sponsor my studies from honours till PhD. I also dedicate this work to my dad Isaac Bonkie Matshobane who has gone to be with the Lord on 09 January 1998. He would have loved to see this day dawning.

<u>Declaration</u>

I Mangaliso Mbangiso Matshobane hereby declare that this dissertation which I submit for the degree of PhD in Practical Theology, at the University of Pretoria is a product of my own original work, and has not been submitted before for a degree at this or any other University. All sources used have been indicated and duly acknowledged by means of a complete reference.

Name of student: Mangaliso Mbangiso Matshobane

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Ethics Statement

I Mangaliso Mbangiso Matshobane state that I have obtained the applicable research ethics approval for research described in this work. I declare that I have observed the ethical standards required in terms of the University of Pretoria's Code of ethics for researchers and the Policy guidelines for responsible research.

Summary of research

Pastoral succession in independent Pentecostal churches is a challenge because unlike in traditional and classical Pentecostal churches where there is a periodic succession system depending on individual polities, independent churches have no pastoral appointment system. They have one pastor who leads the church whether as a founder or a long-term serving pastor, who will be succeeded only at retirement, at death or in case of a moral failure. These successions are contentious and some have resulted in court cases. Succession is a challenge in any organization or group whether it is religious or secular. The challenge of succession becomes bigger when the leader is a founder or serving a long term, in an organization. The question this research hopes to answer is: what is the cause of these contentions when it comes to succession in independent Pentecostal churches? Are these contentions caused by a lack of a written succession plan? When the successor is finally appointed, what makes it so difficult for a church to accept their newly appointed leader?

The aim of this research is to facilitate a smooth transition during succession by investigating the causes of contentions, through a literature review, a qualitative research that has been conducted through interviewing 31 individuals that were purposively chosen from founders, successors and congregants. The grief theories by Kübler-Ross, Kessler, and by Hamman, have been used to guide the study to find a pastoral methodology that will journey with those who have been negatively affected by the succession. Grounded theory was used to generate a theory that may emerge from the collected data, through a process of open coding where all categories that came from the data were listed. Those categories that were saturated from the listed were selected through a process of axial coding. Finally, the emerging theory revealed the inability of the founders to mourn their loss of financial security, prestige, privileges and significance; causing them to procrastinate or delay the drawing of a succession plan.

Instead of doing the work of mourning concerning their future losses, by talking and planning about succession, most founders and long-term serving pastors avoid the subject until their demise comes. Others remain grieving their loss but they never mourn. The difference between grieving and mourning is that the former is about the normal experience of emotional, physical, spiritual and relational loss whereas the

latter is a process of letting go of the past losses in order to find a new identity. In grief there is a sense of being stuck in emotions of loss and even drowning in them. In mourning there is a deliberate intention to go through losses with an objective to find closure.

This unfortunately lives the congregation in a state of loss, which they do not know how to mourn. The inability of the congregation to mourn their loss further complicates the process of succession, which leads to contentions for the seat of successor even resisting an appointed successor. A healing methodology to assist leaders and congregations in grieving their loss has been proposed.

Definitions of terms

1. **Classical Pentecostal:** First Pentecostal churches who were influenced by the Azusa revival movement of the USA (Apostolic Faith Mission; Assemblies of God; Full Gospel Church of God, etc.). These churches have denominational headquarters where they are governed either at a local or national level.

2. **Independent Pentecostal Churches:** These are churches that are self-governing, sovereign or independent. They are usually led by pioneering founders or long serving pastors.

3. **Mainline churches or traditional churches**: These are churches that have a traditional church history, be they Roman Catholic or Protestant (e.g. Anglican, Lutheran, Methodist, Presbyterian etc.)

4. **Grieving** is to go through the normal pain of loss, emotionally, relationally and spiritually.

5. **Mourning** is an intentional process of going through losses in order to let go of them in pursuit of a new self-identity.

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CHAPTER ONE

1. Introduction

1.1 Background

The battle for leadership succession in independent churches has been featuring in the public domain in recent years. One of the national newspapers in South Africa called Sowetan, reported on the 10 December 2017 an incidence of battle for succession in the International Pentecostal Holiness Church after the death of its long serving leader Glayton Modise who died on the 09 February 2016. The succession battle was between his biological son and the church executive committee. (Mothombeni 2017).

Another story on succession battles reported by the Daily News, was on the Nazarite Baptist Church also known as the Shembe Church named after its founder Isaiah Shembe (1867-1935). Their succession battles started in 2011 after the death of their long serving leader Vimbeni Shembe on 28th March 2011. The succession battle which dragged from 2011 till 2016 was between Mduduzi Shembe the son of Vimbeni Shembe and Vela Shembe the cousin of the deceased. Although the verdict given by Judge President Achmat Jappie was in favour of Vela Shembe as the rightful successor, Mduduzi's lawyers had intentions to appeal (ANA Reporter 24 November 2017).

Warren Bird (2016) is a research director of Leadership Network (an organisation that researches on church leadership) and also an author and co-author of 27 books on the subject of leadership, he notes that in the United States, 17 percent of senior pastors are below the age of 50, while 37 percent are in their 50s; and 46 percent are in the age of 60 or older. The latter two percentages will have to prepare themselves for succession. These pastors are founders or long term-serving pastors; this means that they will be experiencing their first succession in the next 5-15 years if the age of retirement is 65. He also indicates that 82 percent of mega churches globally (China, Brazil, Singapore, Korea, United Kingdom and Nigeria) within independent Pentecostal churches have experienced growth under their current pastoral leaders who have not yet been succeeded. All these churches will have to go through their first succession. It remains to be seen how these transitions will go. Unfortunately, history has had a negative report of most successions done so far within Independent Pentecostal churches (Bird 2016; cf. Bird 2010).

It is in the light of the above stories that this research seeks a pastoral care model that will journey with independent churches that have experienced conflict because of pastoral succession and how their congregations can be healed from the damage and shame inflicted by such contentions on the image of the church as an agent of peace and reconciliation.

1.2 The problem statement

Succession is generally a challenge in any organization or group whether it is religious or secular. The challenge of succession becomes bigger when the leader is a founder or a long-term serving leader in that company or organization. Rothwell, a Professor of workforce education and development in Pennsylvanian State University, confirms this thought in the preface of his book '*Effective Succession Planning*' when he says "when experienced people leave organizations, they take with them not only the capacity to do the work but also the accumulated wisdom they have acquired" (Rothwell 2005:xviii).

Unlike in traditional churches which were previously known as main line churches but are no longer mainline in the African context today, because of the increase and impact made by the Pentecostals (Atiemo 2015), succession is considered only after the pastor has died or has resigned because of ill health, moral failure or old age (retirement). In most classical Pentecostal churches, succession is anticipated after a specific period of time (every four to five years depending on the polity of the denomination concerned), as the case is in traditional churches. Most successions in independent Pentecostal churches are filled with contentions, power struggles and conflicts especially after the death of a long-term serving incumbent pastor (Vanderbloemen & Bird 2014:79). This study has examined the way in which independent Pentecostal churches in the Eastern Cape South Africa have shown a lack of forward planning regarding succession. Their congregations have had to deploy an emergency approach which imposed a plan that often led to divisions within the congregation.

1.3 The problem statement questions

The stated problem above generated the following set of questions:

What causes the succession of a pastor to be ridden with contentions and power struggles especially after the death of a long serving pastor or founder in independent Pentecostal churches?

Is there a succession plan in place and has it been clearly documented, communicated and adopted by all concerned? What makes it difficult for the church to accept the new leader/pastor?

1.4 Aim

With the above questions in mind, the aim of this research was to help independent Pentecostal churches to have a smooth transition in times of pastoral succession.

The objectives of the research were:

- To investigate the main cause of contentions in pastoral succession.
- To learn from literature, the different types of challenges of congregations going through succession.
- To highlight to the incumbent leader or leadership the importance of a succession plan.
- To find a healing methodology that will journey with those who have been wounded in the battles of leadership succession.

1.5 Research gap

The subject of succession is dealt with from a business, or socio-economic point of view where companies or organisations need to set a successor. Therefore, much of the literature is in the field of business or economics and some in politics. In theology, the topic of succession has been researched in the field of biblical studies by Ngomane (2013) in his doctoral dissertation focusing on Bushbuckridge; also in ministry studies by Vester (2016) and by Hartley (2012) in their doctoral dissertations. There is nothing yet done on practical theology, on this subject in the Eastern Cape, South Africa. The works cited above include authors like Mullins (2015); Vanderbloemen and Bird (2014); Conner (2010); Weese and Crabtree (2004) have a common approach to succession, that of passing the leadership baton from an incumbent leader to the next, as a result of retirement or resignation. They have a few cases they mention on

succession as a result of death, but their main argument rests on the former approach. Although they mention the consequential challenges of successions, they do not provide a healing methodology for the congregations which suffer the loss of their leaders, especially those that experience conflict during succession. Conflict is implied in the problem statement and was mentioned in the case studies used, however, it was not the focus of this research. This research has focused on the losses suffered by congregations during succession, especially in the case of a long-term serving pastor or founder, within the field of practical theology.

1.6 The significance of the study

The issue of pastoral succession is one that affects churches of all denominations and although the focus of this study was on independent Pentecostal churches, the study intended to contribute to a better understanding of succession as a leadership challenge within the ecumenical church.

1.7 Literature review

The research critically analysed the literature on pastoral succession, and the various emphases from different authors. The literature enriched the research on the arguments already prevalent within the scope of the topic. There were also gaps that were identified within the literature, which justified why this research was worth doing so as to add to the existing body of knowledge (Jesson *et al.* 2011:74). Vanderbloemen and Bird (2014) are church consultants and

researchers who specialise in pastoral succession. In their book entitled '*Next*', they examined 200 pastoral succession case studies and argued that it is important to begin the conversation on succession as early as possible in the life of the church, so that there can be a seamless transition (Vanderbloemen & Bird 2014:9-10). Pastoral succession is influenced by four church cultural paradigms and these are: family, icon, archival and replication. Every succession plan must take into account the cultural dynamic of each congregation and must handle each plan within the context of its own culture (Wesse & Crabtree 2004:57-68). Successions must be handled with skill. A good succession plan must take into consideration the right timing, creating a suitable atmosphere for this major change, by communicating clearly with all affected sectors of the church, the processes of selecting a successor (Mullins 2015:6). "There is no succession without a successor and Christianity is always one generation away from

extinction…unless we train up the next generation and pass the baton into their hands, God's purposes could be delayed" (Corner 2010:1). It is therefore important to find a successor within the internal structure of the organisation which necessitates some form of internal development program for leaders since the person will be more familiar with the culture of the organisation unlike an outsider who has to learn how the organisation works (Mwenje 2016).

Russell who is a long-term pastor who served one congregation for forty years writes about succession in his book '*Transition Plan*'. He relates how he handed over the baton to a younger successor within the church and he shares principles that other long-term serving pastors can learn when the time of succession comes (Russell 2010). Homer, an adjunct professor at the Caribbean Nazarene College in the Republic of Trinidad and Tobago, highlights the role of the church governing body and the role of the church membership in pastoral succession. He also covers how the family of both the incumbent and successor can be affected by the process of succession (Homer 2016). In terms of the African perspective on succession there is a belief that "talking about succession is taboo and treasonous" (Nyathi 2013:314), especially while the incumbent leader is still alive.

There is also literature on succession from the fields of leadership, education and health which present succession as working hand in hand with management and it, therefore, speaks of succession plan and management (Soonhee 2003, cf. Rothwell 2005, Fink 2010, see McMurray *et al* 2012).The principles that apply to business CEOs in relation to succession can be applicable to founders of independent churches (Goldsmith 2009). Strategic planning for organisations in terms of a step by step implementation will go a long way to assist churches in drawing up and implementing their own strategy for succession (Atwood 2007).

1.8 Methodology

Methodology: Qualitative approach

This was a qualitative research because the problem statement could be best answered by interviewing individuals who have been affected directly or indirectly by pastoral succession in the church. In-depth interviews were conducted "in order to capture perceptions, attitudes, and emotions of the interview participants."(Bloomberg & Volpe 2016:155). A survey would have been an alternative data collection method, if the quantitative approach was chosen, but it would fall short in bringing out the

emotions, perceptions and the interpersonal complexities that are found in the process of succession. The qualitative instead of the quantitative was chosen because it was relevant in understanding this phenomenon, since it was drawing from the perspectives of those involved, whereas the quantitative approach was not able to answer the deep seated questions of the phenomenon but would simply provide the general statistics from where one can objectively deduce results and make a conclusion. Creswell (2018) brings out eight elements that are essential in a qualitative approach, namely: natural settings, researcher as key instruments in data collection, multiple methods, complex reasoning required through inductive and deductive logic, Participants' meaning, emergent design, reflexivity and holistic account. Most scholars agree that the qualitative approach happens in natural setting where data is collected among the participant and where the problem investigated is prevalent (LeCompte &Schensul 1999; cf. Hatch 2002; Marshall & Rossman 2010). The researcher is the key instrument of collecting data, although they may use instruments to assist them, like open-ended questions, they still have to conduct the interviews and interpret them. Qualitative researchers also use multiple methods of collecting data instead of just one in order to explore the various angles of the research problem. These methods include interviews, documents and observation. The process of interpretation involves inductive methods where the researcher with the help of participants abstracts emerging themes out of the data. They also build themes from what they deduce from the data. The meaning that participants ascribe to the problem in question is valued above whatever meaning the researcher gives it. Qualitative research is emergent and not fixed. It is flexible to the outcomes of where the data leads the research. Researchers are reflexive in qualitative studies, as a result, they convey how their background inform or influence their interpretation. The latter is also supported by Wolcott (2010). Qualitative researchers give holistic accounts of their research with many variables emerging and interacting. Theirs is not a cause and effect type of reporting but they paint a broad picture of the complexity of factors emerging from the data (Creswell 2018:43-44). Subjectivity is valued in this approach and taken as authentic because the participants live in the natural settings where the research is happening (Schurink *et al* 1998:242). The eight elements of qualitative above are the reason why this research methodology was chosen. There are numerous research traditions that can be used in a qualitative approach. These are: case study, ethnography, phenomenology, narrative inquiry, action research and grounded theory.

The latter was the genre chosen for this qualitative research and will be discussed next.

1.8.1 Grounded Theory

The qualitative research tradition that was used was grounded theory which is "most appropriately employed in studies where little is known about a phenomenon of interest" (Bloomberg & Volpe 2016:49). Pastoral succession in independent Pentecostal churches is a phenomenon where little is known.

Grounded theory is a tradition of qualitative research which was developed by Glaser and Strauss (1967), whose intention was to construct theory based on data. Grounded theory is essential because it ushers a researcher into various experiences and phenomena that reach beyond the observable (Corbin & Strauss, 2015). "The goal of grounded theory is to move beyond description and to have the researcher generate or discover a theory of a process, an action, or an interaction grounded in the views of the research participants" (Bloomberg &Volpe 2016:49). This theory is the most suitable tradition where data collected from participants informs the study in either extending the existing theory, modifying it or coming up with a totally new theory as it emerges from the data. Grounded theory was instrumental in analysing how succession is handled in independent Pentecostal churches. A full discussion on how grounded theory was used in this is given in chapter 3 on methodology. The next discussion will be on the paradigm of knowledge that has been chosen for this study.

1.8.2 Epistemology

This is a concept that is taken from a branch of philosophy that is concerned with a theory of knowledge. It deals with the question of what is it that we know (ontology) and 'how do we know what we know' (epistemology), what values inform our knowledge (axiology) and the study of that knowledge (methodology), (Bloomberg &Volpe 2016:42). There are two main streams of knowledge. One is called nomothetic knowledge while the other is called ideographic knowledge. The former is a modernistic type of thinking that is usually used in scientific methods which must be falsifiable and replicable (Swinton & Mowart 2006:53). Nomothetic knowledge operates within a postposivitivism paradigm which is "reductionistic, logical,

empirical, cause and effect oriented, and deterministic based on prior theories" (Creswell 2013:23).

Ideographic knowledge on the other hand presumes that meaningful knowledge is unique to every individual and has non- replicable experiences. In other words, no two individuals can experience the same event and interpret it the same way. Interpretation tends to be unique and, therefore, subjective. This knowledge is aligned with a concept of social constructivism which posits that reality is socially, culturally, and historically constructed from a context specific paradigm. The researcher and the context of study are therefore the ones influencing the research (Lincoln & Guba 1985). In social constructivism "it is the researcher's role to understand the multiple realities from the perspectives of participants" (Bloomberg & Volpe 2016:43). Ideographic knowledge was a suitable choice for this study because succession can be fully understood through the experiences of individuals who have gone through it or have been impacted by it. Their experiences gave light to the problem statement questions which cannot be adequately answered without the views, perspectives and experiences of participants. Nomothetic knowledge was not suitable for this study because individual views cannot be reduced to empirical methods which must be falsifiable and replicable. Swinton and Mawot also affirm that "the epistemological significance of ideographic knowledge is very important for the practice of Practical Theology" (Swinton & Mawot 2006: 55). A relevant research method for the chosen paradigm of ideographic knowledge, is our next discussion.

1.9 Data collection

In a qualitative research there are several methods that are chosen for data collection viz. interviews, observations, focus groups, critical incidents reports, life histories, surveys and document review. In this research a triangulation of interviews, focus group and documents was used as a method for data collection. Triangulation is a procedure of using multiple methods in order to obtain an in-depth understanding of the phenomenon, also to contrast different data with each other (Gibson & Brown 2009: 58).

1.9.1 Interviews

Interviews are the best data collection method in grounded theory in order to saturate the emerging categories. The interviews were based on open-ended semi-structured questions. A semi-structured interview like the structured ones uses specific themes

which are then formulated into specific questions, but unlike the structured interview, they are more flexible to order the questions in the natural flow of the conversation. Instead of trying to direct the conversation in the structure of the prepared questions, the questions were adjusted to flow with the trend of thought of the participants, and there was enough flexibility to probe the participants to elaborate particular points; this led into exploring emerging topics that were not part of the original script. The semi-structured questions worked perfectly within a grounded theory which was searching for a theory that came from the data. (Gibson & Brown 2009: 58, 88; cf Creswell 2013:86). Research questions are attached on Appendix C.

1.10 Data Analysis

In grounded theory data is analysed through a structured or an unstructured coding system. The research chose an unstructured constructivist analysis in alignment with its epistemology (Charmaz 2015). The first stage of coding was open coding which identified major categories of information. From these major categories a core phenomenon emerged, called an axial coding. The latter is where the causes of the core phenomenon were identified and strategies on how to handle them were identified which led to specific outcomes. The last step was to assemble the various categories into one story line where a new theory emerged (Bloomberg & Volpe 2016:50).

1.11 Participants (Sampling)

The research was done in Buffalo city, Eastern Cape within independent Pentecostal churches. This was an easy access point for the research because it is a residential area of the researcher and it is also a church grouping that the researcher is familiar with. This reasoning is affirmed by Schurink when saying: "the qualitative researcher will use purposive sampling methods by identifying access points (settings where subjects could be more easily reached) and selecting especially informative subjects" (Schurink *et al* 1998: 253). This chosen sample was slightly changed because of the emerging theory which required that the researcher should also interview a focus group from Gauteng province, to test whether metropolitan founders had similar or different responses from those in semi-urban environments. This thinking is supported by Schurink who says: "because of the inductive model of thinking used in trying to answer the research question, researchers choosing the qualitative research style will,

as they gain more insight and as the theory emerges, redefine their sample on an ongoing basis" (Schurink *et al* 1998: 254). The outcome revealed that there was nothing particularly different or unique between the semi- urban and the metropolitan founders.

Thirty-one people were interviewed from several independent Pentecostal churches. These interviewees covered different categories of church life e.g. ten people were from ordinary congregants, five were pastors who were successors, eight were founders who were interviewed individually and the last eight were also founders in a metropolitan city who were in a focus group.

1.12 Theory

This study was positioned on the intersection of leadership, management and psychology disciplines but in particular it relied on the theory of the five stages of grief by Elisabeth Kübler-Ross and David Kessler. This is a sequel from the classical work of Elisabeth Kübler-Ross who was a Swiss-American psychiatrist. In her 1969 book 'On death and dying' which was inspired by her work with terminally ill patients she discussed the five stages that terminally ill patients go through. The first stage is denial where the patient believes that the diagnosis is wrong and chooses to believe in a false reality. The second stage is anger where the patient can no longer deny the reality of their situation but rather wants to blame someone for their demise; it could be their family, the hospital or even God. The third stage is the bargaining stage where the individual is trying to bargain with God and promising to be in their best behaviour if God would heal them. The fourth stage is depression where the patient has surrendered to the realities of their condition and they go into a mournful
and sullen state. The fifth stage is the acceptance stage where the patient has resolved that their condition is not going to change therefore they need to accept it and prepare for death. They usually become calm and embrace the inevitable future. Kübler-Ross together with Kessler used the same stages of death to help those grieving because of the loss of their loved ones. They wrote a book together which addressed the five stage of grief.
The five stages of grief were used to identify the challenges that congregations go through in succession. In terms of grief experienced in succession, the denial stage starts early while the incumbent pastor and leadership are in denial of the fact that the

day will come when there will have to be a successor. When that day arrives the church continues to be in denial of the reality that their beloved pastor is no more. Anger sets in the church at this stage which is what leads to contentions and power struggles. When anger subsides the church moves into a bargaining phase which may be expressed in various ways including trying to find a pastor who is exactly like their previous pastor or even forcing the successor to be and do exactly what their previous pastor did. The next stage is the depression stage where there is a realisation that their pastor is gone and can never be replaced by the successor.

Then acceptance of the new era follows where the church is prepared not only to accept the loss of their pastor but is also prepared to accept the new pastor as a successor.

The work of Kübler- Ross & Kessler (2005) although it highlights the stages of grief and the process the grieving person goes through; it fell short of providing a methodology that will therapeutically journey with the grieving in their loss. It is in the light of the latter that Hamman (2005) was used to buttress Kübler- Ross & Kessler. Hamman (2005) provided a therapeutic methodology in dealing with grief which he called the 'work of mourning'. He discusses his theory in three approaches to help particularly congregations in their process of mourning. It is also important to note that one of the reasons why Hamman's work was chosen is because of the insight it provides in dealing with institutional grief more than just an individual grief; the former was the focus of this research although the principles of grief that are applicable to individuals can also be used on institutions. The difference between the two is that individual grief is focused on the grief an individual experiences even though the effects of that grief may affect more people than one. On the other hand, institutional grief is when an organisation is affected by a common loss and the role that the loss played in the institution. The loss affects the entire institution such that it is unable to function at optimal levels. In a case of congregations, the loss of their pastor especially a long-term serving pastor or founder, can cause the institution to grieve, as a result, be dysfunctional especially if there is no clear succession plan. Institutions like churches must also learn how to do the work of mourning the same way that individuals do the work of mourning. Zell (2003) agrees with the notion that the impact experienced by institutions can be similar to those of individuals experiencing loss because of a death of a loved one. Hamman's theory is helpful in journeying with

institutions in their grief when doing the work of mourning through conversation, communion and showing compassion to congregations, predecessors and successors. The details of the latter will be discussed in chapter 3, on methodology.

The African theory on grief therapy is communal in approach, where the community rallies around the bereaved to show solidarity with their loss, with an intention to facilitate the process of mourning for the bereaved.(Edwards 1997;cf. Nwoye 2000, Nwoye 2005, see. Selepe & Edwards 2008). There are three major levels that are dealt with and these are biological, emotional and social. These levels are not in a particular order when executed but they are all done simultaneously by the presence of people coming to visit the bereaved. The bereaved are visited from the day the bereavement happens until the day of burial. Visitors come bearing monetary gifts, food that will assist to cater for all who have come to bring their condolences throughout the span of the week. Prayer services are held every evening to give spiritual counsel to the bereaved (Selepe & Edwards 2008). A night vigil is held, where for the whole night the scriptures are read, accompanied with singing and exhortation from the scripture until dawn(ibid). The African grief therapy can also work towards a congregation that has lost their pastor. At the announcement of bereavement, the neighbouring congregations can come to the church building where the bereaved congregation is located and come to console and comfort them. Worship services can be held daily with different pastors from other neighbouring congregations. A night vigil can also be held where exhortations will be given to the bereaved congregation. Independent Pentecostal churches that are of African origin are much inclined towards this kind of African grief therapy. There are also other theories on mourning held within an African context. Mbiti (1991) states that communal feasting after the funeral is the beginning of the process of mourning. "This is partly to comfort the bereaved and to bring life back to normal." (Mbiti1991:121). Grieving congregations must learn to share meals together as a form of restoring them back to normalcy.

1.13 Ethical considerations

It is important that "as researchers we are morally bound to conduct our research in a manner that minimizes potential harm to those involved in the study. We should be as concerned with producing an ethical research design as we are an intellectually coherent and compelling one." (Bloomberg & Volpe 2016: 161). The study has

observed ethical standards by writing a consent letter to all the participants, who gave the researcher permission to interview them.

The letter clearly indicated the topic and the objectives of the research, and that all the information provided in the interview would be confidential, and to guarantee confidentiality, fictitious names were used, and where relevant, scenarios and locations were encrypted without compromising the accuracy of the narration in order to protect the participants. It was also made clear, in the same letter, that the participants had a right to stop the interview, at any time they felt uncomfortable, or felt they are no longer willing to continue with the interview. (Bloomberg & Volpe 2016:161; cf Flick 2014)

Appendix B & C are the samples of the consent forms used.

1.14 Chapters outline

1.14.1 Chapter one

Chapter one introduced the topic and gave the nature of the problem. It presented the problem that led to the research. Out of this problem, questions that the research needs to answer were referred to. The objective of the study was clearly outlined. The research gap was clearly identified in order for the study to contribute new information to the existing body of knowledge. The significance of the study and those it will benefit was mentioned. The methodology with a clear epistemology was stipulated which unpacked the research design of the study.

1.14.2 Chapter two

Chapter two was an overview of the literature of both Western and African writers on what has already been done on the topic and what new angle this research is proposing. This chapter on literature became the reservoir of information from which the study was able to sift information through a critical review. This very literature was later compared with the data collected to see if there were similarities, contrasts or any new knowledge added.

1.14. 3 Chapter three

Chapter three was on the qualitative methodology which outlined the research design, as to what kind of approach the research was used and why. The relevant theory and the model of the study was discussed.

1.14.4 Chapter four

Chapter four was on independent Pentecostal churches. It gave a historical background of independent Pentecostal churches and discussed pastoral succession within the uniqueness of these churches.

1.14.5 Chapter five

Chapter five presented the data collected through interviews. Participants were interviewed and their interviews were written and summarized. Using a grounded theory, the interviews were categorized into themes through a process of coding. These themes were then reduced into one theme which added to the existing theory on succession.

1.14.6 Chapter Six

Chapter six discussed a healing model which intends to pastorally journey with those who have been negatively impacted by pastoral succession.

1.14.7 Chapter seven

Chapter seven is on research findings and recommendations. This is where all the findings of this research are detailed, and out of them, recommendations were proposed. Suggestions of further research were also proposed.

Chapter 2

Literature Review

2.1 Introduction

Statistics on succession among US Protestants indicate that the average senior pastor tenure per church is 8 plus years. The average career path for Pastors is 18 years meaning that they get an opportunity for succession 2 times in their career. 27% of senior pastors' desire to pastor a different community of believers while the 20% desire to pastor a different church so they can get a higher position in ministry. Most pastors have planned their retirement in ministry at 65 years. 78 % of pastors in mega churches, those with more than 2000 members, are successors whereas 22% are founders (Vanderbloemen & Bird 2014:22). Succession, therefore, is a constant global occurrence in the life of the church and it must be managed properly.

Succession is the transfer of authority, power and influence that was enjoyed by one leader, now passed on to the next. (Vanderbloemen & Bird 2014:10; cf. Homer 2016:3). No matter how gifted a pastor is in an congregation and how great his or her accomplishments, "every pastor is an interim pastor" (Vanderbloemen &Bird 2014:9).

This chapter on literature will look at various theorists on succession; compare their views critically so as to arrive at the answers to the research problem.

This review is divided into themes that have emerged from the literature. The following themes will be discussed: Biblical examples of succession, definitions of succession, reasons for succession and preparing for succession, management of succession, church culture and succession, grieving in succession and the African perspective.

2.2 Biblical examples of succession

Several authors use bible characters as a model of succession (Weese and Crabtree 2004; Russell 2010; Ngomane 2013; Vanderbloemen and Bird 2014; Homer 2016; Ozier and Griffith 2016)

Ozier and Griffith (2016) look at the model of succession from Moses handing the baton to Joshua. They quote Numbers 27:15-21 where Moses was praying to God to show him the next leader who will succeed him. God then directed him to Joshua as

the successor. In Deuteronomy 31:1-3 Moses gives the reason why he needs to hand over the baton. He is old in age (120 years) and he is no longer able to execute his responsibilities fully. There are always reasons why succession must take place. Ozier and Griffith encourage leaders to follow the example of Moses where he admits his shortcomings and declares his need for a successor (Ozier & Griffith 2016:8).

Leaders must know when it is time to go. In the same vein Vanderbloemen and Bird (2014) state further indicators for a leader to leave the congregation. To highlight a few reasons among others, they posit that God may give signs to a leader when it is time to leave by various situations. It could be through a scripture that they get in their devotions. The next step could be through financial or other circumstances that force the leader to move on. At times, it could be through colleagues who are sharing their own stories of departure; a loss of passion for the work; the confidence levels of the church towards the leadership and vision starts to drop; another congregation calls or just a different ministry opportunity opens up elsewhere etc.(Vanderbloemen & Bird 2014: 50-51).

The second thing that Ozier and Griffith point out is the public endorsement of Joshua by Moses (Numbers 27:19). They see this as a biblical example to be followed by predecessors (Ozier & Griffith 2016:8). Similarly, Homer (2016) points out to how John the baptiser spoke well of Jesus who was like his successor in ministry, indicating that Jesus will be baptising people with the Holy Spirit and not just with water as it was in his case (Mark 1:7). There are other instances where he honoured the ministry of Jesus (John 1:29-30). This good word John spoke of Jesus made it easy for people to receive the ministry of Jesus. John was not only willing to recognise Jesus as the Lamb of God but he was willing to 'decrease so that Jesus would increase' (John 3:30). This is a good example that predecessors must learn to follow in preparing for their successors (Homer 2016: 26). Conversely, Weese and Crabtree (2004) note how Jesus as a successor honoured the ministry of John the baptiser (Mathew 11:11; 21:32; Luke 7:33; Mark 11:30). This is a lesson for successors on how they ought to honour their predecessors (Weese &Crabtree 2004: 16).

 Another example that Ozier and Griffith use that point to an example for succession is how David after seeing how his son was "young and inexperienced; and [yet] the work is great" (1Chronicles 29:1) decided to make preparations for his son to succeed

him without him having to worry about the resources for building the temple. This is another lesson for predecessors to prepare for their successors so that they do not have to struggle with outstanding debts or past church obligations. Furthermore, Vanderbloemen and Bird (2014) state how Jesus also prepared his disciples to take over after him by calling them to be with him and learning from him for three and a half years, also teaching them not to run away from their challenges when they had to feed the five thousand people, but to face their challenges, so that they can learn to take responsibility when he is no longer with them (Mark 3:13-14; 6:35-44). He also sent them in pairs for them to go preach the gospel and revert. In their feedback they reported the great things that God did through them and for them (Luke 9:1-6). Later on we see the disciples on their own after the ascension of Jesus, doing what they saw in their predecessor, by praying for the paralytic who was begging by the gate of the temple (Acts 3:6). This is an example of an internal leadership development process which institutions must develop. We see Paul practicing the same system of internal development when it comes to Timothy and others. He trained Timothy to a point where he could send him anywhere to represent him and he would do it excellently because he developed the same mind-set as Paul (Philippians 2:19). Timothy was also being trained to train others who were expected to train the next generation (2 Timothy 2:1-2). Predecessors must adopt this strategy of Paul's internal training system so that the culture of successors is transgenerational in the organisation (Vanderbloemen & Bird 2014:25-26; cp. Russell 2010:51; Ngomane 2013:128-135; see Ozier & Griffith 2016:9).

Analysis and Critique

The use of scripture as a model for succession is a practice that speaks to the paradigm of Pentecostalism, which in most cases uses literal interpretation of scripture in its exegesis. Clearly, most of the authors above find it important to use biblical characters to model succession in order to communicate to the reader the importance of succession, although the word succession is not used in scripture, but it is implied. The challenge with the usage of these biblical characters is that they are not prescriptive but descriptive because they are all different in how they approach succession, based on the circumstances that surround each of them. Hollenwager (1997) points to the weakness of Pentecostal hermeneutics when referring to a talk that was given in a conference by Gordon Fee, the first Pentecostal to put

hermeneutics on the agenda of Pentecostals, stated that: "hermeneutics has simply not been a Pentecostal thing…In place of scientific hermeneutics there developed a kind of pragmatic hermeneutics- obey what should be taken literally, spiritualize, allegorize, or devotionalize the rest. Pentecostals tend to exegete his *(sic)* experience" (Fee 1976:121; cf. Hollenweger 1997:313)

If we look at the Moses and Joshua illustration, using literal interpretation or its implication, one can conclude that since Moses was 120 years before handing over the baton to Joshua, a pastor must hold on to the baton before they release it until they are very old and incapacitated. In reality the latter is discouraged by most of the literature on succession as we shall see later in this chapter. The situation of Moses was, therefore, unique. This argument can be advanced in most of the biblical characters used above. It is important to take these characters and their stories as emphasising principles to learn from, in succession, and contextualise them but not to take them as prescriptive. One of the biblical stories of succession not used by the authors above is the one of filling in Judas Iscariot's office where after prayer, lots were cast to choose the successor and Matthias was chosen (Acts 1:23-26).

This latter method shows that there is 'no one way' purported by scripture on succession but a "myriad of examples to consider…numerous instances of leadership transition. In each situation the baton is passed differently but passed nonetheless" (Ozier & Griffiths 2016:8-9).

A biblical example (1 Kings 1,2) of a contested succession, was in the house of David, when Adonijah his son staged a party that was to declare him king over Israel without his father's sanction. David was old and had not yet appointed anyone to succeed him, although he had promised to set Solomon as his successor. When Bathsheba and Nathan informed David of Adonijah's advanced plans of succession, he then summoned Zadok the priest and Nathan the prophet, to anoint Solomon and set him as the official successor. Subsequently, Adonijah's plans to be the successor were frustrated and disbanded. Although Adonijah had conceded to Solomon's appointment as successor, he still felt that he was cheated of his right to be a successor as a primogeniture (Bible Hub Pulpit commentary (no date). He approached the queen mother, Bathsheba, to convince her son Solomon to let him marry Abishag the Shunamite, who was one of the wives or concubines of David.

The latter practice was a privilege of a successor, who was the one to inherit the harem of their predecessor (Bible Hub Pulpit commentary (no date); cp. Bible Hub Expositor's commentary (no date); Bible Hub Matthew Henry commentary (no date). David understood the implications of Adonijah's request which was to get the successors' position back by inheriting the harem of David and ordered his execution. None of the literature above has mentioned the story of Adonijah or any such difficult succession stories in the bible like the case of Absalom (2 Samuel 15), or Solomon's succession (1Kings11,12).

The story of Solomon and Adonijah concerning succession is what typically happens among independent churches in particular. Most do not have a plan of succession. If they have a successor in mind, that information is not made known to the congregation which cause further strife when the moment of transition has come (Ngomane 2013; Vester 2016). The contention that took place between Adonijah and Solomon is a biblical account that indicates that succession has always been a challenge from biblical times.

There is therefore a need to define succession in broader terms than what the biblical stories and characters offer hence the next point on definition of succession. There is a need therefore to define succession so as to discover what it is, in order to fully understand it. The latter is the next focus of our discussion.

2.3   Definitions of succession

Succession is the ability for the church or institution to move to the next phase of development led by a new leader who has the skill to manage the new season and its losses. When the loss is minimal the succession can be regarded as healthy or successful. However, when the loss is great then the succession can be regarded as unhealthy or a failure (Weese & Crabtree 2004:41)

Succession is an excellent management of change that does not leave the church bruised and weak but enhances the growth and strength of the church within the boundaries of its vision and under the mentorship of veteran leaders who are gifted and skilled to help navigate the change (Weese & Crabtree 2004: 6,13)

Bridges & Bridges(2016) posit that succession is also known as transition but it is not change. These two must not be used interchangeably. Change is about the envisaged

outcome that is brought about by a transition from the old order to the new but it is different from a transition. While change is the by-product of a transition, transition is the process that leads to change. Change is mechanical while transition is emotional. If an organisation or a church fails to manage the process of transition it would have failed to properly manage the change that it must make. In other words, it is possible for the structure of the organisation to have a cosmetic change but still not be able to transition from the old to the new because the people's emotional and mental state have not yet moved from the past to the envisaged future (Bridges & Bridges 2016: 6-7). Succession can be very complicated to manage but it is inevitable and every church must pass through it (Watkins 2010:2).

Conner puts it concisely when he says: "There is no success without a successor and Christianity is always one generation away from extinction" (Conner 2010:15)

Mead (2005) defines succession as a transformation process or journey which begins from the moment the departure of the incumbent pastor is announced to long after the new pastor has been installed (Mead 2005:60). Watkins (2010) further develops Mead's definition by stating that this transformation is not possible without "all parties being active participants in this journey" (Watkins 2010:15). He further states that there must be a team approach to succession. Everyone must realise that it is in the best interest of all involved both those who are in favour and those who are not, that the succession goes well including the predecessors who do not want to see their efforts going to waste. The parties opposing the transition must also realise that they stand to lose even if they win the argument. If all parties or stakeholders are not working together everyone loses. There must be a commitment among all parties to work through disagreements until an amicable decision is reached which will make everyone a winner (Watkins 2010:16-17). Homer (2016) gives more details on who the parties involved in the succession are and how this transformation impacts them. He calls them 'stakeholders' and they are: the congregation, the governing board, the predecessor, the successor and their families. These stakeholders must understand that transitions are "unavoidable and are also sometimes unpredictable" (Homer 2016: 4). Transitions are inevitable because everything living goes through stages of development. All stages of development in life require adjustments. Adjustments require growth and maturity. Transitions are also unpredictable because they can happen suddenly and abruptly. The more flexible and adoptable a person is to

accommodate change the better chances of handling the transitions when they come. Homer (2016) continues to advocate for transitions by stating that "they prevent stagnation and decline in an organisation" (Homer 2016:5). He further elaborates on how organisations end up dying because current leadership has become redundant and therefore in need of new ideas which can be brought by new and perhaps even younger leaders who are full of energy, vision and fresh ideas. He states that transitions must be taken as an opportunity to evaluate the effectiveness and relevance of an organisation and then introduce new and effective strategies that will move the organisation forward (Homer 2016:5). Bridges (2016) gives a broader perspective of the latter by suggesting that this time of evaluation must be done at the right time in the transition state. This is the time after people have healed from the shock and loss of the past and just before the new beginning. He calls this time the 'neutral zone'. This concept is discussed later in the study under managing transitions (Bridges 2016:56).

2.4 Succession plan

A succession plan is a road map that is created in order to navigate the process of succession from beginning to end (Vanderbloemen & Bird 2014:10). It is a deliberate systematic effort that ensures continuity in an organisation by identifying future leaders and making them ready for leadership roles in an organisation (Rothwell 2001:6; cf. Atwood 2007:1). Without a succession plan it will be very difficult for the process of transition to take place. It is a high risk for any church or organisation not to have a leadership succession plan (Ngomane 2013: 98). Succession planning is "the second most important need in every church" (Weese & Crabtree 2004:5). However, very few churches are involved in planning for a transition before the inevitable departure of the incumbent leader happens (Russell & Bucher 2010: 50). Scholars agree that there is no 'one size fits all' in pastoral successions but there are general principles that can be followed in order to make succession manageable (Chand & Bronner 2008:25; Vanderbloemen & Bird 2014:71; Ozier & Griffiths 2016:8). The plan and details must be tailored to suit each situation as it occurs. Succession is also a deeply spiritual journey for each individual church or organisation and the role of fervent prayer and discernment must be a priority. It takes a solid matured spiritual life and character to initiate and manage succession (Vanderbloemen & Bird 2014: 10; Roberts 2015: 31).

2.5 Reasons for succession

According to Vanderbloemen and Bird (2014) there are two types of successions: expected and unexpected ones. Unexpected successions can be caused by sudden unforeseen tragic events including death, sickness or accidents. Other forms of unexpected succession can be termination of employment because of a pastor's moral failure, doctrinal heresy or a departure from the general teaching of the Christian faith, a loss of physical competencies this may include but not limited to preaching, vision casting, or any other pastoral competencies. Forced termination of employment based on internal church conflict can also be considered as unexpected. Expected successions happen when there is transition in ministry vocation. This is where a pastor changes roles from pastoring a church to a different ministry vocation whether church planting, lecturing at a theological institution or chaplaincy etc. Other expected transitions may be pastoral rotations after a specific period, whether by a bishop's appointment or a call to a different congregation, depending on the specific polity of the congregation. Retirement is another form of expected succession. Expected succession happens when parties involved have been made aware or are expecting a possible transition and therefore in a better position to put systems in place to prepare for succession (Vanderbloemen & Bird 2014:49-50).

2.6 Expected successions

2.6.1 Retirement

Retirement and succession are sometimes used interchangeably however these are two different processes. Not all successions are caused by retirements as will be discussed under unexpected successions. When Pope Benedict XIV retired in 2013 at the age of 85 it was unprecedented but retirement is inevitable because human beings have physical and mental limitations. Various denominations have stipulated retirement ages for their ministers in some cases it is 65 years (Vanderbloemen & Bird 2014:12, 51).

2.6.2 Pastoral term of office expiration

There are denominations where there is a set pastoral rotation system where a pastor spends five years then he or she is moved to the next congregation. In most cases,

the pastor and the leadership are aware of the rotation period and should be able to have a plan in advance, of searching for a replacement.

In most cases, pastors communicate with their congregations to prepare them for such transitions. That does not mean that the transition is easy but at least it is expected and gives the church to make the necessary preparations for succession.

The focus of this research is on the unexpected successions, because they are the ones that are more likely to give a better response to the research questions.

There are ministers who find it hard to retire because they view calling to ministry as a lifelong call. They perceive retirement as abandoning their call and therefore turning their back on God. Others see their work as an integral part of their identity. They do not know how else to define themselves outside their work. Their work defines their existence. Some see their work or call as a prestige with certain societal status and benefits and therefore find it difficult to retire risking the loss of benefits. Other leaders are not sure whether the successor will have the capacity to grow the work or may just fail to make it work. They worry about whether the investment they made over the years will be sustained. Some leaders do not know what else they are going to do with their lives if they retire. They feel they will be bored and depressed because they cannot imagine their lives outside active ministry. Other leaders may want to retire but are concerned about their economic situation once they retire. They fear that the packs that they have enjoyed as pastor will be lost and they may not be able to maintain their standard of living. This is an unfortunate state of affairs which reflects a lack of a proper financial planning for the future. There are several ways by which a retired pastor can keep productive: They can serve at an advisory capacity for their successor or other younger minsters elsewhere. They can conduct teachings and give mentorship services or counselling in areas of their expertise. They can serve as consultants, coaches or mentors for the church in general on issues of organisational growth and development including leadership training, administration, and conflict resolution. The key process is to shift focus from what one used to do well, to what one has been designed to be and what contribution one can make to others. (Homer 2016: 22-23; cf. Russell & Bucher 2010:42-45; Vanderbloemen & Bird 2014:81-82; see Mullins 2015:40-43).

A healthy way of looking at retirement is to see it as redeployment. It is the ability to do things that are important, now that one has more time in their hands which they never used to have. It could be book writing, spending quality time with loved ones, doing an itinerating ministry, doing research etc. (Mohler 2012:21).

2.6.3 Alternative ministry vocation

The phenomenon called "halftime" was made popular by Bob Buford (1998) in his book named 'Halftime: Changing your game from success to significance'. In his book, Buford writes about business people who are achievers but half way in their career decide to change their career path because they are no longer happy to be just successful but they want to be significant. This phenomenon has also been seen as a trend among pastors who are not only in their forties but also in their fifties, where they decide to follow a different path within ministry, from pastors of congregations to becoming lecturers in a theological college or perhaps become authors. Others pick up a career of consulting for churches on specific areas of church government or administration and still others become itinerary speakers in conferences with a heavy travelling schedule *etcetera* (Vanderbloemen & Bird 2014: 60)

2.7 Unexpected Successions

Weese and Crabtree (2004) give a list of unexpected pastoral exits in ministry as: physical illness that incapacitates a person, mental illness, trauma that makes it impossible to continue in ministry, death, divorce, unethical conduct and unforeseen but desired ministry opportunity elsewhere (Weese & Crabtree 2004: 188). Note that in managing unexpected successions, there must be an emergency plan that is written and can be used as a reference. The same way that one should have an emergency plan for their family's wellbeing in case they died or are incapacitated, one should also have a plan for the wellbeing of their spiritual family. The plan must articulate in detail what will have to happen when the pastor is not around and where possible, include financial implications. "The transition plan should have a clear set of actions with accountability, time lines, and budget." (Weese & Crabtree 2004:23).

They continue to emphasise the importance of having an emergency plan which they also call a crisis plan and they further elaborate on the four elements the plan should have. The first element is a safety process which will protect the emotional, physical

and spiritual wellbeing of the congregation especially in times of sudden death. There has to be mental health workers on standby. Cases that the pastor was handling during counselling must be referred to someone specific with appropriate confidentialities observed. The second element is to choose a person or persons who will give command and direction of events during the crisis period. There must be at least two names suggested as primary and secondary designations of authority, just in case the first person is not available at the time of the crisis. The third element is the continuity of service and the functionality of the congregation. These are resource people who will serve the congregation in preaching and conducting all other worship and sacramental requirements necessary to help the church cope in their time of grief. If the pastor was also hands on in administration, then all his administrative responsibilities must be given to another who will shoulder that responsibility as an interim strategy, until the church is ready to receive their new pastor. These resource people can be chosen from anywhere in the region or country, as long as they have the required skill to therapeutically journey with the congregation in their loss. The fourth element is communication, where a communication manager will be identified to be the one in charge of communicating to the staff, lay leaders, congregation, and pastors in the area, friends of the church, media and all other communication needs. The communicator must be someone who understands the church culture and policies clearly so as to communicate within that paradigm. All these plans must be done before the crisis so that there is broad consultation and understanding of what must happen when the emergency occurs (Weese & Crabtree 2004: 188-192).

Similarly, Vanderbloemen and Bird (2014), also note that the plan must clearly name specific people who will be given the normal day to day functions of the pastor. The plan must be fully discussed and endorsed by all critical leaders who are decision makers in the church. The emergency plan will form the basis to formulate a plan for an expected nonemergency succession, with a few additions relevant to a long term preparation, like articulating who will set up a search team, or if there will be a need to outsource a professional search firm (Vanderbloemen & Bird 2014:34). In the same vein, Mullins (2015) highlights the fact that many churches and organisations find it difficult to imagine their leader dying, incapacitated to serve, resigning or forced to resign because of breaking some ethical code etc., as a result, they do not have an emergency succession plan in place (Mullins 2015:157).

Analysis and Critique

Both in expected and unexpected successions there is loss. In expected successions the loss is anticipated and therefore gives people ample time to prepare themselves psychologically for it. Although it is expected, it does not mean that people are equipped to deal with it when it happens. All stakeholders find themselves affected by the loss even if they saw it coming. There will still be factions, those in favour and not in favour of the transition. When there is no known plan for succession, the loss becomes more complicated and prolonged. Even when there is a plan, there is no guarantee that all stakeholders will support the plan. In unexpected transitions the loss is deeper. The congregation and all other stakeholders suffer shock at the news of the sudden departure of their pastor. This shock catches people by surprise and, as a result, they go through a painful grieving period not only from the loss but also from the shock. The shock may even be traumatic depending on the nature of the incident of pastoral exit. The latter state of affairs may need to be managed at three levels, namely: shock, trauma and loss. In other words, there must firstly be a treatment of shock, then of the trauma, followed by the loss. Hamman attests to this kind of shock by calling it the stage of numbing. This is where the grieving person suffers shock and disbelief. They are obviously in pain but more of shock than pain. This state of numbness takes various forms including despair, apathy and withdrawal. Emotions of misery, sadness and anger can also be experienced by the grieving person or party during this stage. (Hamman 2005:62).

McCall agrees with Hamman on the stage of numbing and shock, that this stage can be prolonged in complicated or traumatic losses, especially those that are unexpected (McCall 2004:46). The availability of an emergency plan can salvage a sudden crisis but as in the expected succession it is not a guarantee that all stakeholders will be in support of the plan especially amidst shock which results in panic and disbelief.

Weese and Crabtree (2004) have correctly positioned the first response to a crisis to be a safety element of protecting the emotional, mental and physical wellbeing of the affected by getting mental health workers on the scene (Weese & Crabtree 2004: 188). As much as this point of safety is important, they have not elaborated enough on it providing further details on how the process of protection will unfold. There is nothing said about the emotional process which is the most important in a case of shock as

much as the mental intervention they allude to is also important. In the mental intervention they have not given any details as to exactly what the role of the mental workers will be except that they should be on standby. McCall takes the time to point out various roles that can be played by different expects on journeying with congregations during a time of their loss. She also elaborates on treatments that can be used to help cure congregations of their loss (McCall 2004). Roberts emphasises that there is also the spiritual aspect that they have not addressed in dealing with shock and loss, the importance of spiritual care for the congregation through prayer and other forms of spiritual therapy. Prayer is a spiritual balm that helps congregations during times of succession (Roberts 2015:31).

2.8 Preparing for succession

Vanderbloemen and Bird (2014) discuss ten points which they call 'ten commandments' in preparing for transition. Firstly, they note that it is important for pastors and their leaders to educate themselves on succession. This they can do by reading books and researching on this subject together so that it can stimulate discussion (Vanderbloemen & Bird 2014:33). Russell and Butcher (2010) further add on how the subject of succession should be made a priority in the church in the same way that the business world has made it a priority for the sustainability of companies (Russell & Butcher 2010: 56).

Secondly they note that some successions are forced on congregations because the pastor is fatigued, or is depressed and has no one to talk to about the challenges of ministry as a result they fall into moral failure or get very sick or get involved in some other unethical or immoral scandal. They recommend that pastors must therefore have periodic times of scheduled rest in a form of vacations and also invest in an accountability group where they can do catharsis together. This is a proactive step that will avoid forced successions which are mostly unexpected and unplanned.

Thirdly, they recommend that there must always be a plan prepared in case of emergency that can incapacitate the pastor. The plan must be able to cover both ministerial and personal levels. Personally the pastor must have a life insurance, disability insurance, a will that clearly articulates how their family will be cared for financially and otherwise in their absence etc. In the same breath there must be a clear written plan for succession for ministry in case of incapacitation or death. The plan

must be as detailed as possible on who will take the leadership in preaching, administration and all other responsibilities that the pastor did. All this must be done in consultation with the elders or board of the church and all other stakeholders so that everyone is in agreement.

Fourthly they point that there also needs to be a plan for none emergency but unforeseen departures. These departures may not be emergencies but they can be sudden moves that are based on sound reasons e.g. a pastor sensing a call to leave the current congregation for another. There must be a plan for such moves which can be built on the basis of the existing emergency plan only more refined since it is not an emergency.

Fifthly it is important to determine the actual time of envisaged retirement. This will make succession to always be in view. The point on retirement has already been discussed in detail above; in addition, it is important to prepare for retirement especially addressing financial security. The church boards must partner with their pastors to help save for their retirement whether using financial brokers or other forms of investment for the future.

Sixth, always evaluate your succession plan annually. This will help in assessing what you still need to develop in the church in order to be ready for succession. This may include training more individuals in specific expertise in the ministry or strengthen an area that is weak in the ministry so that when succession time comes the church is ready to handle it.

Seventh, a culture of developing leaders must be inculcated in the church. This culture can be introduced in the various departments of the church whether women ministry, men's ministry, youth ministry etc. they all need to adopt a culture of mentoring a protégé who can be their successor if they were to leave their position. This must happen at all levels of the congregation and also the top echelons (Vanderbloemen & Bird 2014:35).

 Weese and Crabtree (2004) capture this same thought succinctly when they say: "The leader must be able to imagine a way to unfold leadership transition that increases maturity, deepens capacity, and fosters abundance rather than scarcity" (Weese & Crabtree 2004:23).

Eighth, develop a teaching team that can be a resource of communicators that the church can also listen to. There must not only be one communicator in the congregation but multiple skilled communicators so that if sudden unexpected departure of the pastor had to happen, there will be a team of skilled communicators who will ensure that the pulpit teaching ministry in the church continues and the congregation in their loss are comforted by familiar voices.

Ninth, the pastor must identify people in the congregation that can fit a high decision making leader profile. This team is not a preaching/teaching team although some of them can also possess the skill but it is a governance team that is able to make the decision alongside the pastor. The senior pastor must be matured enough and secured enough to mentor people who have these leadership qualities without being intimidated by their skill.

Tenth, pastors must have a post exit plan which will guide them on what to do next after their retirement. There are probably other gifts that a pastor may be capable of doing after retirement but there has to be a plan in place to do those things he /she always wanted to do but did not have time for. If there is no clear plan of what will happen when a pastor exits congregation ministry, then unfortunately the likelihood is to always linger around the congregation and never giving the successor the opportunity to develop their own leadership capabilities as demonstrated in the first case study on the Christian Cathedral church discussed later in the research. (Vanderbloemen & Bird 2014: 35)

In addition to the ten commandments of preparing for transition Mullins (2015) highlights an aspect that is covertly implied in the discussion on succession: the importance of communication. He advises that it is important to firstly discuss succession plans with your family even before discussing it with any leader or official in the church so that the home front can be united on the decision. When the family is in agreement then one can start talking to the church board, then talk to strategic leaders who have helped with sponsorship of specific projects in the church, then talk to the church staff, then talk to your volunteers in the church who are supportive of the vision of the church and lastly talk to the congregation. The most important element in communication is to communicate effectively. In other words, everyone must be aware of the plan and there must be a buy in by all stakeholders. It is important to

communicate what is not changing. People generally get anxious about change so it is important to assure them about what will not be changing as much as you also need to indicate what will change (Mullins 2015:53-61).

Vanderbloemen and Bird (2014) advise that to ensure continuity a succession culture must be developed in the church by developing leaders in various areas of ministry who will form a pull of potential successors. It is also important to develop a teaching team which will start replacing the usual preacher so that the congregation will get used to seeing a different face teaching. There is also a need to develop leaders in matters of governance of the congregation. A mentoring process needs to be developed in order to have other people either than the pastor and the usual leadership who can handle matters of governance in the congregation. All these efforts are strategic proactive plans to ensure that when the time of transition comes, there are enough capable people who can handle the work (Vanderbloemen & Bird 2014:35).

Objections that are raised against making a plan for succession with a reasoning that succession is a matter that must be left to God to decide least one becomes presumptuous of God's will, do not use the same argument when it comes to the writing of a personal will or when there's a plan for someone to change career in secular work (Russell & Bucher 2010: 18).

There will be some tension that will be formulated in preparing for the new. Despite this discomfort the people must be strapped in as in a flight taking off until it reaches the desired cruise altitude (Watkins 2010:4)

Analysis

The 'ten commandments' on preparing for succession by Vanderbloemen and Bird (2014) together with other authors stipulated above, discuss a fairly balanced approach in preparing for succession. It is balanced in that it covers both the wellbeing of the Pastor, the congregation and literature on succession. It is worth noting, however, that the input of Mullins (2015) on communication starting from the biological family of the Pastor first before it goes to other stakeholders is a unique input so far in the literature on succession. Most authors seem to focus on the congregation and the pastor but little is said about the family especially with regards to the family being the

primary decision maker in succession. Mullins (2015) sees the family as an important part of the discussion on succession and not a silent stakeholder as the case is with other authors.

Critique

The third point by Vanderbloemen and Bird (2014) on the emergency plan, fails to address how the recipients of the news will be assisted in processing their sudden loss. The plan seems to take for granted that the recipients will be in a position to receive the new plan and be strong enough to move on without worrying about the past and simply forge forward to the future. The latter, however, is never the case as demonstrated by literature(Bridges & Bridges 2016), which shows that the process of transition can take longer between endings and beginnings.

The plan must include a clear strategy that will therapeutically journey with the stakeholders in their loss as they grieve for their pastor ensuring that there are systems and resources in place to facilitate healing. There must, therefore, be a preparation to minister to people's loss as much as there are plans to give direction concerning the way forward after death or an unexpected exit.

One of the reasons that makes preparations for succession difficult is the reservations that founders have when it comes to succession. The next discussion will be on how founders in particular struggle with the concept of succession.

2.9 The struggle of founders

Founding pastors face a great challenge when it comes to succession. Most of them have their identity embedded in the work they have built over the years as a result they develop a sense of loss of identity when they have to hand over the baton this is why "too many of the troubled successions involve transitions from founding pastors" (Vanderbloemen & Bird 2014: 80). Mwenje (2016) in her article emphasises the difficulty of founders to let go of the reigns by quoting Nyathi (2013) who states that being a founder in the African context assumes an unquestionable sense of ownership (Mwenje 2016:7589). Vanderbloemen and Bird (2014) point out that most founders struggle with total handover of their leadership responsibilities because they still believe that they can start again from the beginning and rebuild the work all over again. Usually these are highly gifted leaders who unfortunately may be in denial of the fact

that they are no longer as young or energetic and relevant as they used to be when they started out. There is a great chance of them failing than succeeding. Some founders have the fear that all that they have worked for over the years will be lost under the next leader. Others simply have fear about the uncertainty of the future. The fact that they have done the same routine every day of their career and all of a sudden they must stop, brings moments of anxiety and a fear of an unknown future. There is also a way by which founders or long term serving pastors postpone their exit by saying that they are waiting for the right successor to emerge, a thing that may not be realised without a proper plan in place. What makes it difficult for founders or long time pastors to exit swiftly, are the perks that they are receiving from the church. They fear that they stand to lose all the benefits they used to get from the church as soon as they hand over. These fears can keep them staying longer than usual and in most cases many are replaced after death (Vanderbloemen &Bird 2010:81-82). Therefore, Chand and Bronner (2008) advice that founders must endeavour to find a new focus that will engage them fully so that they do not have an idle time in their hands which will most likely cause them to want to interfere in the work of their successor (Chand &Bronner 2008:80). There seem to be a great reluctance when it comes to succession, that is prevalent in a generational category of founders who are called 'baby boomers'. Barna's research on the reluctance of 'baby boomers' will be our next discussion.

2.9.1 Why the reluctance?

In an online article, George Barna of the Barna Group, a leading research organization that focuses on faith and culture, addresses those he calls 'baby boomers' (those born between1946-1964). At the time the article was written in 2009, 61% of Protestant Senior Pastors in the United States of America were from baby boomers, 58% consisted of lay persons. Barna bemoans how the Boomers love power and find it difficult to hand it over to the next generation: "Boomers revel in power. The sad result is that most Boomers – even those in the pastorate or in voluntary, lay-leadership positions in churches – have no intention of lovingly handing the baton to Baby Busters." (Barna: 2009). He indicates that part of the reason why Boomers are reluctant to hand over power is that they doubt the capabilities and commitment of the next generation in leading well. He points out that the weakness of Boomers is that they are self- absorbed as a result have a tendency of thinking that the world depends on them for survival.

He admonishes fellow Boomers to let go of power remembering that they did not earn the leadership positions but were granted by the previous generation which was reluctant just as they are also reluctant about handing power over to the next generation. He concludes with a direct challenge to his fellow Boomers: "As an act of Christian stewardship it is our responsibility to pass on the baton with grace, love, hope, excitement and joy. This is not a "sacrifice" on our part: it was God who allowed us to lead, for a season, and it is His prerogative to usher in a new cadre of leaders to pick up where we left off." (Barna 2009)

Chand and Bronner (2008) also note that Baby Boomers have a very high work ethic and as a result they tend to be critical of other generations who seem to demand special treatment at work. This is why they are reluctant to release the baton to the next generation because they perceive it as not good enough (Chand & Bronner 2008:60)

Russell and Bucher (2010) give more light to this reluctance that it is based on a theology that God is sovereign and he will take care of all things when the time of succession comes, therefore, planning for succession is a sign of not having faith in God's ability to handle the situation properly. They base their thinking on certain cases where transition worked even when there was no clear transitional plan. In response to the latter Russell and Bucher (2010)   give an analogy of a person who survives a car accident without wearing a seat belt. This individual may survive based on sheer luck because in most cases many who go through the same experience do not survive. Statistics confirm that "for every church that has experienced a smooth transition with no transition plan, there are five that really struggled" (Russell & Bucher 2010: 57).

In addition, Mwenje (2016) in her research observed that some founders are reluctant to appoint successors because they fear that this can divide the church as a result they turn to a belief that God is the author of succession and he will guide the leadership on who will be the right person for succession when that time comes (Mwenje 2016:7595).

This so called theological or spiritual position is myopic and it demonstrates the failure of the founders in taking responsibility to lay a solid foundation for the next generation. Rather they shift the responsibility for succession to the next generation of leaders who are most likely to blunder trying to close the vacuum created by the predecessor.

This is a very risky and irresponsible way of postponing the inevitable as a result the church is found ill-prepared.

To highlight the naivety of the founders Bronner shares his personal experience which demonstrates a blind spot that founders have: He writes: "Since I was able to rely on God, I thought that God would also pass along whatever was necessary to the next ministry leader. I never thought God was relying on me to pass the baton" (Chand & Bronner 2008: 17). This assumption that a successor will automatically emerge after them and will know exactly what to do the same way that they learnt over years as founders what to do is presumptuous. Hence Vester (2016) notes that the church has been slow in adopting transitional theories and practices that have been utilized for some time in business and secular institutions (Vester 2016: 19).

It is this slowness of the church and hiding behind some pious theology which continues to disfavour the church in having smooth transitions. It is possible that founders and long term serving ministers may not be sure where to start in looking for a successor. The next focus is, therefore, on finding a successor.

2.10 Finding a suitable successor

There are a few things to consider when looking for a suitable successor. Chand and Bronner (2008) mention six things to consider. The first is whether the candidate will be chosen within the organisation or outside. They highlight the fact that most businesses tend to opt for an outsider because they are looking for new ideas that will advance the business. Outsiders do not have the baggage and a limited paradigm that the people internally may have as a result they are likely to bring a change that hopefully will advance the organisation. They also point to the disadvantage of an outsider as one who is not familiar with the culture of the organisation and is most likely not going to last long in the organisation because of not being able to communicate in the culture that the people within the organisation can relate with. Sensitivity or insensitivity to the organisations' culture can make or break the organisation. It is for this reason that an insider is more likely to be the preferred candidate (Chand & Bronner 2008:53-54).

Similarly, Vanderbloemen and Bird (2010) agree with Chand and Bronner (2008) on the choice of an internal candidate but they give an in-depth definition of their

understanding on 'internal' candidates. They see internal candidates as including members of the staff of the church whether they are involved in other ministries in the church or in other junior pastoral services within the church. Their list of internal candidates also includes regular visiting pastors whom the congregation knows and they are also conversant to the culture of the congregation. A smaller church can benefit from the latter definition of internal candidate. A larger church with a big staff contingent can look at those who have been faithful departmental leaders and groom them towards succession. Those churches that have multi campuses or branches can look at one of the pastors in the branches or campuses as a possible successor to the senior pastor position. They recommend a congregation to hire a search firm if it opts for an outside candidate because the expertise needed in selecting a candidate who has balanced skills of competence, character and compatibility may not be available in a local congregation. (Vanderbloemen & Bird 2010: 148-154).

Chand and Bronner (2008) provide an integrated approach to choosing a successor and argue that the most ideal situation is to have a competent candidate who has both the objectivity of an outsider and the cultural knowledge of the insider. This is what they call an "inside outsider" a concept they borrowed from Joseph Bower (2007), in his book, *The CEO Within: Why inside outsiders are the key to succession*. The second most important attribute they point to in finding a successor is a person's character reflected through intangible qualities like the ability to handle conflict, humility, interpersonal qualities and family stability etc. "We hire people for what they can do, but we fire them for who they are" (Chand & Bronner 2008: 56). Therefore, character matters more than skill. Skill will help one secure a job but character will help to keep it. Thirdly they refer to a family business situation that one must ensure that the prospective family member is willing and able to fulfil the envisaged role. The family member chosen for succession must be conversant with the direction of the organisation and its vision and possess the ability to lead. Fourthly, they present a scenario where the predecessor as founder did a work of two or more people. In such a case there may be a need to appoint two or three people just to fill up the predecessor's positions. In this case there is a possibility of two or more predecessors instead of one. This may look complex but when properly managed with clear lines of authority stipulated, it is possible. Fifth, they recommend that a younger person of a different generation should be chosen as successor. They state that most 'baby

boomers' who are incumbent leaders tend to choose successors who are close enough to their age although younger because the closer the more likely they are to maintain the status quo. They argue that this mind-set of choosing within one's comfort zone defeats the purpose of succession which is about moving the organisation into the future and not about maintaining the past (Chand & Bronner2008:60). On the other hand, Vanderbloemen and Bird (2014) in their survey (results are recorded on pages.185-191) discovered that the average number of years between the predecessor and the successor is 22 years instead of a further gap of thirties (30s) or younger. This reveals how cautious most predecessors are in trying to preserve the stability of the church in their absence by choosing someone who is not too far from their age (Vanderbloemen & Bird 2014:147-148). However, there are no guarantees that the church will be stable just by age difference but age difference goes a long way to contributing to church stability and the bigger the age difference the more the impact of the change. This is perhaps the reason why some predecessors remain for a few years in a capacity of mentorship although they have already passed the baton, just to ensure stability especially in the case of a big age gap.

The sixth and final point raised by Chand and Bronner (2008) is the advantages and disadvantages of naming your successor. In a polity or church culture where the pastor has the liberty of naming the successor, it is still important to consult broadly with the church board or elders so that there is some form of consensus because the successor will be working with them and not with the predecessor. Therefore, a buy in from all other leaders is important. The incumbent pastor must be open to a difference of opinion and allow his or her nominee to be critiqued. This is all done in the interest of the organisation and must not be perceived as insubordination or disrespect towards the pastor. This is why Chand and Bronner further advise that it is better to have a candidate list where there is plenty of time to observe the various choices and if there is none suitable then a leadership development process must be in place to develop leaders who will suit the position (Chand & Bronner 2008: 52-61).

In the same vein Conner (2010) agrees with Chand and Bronner (2008) on the character of the successor as one of the main points to look for, followed by competency to lead and cultural compatibility. He adds that all these criteria must be preceded by a time of fervent prayer (Conner2010: 41-42).

Vanderbloemen and Bird (2014) also emphasise the importance of prayer followed by understanding one's church polity and/or procedures on the process of succession, if available. They also highlight the importance of testing the character, competency and general experience in leadership for the candidate. They put the knowledge of the prospective church culture as an important ingredient for the successor to have. In addition to Chand and Bronner's (2008) view on the generational gap between the predecessor and the successor, Vanderbloemen and Bird (2014) present an argument that the difference in age also determines the extent of change the transition will have on the church. Their reasoning for the latter is that the status of the pastor's lifestyle usually affects the demographics of the congregation. People who identify the pastor's status whether in education, marital status or history, age of children, hobbies etcetera are most likely to be attracted to a congregation where they can relate to its pastor. This also implies that there are those who will also be leaving the congregation who may feel that they can no longer relate to the current pastor. (Vanderbloemen and Bird 2010: 147-148). Pastoring a congregation is a spiritual function, therefore, the successor must be spiritually ready to handle the challenge. Spiritual readiness of the successor will be discussed next.

2.10.1 Spiritual fitness of successor

Homer (2016) is in agreement with the rest of the authors on the importance of character, competence and compatibility to church culture all preceded by prayer when choosing a successor. He further gives an in-depth perspective on the importance of focusing on the spiritual fitness of the successor. He draws from Rick Warren's lecture on characteristics to look for when selecting a team for ministry work. The first is 'authentic spirituality' which refers to one's devotional life in a form of an active and consistent prayer life, bible study, a healthy marriage, a life of being mentored and accountable to someone. The second is 'character strength' meaning being dependable, loyal, truthful, humbled etcetera. The third one is 'ministry capacity' which refers to the ministry gifts, abilities and experience that a person possess which when used within their assigned responsibility will yield much fruit.

The second letter of Paul to Timothy enumerates the basic criteria to one who serves in the ministry "a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition…" (2 Timothy 2:24-25). The

fifth characteristic is 'relational skills' the ability to relate well with people of different social status, age and sex within and outside the congregation. The candidate must especially be able to relate with the difficult members or leaders because they will always be present in the ministry (Homer 2016: 33-34). Having discussed what to note when choosing a successor, it is also important to discuss what to avoid. This will be discussed next.

2.10.2 Who to avoid as successor

Vanderbloemen and Bird (2014) make recommendations based on their experience in the field of succession on which candidate not to choose. They advise against choosing the following: a friend of the predecessor (especially if assuming that they have the same leadership gift as the predecessor); one who has been a pastor in several churches but there was no fruit of progress, advancement or development; a pastor who has fired or lost more staff members by resignation during his/her tenure in the previous churches; a pastor who has law suits; a pastor who has incurred debt that was above the income of the church to pay and left that church in debt; a son or daughter of the pastor who is involved in the ministry but does not have the capacity or skill to lead the congregation nor the potential to develop; a pastor who has a history of conflict with church boards; a pastor who is a gifted preacher or teacher but has no leadership experience or ability. They conclude with admitting that succession is a complex and contextual issue which cannot be approached with one model. It can never be a 'one size fit all' approach because of the various dynamics involved in succession (Vanderbloemen & Bird 2014: 153-154). Having chosen the right candidate as successor, the next challenge is to prepare the congregation to be ready to receive the successor. How to get the congregation ready for the successor will be our next discussion.

2.10.3 Readiness of the congregation in receiving the successor

In order to help the successor to be better prepared in approaching a new congregation, Watkins (2010) enumerates four stages that congregations can be found in, namely: the start-up stage, the turn-around stage, the realignment stage and sustain-success stage. The start-up stage is when a church is 'dead or near dead' and the new pastor must start from the beginning to gather members who are no longer attending the church and simultaneously get new members. The turn-around

stage is when the congregation is not dead but it is sickly as a result it needs healing and a new direction. This is a congregation that still has membership although it is dwindling. They still have finances and therefore are keeping afloat. They tend to reminiscent of the good old glory days and are therefore stuck in the past instead of living in the present let alone moving into the future. It is a congregation that is in denial of their current negative state of affairs. The new pastor together with the leadership will have to help the congregation to acknowledge their critical state and plan together a different future that has a vision to turn around the church for the better. The realignment stage unlike the first two stages is a church that is strong but it has a few challenges of ministry that if not dealt with can affect the future direction and health of the church. It is usually difficult to convince the leadership and congregation towards any changes at this stage because on surface everything looks fine and strong. The pastor and leadership will have to educate the church on why the current culture of the church is not sustainable for the envisaged future. Watkins (2010) admits that this stage is the toughest of all the four stages because it looks like 'fixing what is not broken'. The best strategy is to firstly learn what the problem is. This requires a deep knowledge of the organisation and all its dysfunctions. The next step is to 'sell the problem' so that everyone is on board, and then make the call for solutions. It is important that the calls that are made show immediate results otherwise people will not support the new direction especially because it is not a winning direction. The final stage is the 'sustaining success' stage where the church is healthy, strong and does not need much attention except just to do touch ups here and there as need arises. This is a church that needs the pastor to maintain the status quo because all is working well. The new pastor and the leadership do not need to introduce anything radical but just to plan to take the church to the next level of their performance (Watkins 2010: 41-48).

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Nyathi's point on the African perspective of founders having an unquestionable sense of ownership on what they have founded is not unique to the African context but this same behaviour develops also in euro-western circles where founders of organisations have a sense of an unquestionable ownership especially those in a family business set up (Poza & Daugherty 2014:11). The example for this is the case study of Crystal Cathedral quoted later in the research. Barna supported by Chand and Bronner in their

observation on 'baby boomers' who are reluctant to let go of power is noted, however, it is not necessarily unique to 'baby boomers' but it is a struggle for all those who are founders and long term serving leaders no matter the age bracket (Vanderbloemen & Bird 2014:79-80). There seems to be a leaning towards choosing an internal candidate in most authors although they acknowledge that there may be situations where an external candidate may be necessary especially for purposes of bringing a different paradigm and new ideas that internal candidates may not be exposed to. The biggest difference between the insider and the outsider is the cultural knowledge of the organisation. The former is conversant with the culture whereas the latter is not. The ability to bring both on par with each other, seems to be the solution. To find a candidate who possesses both objectivity and cultural knowledge is a process that needs a concerted effort of expertise from all relevant stakeholders. This same candidate must also have a sound character which is able to handle the complexities of interpersonal relations, must be hard working, have an in-depth knowledge of the vision and direction of the organisation, and must preferably be a young person. (Silverthorne 2007)

On the latter there is a difference of opinion among authors between choosing a very young predecessor in their thirties (30s) or younger who will advance the vision of the church into a new era (an argument advanced by Chand and Bronner) and choosing a not so young predecessor in their mid to late forties (40s) who will maintain the status quo of the church (Vanderbloemen and Bird although not advancing this argument, do point to the latter as a practice done by most predecessors). The tussle is between maintaining the status quo and advancing into a new era of change. Both these processes are important but they depend on the state of readiness of the congregation. It is not a question of right or wrong between the two but it is a question of which successor will be suitable for the state in which the congregation is in. The latter is fully discussed by Weese and Crabtree (2004) when they match a successor with a compatible church culture. On the question of the lifestyle of the pastor influencing the congregation as observed by Vanderbloemen and Bird (2014), lifestyle alone cannot guarantee acceptance when not supported by other fundamental qualities of cultural knowledge, competence and character.

The focus of the authors is more on expected pastoral departures, which discusses incumbent founders and long term pastors, but little is said about those who depart

unexpectedly. Watkins (2010) in his discussion of the four stages of the preparedness of the congregation does not include the grieving stage of the congregation which can turn a healthy successful congregation from a 'sustaining success stage' into a 'start-up stage' if not carefully managed.

Having discussed the struggles of founders or long-term serving pastors concerning succession, they are still encumbered with the responsibility of preparing for the inevitable process of succession. They have to learn to change their perspective towards succession. Successors also have a role to play in sustaining a smooth succession. The next discussion will be on how both predecessors and successors can play a role in contributing towards a smooth transition.

2.11 The roles of the predecessor and successor

2.11.1 Predecessor

Weese and Crabtree (2004) argue that for successions to be healthy, predecessors have to have a strategic plan that ensures that the vision they are carrying will be sustained by the next generation of leaders if anything were to happen to them. They must therefore invest on building capacity within their team of leaders. For this to happen there must be a clear strategic plan that will ensure that leaders are developed and capacitated in various leadership roles. The development must ensure that there is a pool of leaders who are capable of leading the organisation if anything were to happen to the incumbent leader. This strategic plan must lay out a road map for transition with "a clear set of actions, with accountability, time lines and a budget" (Weese & Crabtree 2004:23).

Vanderbloemen & Bird (2014) further argue that healthy transitions are only possible if the incumbent pastor is secured and confident in the mandate that God gave them to do. As a result, they will start making preparations for succession early in their tenure. They are not just concerned about finishing well but they are also interested in being succeeded well by putting a system in place that will ensure that the successor will start on a solid foundation which will further their legacy (Vanderbloemen & Bird 2014:10,169). Homer(2016) extends the argument further when indicating that the predecessor must insist on an exit interview before they depart so as to share with the current leadership of the congregation the general assessment of the status quo of the

congregation and what can be improved or fixed. This exit interview will give the leadership a head-start in facing the challenges of a managing the congregation in the absence of the predecessor. The leadership can also use the information gathered from the interview to help them scout for the right candidate. (Homer 2016:29)

Vester (2016) goes beyond the perimeters of an exit-interview with church leadership and advocates for a quality time spent between the predecessor and the successor. Using the biblical model of succession between Moses and Joshua, how Joshua had access to Moses because of a close proximity, he deduces from this that predecessors must allow successors to have access to their lives so they can learn from them and build a close relationship with them. While Moses was in an intimate fellowship with God having a face to face encounter, Joshua was close by to witness (Exodus 33:11). When predecessors share with their successors their spiritual, ceremonial or historical experiences, it seals a bond of trust and legitimacy in their relationship. Moses laid hands on Joshua as God instructed and took some of his authority and put it on Joshua (Numbers 27:18-23) from this we learn that predecessors must endorse their successor in the presence of the congregation because this authenticates the successor before the people. As Moses asked God to show him who will take over from him (Numbers 27:17) predecessors must come to terms with the fact that their time will come to an end and they must be willing to handover to the next generation and support it (Vester 2016:25-33).

Russell and Bucher (2010) take on a different approach to the roles of both predecessor and successor. They view the process as a relay race where the predecessor has to pass on the baton to the successor. As in a relay, the one running to pass the baton must be in full speed before handing over the baton. What this means is that the predecessor must be still fully involved in the work before passing the baton. The receiver must start running before the baton is passed on and must ensure that the speed is compatible with the giver of the baton. The reason for this is so that the momentum gained in speed is not lost at the time of exchange. Both of them must run in the same lane. There is an assumption here that the successor is in the same system with the predecessor i.e. they are in the same organisation, they share the same vision and one is a mentor and the other is a protégé. The baton must at a point be released by the giver so that the receiver can take hold of it and start to accelerate. Proper timing is of great essence in this regard. In other words, the

predecessor must not hold on to the baton forever but must at some point release it. Both the predecessor and successor must make sure that the handover is smooth and done at the right time. When the baton has been handed over the giver slows down then moves out of the running track to go and cheer the current runner at the finish line. The predecessor after handing over the reins of the organisation to the successor must slow down and come out of the race so that the successor can fully be in charge. (Russell & Butcher 2010:45-46).

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The latter approach is more synthetic of the former approaches and although it is logical especially when using the relay analogy, it is limited in scope to where the predecessor and successor are already known to each other or perhaps both have been in the same organisation for a while. The relay analogy is not plausible where the successor is from outside the organisation and still has to learn about the culture and dynamics of the new organisation. A greater challenge to this analogy is in a case of an absence of a succession plan. Sadly, some predecessors are best described as one man marathons rather than a relay. Mullins (2015) supports the argument above by stating the importance of having an insider who already has the DNA of the organisation (Mullins 2015: 86-89).

Predecessors whose successions are expected e.g. those retiring or changing their vocation etc. need to throw their weight behind making the experience of their successor easier. They need to leverage on their hard earned reputation as long term pastors to prepare a way for the successor. Their endorsement of the successor can go a long way to authenticate the new leader. They must also look for ways to prepare the successor for the challenges of their new terrain (Russell & Butcher 2010: 95).

 The argument of an exit-interview advanced by Homer(2016) although plausible, it assumes that the current leadership of the church will receive and agree with the assessment of the outgoing predecessor. If the exit is harmonious, there could be a time to listen to each other objectively but if the exit was contentious, the interview might not even be held. Exit-interviews can only be possible when the exit is expected and peaceful. In most cases especially in Independent Pentecostal churches, most exits are unexpected. The latter is attested by Vanderbloemen & Bird(2014) in their

chapter which speaks of messy and unexpected endings, that most unexpected exits are usually messy, therefore, exit-interviews may not be plausible.

Vester's (2016) view on the predecessors-successor relationship between Moses and Joshua can only work in an environment where the successor is already known and intentionally mentored by the predecessor. In most independent Pentecostal churches is ideal but not practical. This is because predecessors are afraid to appoint or name their successor in advance. They are afraid that this will bring division among the congregation and frankly they do not know how to go about grooming a successor. The matter of who will succeed remains a secrete which makes it difficult for intimate Moses-Joshua relationship to be feasible. Mwenje (2016) confirms this critique in her research among Pentecostal churches in Zimbabwe especially those that are independent. Her research revealed that "Pentecostal churches are reluctant to discuss such issues [of succession] for fear of division in the church…that someone might terminate the vision and also they are not sure as [how] to go about grooming a successor"(Mwenje 2016:7596).

Having discussed the role that the predecessors can play in succession, the role the successor can play will be discussed next.

2.11.2 Successor's role in succession

Successions become healthy when the current leader honours the past leader by acknowledging the major contribution the previous leader has done and intentionally celebrate the milestones achieved.

Weese & Crabtree (2004) suggest six steps a successor must take in order to accomplish a healthy transition. The best way for the successor to accomplish this is to firstly listen to what the congregation say about their past leader and together with them celebrate the milestones achieved. Secondly the new pastor must focus on the strengths and not the weaknesses of the congregation and encourage them to excel in them. When a spot light is put on the strengths weaknesses dissipate. Thirdly it is important for the successor to allow the congregation to carry a bit of the past that they treasured and the new that they desire to perfect. People must be allowed to complete the past, to grieve about the past and not be rushed. Fourthly there must be a forecast of the future where a promising vision is projected with clear achievable goals. This

will encourage the people and give them a sense of direction. Fifthly a healthy succession will focus on building capacity within the church among ordinary members of the church. The successor must invest his knowledge and expertise on other leaders in the church to transfer leadership skill so that they can be able to lead with the same capacity. This empowers the congregation and it builds trust between them and their new pastor. Sixth there must be a strategy to face the demons or challenges that tend to appear during transitions. There will be issues of insecurities, egos, perhaps even ambitions that will surely stand on the way of a healthy transition if they are not put on the table and dealt with openly from the very beginning. These are the dysfunctions of the organisation which must be recognised and contained. The new pastor and his leadership must have the skill to contain these dysfunctions without giving them a centre stage. The focus must still be on creating an environment conducive for a healthy transition. This takes a lot of humility, faith and wisdom on the part of the pastor and his leadership team (Weese and Crabtree 2004: 16-27).

The six steps for successors can be a challenge when the succession was unexpected especially when there is no succession plan (Russel & Bucher 2010:50; cf. Vanderbloemen & Bird 2014:123; Vester 2016). In independent churches when there is no succession plan, there are chances of the church fighting over who should be a suitable successor (Daneel 1988:267; cf. Ruzivo 2014) and can, therefore, make it very difficult if not impossible for the successor to implement the six steps suggested by Wesse & Carbtree (2004). The fighting must firstly be resolved, which among other things, could be caused by the grief of a sudden loss expressed in a form of anger (Kübler-Ross & Kessler 2005). There must therefore be a preparatory process before the successor assumes duty to journey with the grieving church. This process must be managed by a neutral person (or organisation), if possible, who has no personal ambitions or interests concerning the congregation (Homer 2016:42; cf. Vanderbloemen & Bird 2014:134). This will ensure that the congregation is properly healed before they can have a successor. The researcher has observed over the 20 years being involved in independent churches, that most successors tend to asset their authority when they begin. This is because they want to prove themselves worthy of the appointment, especially if they succeed a predecessor who was prominent as the case always is of independent churches.

Michael Watkins (2013), an internationally recognised leadership transition expert cautions successors on what they must avoid in a transition. Firstly, he encourages the successor to avoid trying to do what worked for them in their past role. The new role could require them to stop certain things that worked for them in the past and to embrace new ones. Secondly a successor must avoid trying too hard and too early to implement their vision because of a pressure to make their mark in the new organisation. This could alienate them from everyone instead of drawing them closer. It is important rather to take time to firstly learn before acting. Thirdly, a successor must avoid setting unrealistic, unachievable goals. Sometimes successors out of a pressure to impress set themselves very high goals which they promise to deliver on within an unrealistic time frame consequently setting them up for failure. Fourthly, a successor must avoid trying to do everything all at once. Focus rather on one thing at a time and channel their resources to achieve that one victory than to spread them too thin and never get to reach any significant achievement. Fifthly, a successor must avoid attempting to provide answers to every question and solutions to every problem rather than asking the questions and listening for solutions from the team and colleagues. This can be perceived as arrogance and can cause people to withhold helpful information that they could have given freely. Sixth, a successor must avoid learning what does not really matter. Most successors tend to focus on mastering the technical aspects of the operations in the organisation instead of learning and mastering the intricate cultural and political aspect of their new role which may require them to invest in strategic relationships within the organisation. Lastly, a successor must avoid focusing on the vertical aspect of the relationship and neglecting the horizontal aspect. Most successors tend to focus their relationship on their superiors and the compliance with the reporting system. They tend to forget the horizontal relationships of stakeholders and peers who already have an insight to the intricate functions and requirements of the organisation and can learn a lot from them if drawn closer (Watkins 2013:5,6).

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The points raised by Watkins(2013) are valid, in addition, one of the most important things that can help successors is when they are conversant to the culture of the congregation (Wesse & Crabtree 2004:57; Vanderbloemen & Bird 2014:71) . The latter will help the successor to know how to enter the sacred spaces of the congregation

by being sensitive to how things work for that particular congregation. Each independent church has a unique characteristic and cannot be treated the same as another. This is unlike in traditional churches where they are uniformed in culture and many in character. The questions that a successor must ask is, what is happening in independent Pentecostal churches in terms of succession? Why is it happening, what should be happening and how to respond in a pragmatic way to what is happening (Osmer 2008). When these questions have been answered they will guide a successor on how to navigate a transition. The successor must be intentional in building relationships with the new congregation, within what is acceptable as norms and standards in the congregation, so that people can be comfortable to share on their loss.

On this aspect of the successor investing in relationships, Ralph Watkins (2010) expounds on the importance of building a relationship between the new pastor and the congregation. In every new relationship there are issues of trust, mutual respect and acceptance that must be worked on by both parties. The first point he raises is that both the pastor and the congregation must commit to a long haul relationship. The pastor must learn to love the people and the congregation must give their new leader permission to love them. Love is a mutual relationship that both parties must be willing to work on diligently. The pastor must intentionally demonstrate how much they love the congregation by being there for them during their times of joys and sadness among other acts of showing care. This will help the transition progress smoothly because the people are feeling loved. Secondly, the successor must commit to do the work of the ministry which includes being in fellowship with the members of the congregation within and outside the worship service, being deliberate about shepherding the flock through pastoral care and nurturing. This is only possible if the pastor ensures their presence among the congregants. They must be present to do funerals, weddings, counselling and all other pastoral care activities. They must not delegate these responsibilities since they are new in the congregation and looking to connect with them. As the pastor engages in the ministry there will be demands for ministry that will come even from outside the congregation, denominational demands etc. The new pastor must be disciplined enough to ensure that they focus their attention primarily on the members of the congregation in order to build that strong relational bond of

trust. "Absentee pastors will not have the quality and quantity of time needed to learn the congregation" (Watkins 2010:26).

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Watkins'(2010) emphasis on the importance of building a close relationship with the congregation, is particularly important in the context of independent churches in general, including Pentecostals. This is because most of them hold their pastor in high esteem, such that the pastor is the subject around which everything centres. They become the symbols of success for the congregation, in every area of their lives, spiritually, socially, intellectually, economically etc. which every member aspires(Reding &Vickers 2001:16; Frahm-Arp 2010:67). They become icons in the eyes of the congregation such that when they die, it devastates the congregation because of the intimate connection and dependence the congregation has developed(Strong 2013; Wesse & Crabtree 2004:85). Succeeding such iconic individuals puts undue pressure on successors who have to contend not only with the magnitude of replacing the predecessor but also to journey with a congregation that has suffered a great loss. If the successor is ill-equipped for such a task, the process of succession can become very long and difficult.

In summary, a church has a healthy transition when its new pastor has a good combination of skills and values that align with the strategic objectives of the congregation. When the new pastor has been properly oriented and briefed about the history of the church its culture, its members and all other formal introductions and coaching necessary to handle the congregation. When the congregation has been well informed about the processes of succession from planning to implementation and they are open to the transition emotionally, psychologically and spiritually. When the finances of the church have stabilised despite the change and the level of participation by members has not dropped including the increase in the involvement of leaders after transition than before the transition. When the vital ministries of the church are still functional and the spiritual levels of the church have not dropped and are open to a different spiritual direction coming with the new leader. In a case where the old pastor is still alive, his role is well defined be it coaching, mentorship or simply not being involved (Weese & Crabtree 2004: 42-43).

Weese and Crabtree (2004) together with Russell and Butcher (2010) agree that healthy transitions are more effective when they are initiated by the top leader i.e. the pastor then the influence or impact can trickle down to the rest of the congregation (Weese & Crabtree 2004:27; Russell & Butcher 2010:61).

Russell and Butcher make a further comment that both the predecessor and the successor must be temperate, patient and matured during transition because if they are not they can work against each other and create complications and delay the transition precipitating a very unhealthy succession (Russell & Butcher 2010:97)

It is important to note that there are cases of healthy transitions in unexpected exits although they seem to be exceptions than the norm. Vanderbloemen and Bird (2014) mention one such incidence where the sudden death of the senior pastor occurred with no succession plan in place. The board finally chose one of its members who have been an outside mentor for their senior pastor to be the successor. There are no further details, however, on how the congregation processed the loss of their senior pastor who died of drug overdose (a toxic combination of heroin and cocaine). The successor was fortunately known to the congregation as she frequently preached at the congregation by invitation of the predecessor. Although the exit was unexpected and 'messy' the process of transition seemed healthy (Vanderbloemen & Bird 2014: 123)

Chand & Bronner (2008) define healthy successions as mostly emanating out of healthy organisation. Healthy organisations are like healthy bodies. Just like healthy human bodies have internal systems that regenerate innately at a cellular level and are interdependent so must healthy organisations continue to regenerate new leaders for succession. Reproduction should be an innate process in organisations just like our bodies continue to regenerate without any effort. This culture of succession can be formed when we always find someone new to train and when they are equipped to replace us we delegate that responsibility to them. If organisations are not continually producing new leaders who will be successors, then that organisation has no future and it will soon collapse the same way a system in the human anatomy will collapse if it stops regenerating (Chand & Bronner 2008:8-9).

The focus of literature on healthy succession approaches the subject from the angle of expected transitions and therefore, it mainly discusses the relationship between the

predecessor and successor; it also discusses their individual relationship and role in relation to the congregation they are serving. The literature emphasises that healthy transitions are only possible through an intentional effort of building healthy relationships which is made possible by a good and open communication channel among all stakeholders.

Healthy transitions, although they need a commitment of all parties involved to work, are made possible by the fact that in most cases they are expected. "A transition in leadership is hard enough when it is planned; an unexpected transition with no plan in place is even harder to recover from" (Mullins 2015:157). The real challenge is to journey with those congregations which experience unhealthy transitions because of unexpected succession. The latter is our next focus.

2.12 Unhealthy successions

Unhealthy successions can be caused by a number of issues the majority of which emanate from a lack of a succession plan. Most of these unhealthy successions are unexpected, meaning that they happen without any prior warning. A pastor can suddenly or unexpectedly die or fall sick to a point where he is forced to resign or retire. Another can resign because of accepting an invitation to go serve another congregation or because of experiencing a burn out. What makes these successions unhealthy is not so much that they are unexpected but that there is no plan to manage them. When there is a succession plan it helps to stabilise things even if there are sudden shocks in the system.

2.12.1 First case study of an unhealthy succession with an incumbent predecessor

Vanderbloemen and Bird (2014) give an illustration of unhealthy succession by presenting two case studies that of Crystal Cathedral and that of First Baptist in Dallas. For the purpose of this study the focus will be on the Crystal Cathedral because it fits the profile of the research as an independent church.

Robert H Schuller planted his church in 1955 at the age of 28 from a background of a Reformed church in America which gave him a grant of $500 to pioneer his ministry. He called the name of the church Garden Grove Community church and used a drive-in movie theatre as a venue for his ministry since all others were taken. His methods

were unconventional but effective in drawing many who lived in Garden Grove to church. He conducted a door to door survey where he asked the question why people didn't go to church and what kind of church would they like to go to and what would they like to see happening in church. He then used this information to create programs in church that addressed the needs of the people. This grew the church into a membership that was counted in thousands over the years. In 1961 a 'walk-in, drive-in' church was built servicing members in five hundred cars and also the congregants in the sanctuary. It was always his plan to be a pastor of a megachurch and this he achieved especially when he started his television ministry in 1970 calling it the 'Hour of Power' where his church services were televised weekly over one hundred nations. In 1980 he built another unconventional 'state of the art' church that was made out of more than ten thousand panes of glass hence the church was renamed Crystal Cathedral the cost of which was over $60 million in today's estimate. Much of the funds to pay for this building and other add-ons came from the revenue generated by the 'Hour of Power' television program through donations of its partners.

In 1996 the succession plan was announced where the son of Schuller, also known as Robert A Schuller would take the reins of the ministry. Schuller senior was sixty-nine when he made the announcement and in 2000 he made his son a co-pastor with him. In 2004 and 2005 preparations were made to introduce the junior Schuller to about twenty-five thousand donors of 'Hour of Power' through a tour over fifty cities. Finally, on 22 January 2006 Schuller junior was officially inaugurated as senior pastor. Schuller senior was turning eighty years old in the year of the inauguration. There was no clear articulation in the succession plan of the difference of roles between father and son. The plan was ambiguous as a result the father felt strong enough to design a plan where he was still to preach at the church till the age of one hundred.

In 2008 October Schuller junior resigned from a senior pastor position stating that he didn't want to be a pastor only by name. There seems to also have been sibling rivalry on his role as senior pastor and therefore sole preacher in the 'Hour of Power' television program. There were changes that Schuller junior wanted to introduce in the ministry which would make the family more accountable to the public. He wanted a board that was not paid by the ministry and that would therefore be impartial. This presented a threat to other members of the family who were sustained by the packs they got from the ministry as members of the board and some as paid church staff. He

also wanted to make the 'Hour of Power' television to be more attractive to a younger generation. This also presented a threat since most donors were an older generation. All these changes were resisted by the church leadership including his father. A few months before the resignation, one of the son in-laws was appointed CEO and the other president in the office of the President (Schuller senior). Effectively this meant that both of them were now bosses to Schuller junior (the senior pastor).

At this point the father took back the reins and through the board appointed the eldest daughter Sheila Schuller-Coleman to be the "co-leader" with him. In June 2009 Sheila was formally inaugurated as pastor. The finances of the church had greatly declined by this time and the revenue from 'Hour of Power' had also declined. This forced the church to file for bankruptcy in October 2010 (Vanderbloemen & Bird 2014:98-104).

2.12.1.1 Lesson from this first case study

Succession becomes unhealthy when predecessors do not completely hand over to the successor but still come back to intervene (Russell & Butcher 2010:79-81; cf. Vanderbloemen & Bird 2014:104-105; Mullins 2015:10). These kind of successions can be prolonged, difficult and they may even abort the process of succession as the case study above reflects. In most independent Pentecostal churches the exit of the pastor, especially if they are founders or long-term serving pastors, is usually by death. This is because the work of the ministry has become part of their identity and they cannot just let go unless they are totally incapacitated (Mullins 2015:4). The case study above shows how Rev Schuller (senior) took back the leadership position from his son. He could have been grieving over the loss of his position as senior pastor hence he struggled to hand over the baton to his son, when the time was due (Michelle & Anderson 1983:40; cf. Hamman 2005:54). Unhealthy successions, from the predecessor's perspective, can be caused by grieving over an anticipated loss of a position of power. The latter is what makes most incumbent pastors in independent Pentecostal churches not to even consider a possibility of being succeeded while they are still alive.

2.12.2 Second case study of unhealthy succession after death of predecessor

One other case of unhealthy successions within the South African context is the International Pentecostal Holiness church (IPHC) commonly known as Modise's

church which is based on the name of the founder Frederick Samuel Modise (1914-1998).

The Sowetan newspaper (2010) reporting on the succession of Frederick Modise after his death in 1998 gives a brief background to how the church started. The church was founded in 1962 in Meadowlands, Soweto, after Modise broke away from the Zion Christian Church (ZCC) where he was a minister. The headquarters of IPHC are currently located in Zuurbekom, on the West Rand, Gauteng, and were inaugurated by the then President of South Africa FW De Klerk in 1991. Frederick Modise was also buried there after he died in 1998. After the passing on of his father Glayton Modise took over the reins. The brother in-law Bobo Bethuel Modise contested the succession. The tension was so serious such that, in the year 2007, Glayton accused Bobo of hiring a hitman for R3 million to assassinate him. In 2008 Bobo was put on trial for charges of *crimen injuria*. In 2011 the court cleared Bobo of all charges. Bobo then opened a splinter group of IPHC. The majority of the congregation however sided with Glayton who is the only son of Frederick Modise. Glayton was married to Mariam Modise (Mmapoloko) and Nozipho Tafu (Mmamohau). Glayton Modise only had children with the eldest wife Mmapoloko. The church currently claims a membership of over three million with five to ten thousand people attending monthly healing sermons at its 380 branches across the country (Sowetanlive.co.za 02 December 2010).

Subsequently the Citizen Newspaper reported on the succession of Glayton Modise after his death on the 19 February 2016. After reporting on the background of the succession of Glayton Modise and the challenges that emanated similar to Sowetan live coverage of 2010, they reported on the death of Bishop Glayton Modise (also known as comforter like his predecessor) after a short illness. Unfortunately, there seems to have been no clearly articulated or written succession plan as a result a battle between the elders of the church and the first born son of Glayton, Tshepiso Samuel Modise started. The major contention is: who is the rightful heir to the seat of leadership in the church? This battle has been on going and has escalated to a point where it now awaits a decision of the high court on whether the leadership of the church will be in the hands of the elders or in the hands of the Modise's family represented by Tshepiso. (The Citizen (online) Newspaper 10 February 2016)

The Sowetan (2017) has further reported developments of this succession debacle as they unfolded over the months. They reported that the conflict intensified after a disappearance of one hundred and fifteen million rands (R115 000 000) from the church vault at the headquarters in Zuurbekom. The daughter of Glayton Modise, Jeannette Khumalo who was part of the council of the church by virtue of being a signatory to the finances of the church, a position her father Glayton appointed her in while he was still alive, was being charged by the elders as being responsible for the disappearance of this money. She on the other hand is also accusing Mr Bambo who is one of the elders as the one responsible for this disappearance. According to Bambo, Khumalo is the one who has access to the electronic accounts of the church which they cannot access. They claim that she has decided to take sides by disregarding the board's decision and only listening to her brother Tshepiso and doing only what he says. There is also an accusation of Khumalo siphoning money amounting to one hundred and ten million rands (R110 000 000) excluding the hundred and fifteen million missing. The elders have therefore applied for her to be removed as a signatory because they are also struggling to pay their monthly expenses electronically which amount to fourteen million rands (R14 000 000) since she is the one who has access to the electronic control of finances. Khumalo in her response to these accusations also made accusations of her own claiming that the elders were firstly elected unconstitutionally because all elections must be done in the presence of the overseer which in this case according to her, Tshepiso her brother is the rightful overseer. When elections were conducted he was refused access to the meeting including those elders that were loyal to him. Secondly she accused the elders to be siding with the second wife Nozipho Tafu who apparently did not have a share in the estate of the deceased because their marriage was not legally recognised since hers was a customary marriage. In her bitterness she has fought the first wife and the whole family of Modise. Khumalo also claims that she is the one who has stolen the one hundred and fifteen million that disappeared in the vault of the church.

They further reported that the elders out of desperation have devised a strategy where all branches were informed no longer to send their money into the usual church bank account but they have opened a separate account they can access. This strategy has further divided the church such that several branches have closed down from operating which claim that they will not support anything that does not bare a Modise

name. Others have claimed to be in support of the younger brother Leonard Modise as the heir and not the first son Tshepiso, of which Leonard knows nothing about and is not even contesting succession but his name is being used to mobilise people and create a splinter group. The main dispute the elders have is that the Modise family want to make the IPHC a family business whilst it is not. This unfortunate succession debacle is still on going at the writing of this research since it started after the death of its leader in 2016. (Sowetanlive.co.za 10 September 2017; 15 October 2017; 03 December 2017)

2.12.2.1 Lessons from the second case study:

The main lesson is that a clearly written and well-communicated succession plan is an effective tool to have, especially when the predecessor dies unexpectedly. Had there been a written plan that was communicated over the years and got a buy in among all stakeholders, there would be no second guessing as to who should be the heir. Those who are in disagreement would most probably have had an opportunity to raise their objections or reservations while the predecessor was still alive so that all concerns can be addressed (Vester 2013; cf. Ngomane 2013; Vanderbloemen & Bird 2014:123)

There also seem to be a clinging to power by the predecessor till death. This is typical of leaders or pastors of independent churches. Like in the first case study, there is a reluctance to let go of the position of authority because it has become part of the identity of the pastor (Mullins 2015:4;). The biggest impact in this second case study is a lack of a succession plan which after the death of the predecessor raised contestations for the seat of a successor. A lack of a succession plan will always be followed by such contentious behaviour among followers(Rusell & Butcher 2010:18; Vester 2016; Ngomane 2013) . In both cases power and control seem to play a central role. In the first case the family does not want to restructure governance because of the power benefits that they are protecting which are mainly financial. In the second case the family is fighting over who is next in charge because of the power and control of the wealth of the church. In both cases there is a fear of a loss of power and control. This is another intrapsychic loss showing the families' anticipated loss, hence in both cases they want to keep the financial influence in the family because that has become their identity((Michelle & Anderson 1983:40; cf. Hamman 2005:54) . It is interesting to note how in both cases the focus shifts from ministry to material resources.

As much as various authors highlight the problem experienced in unhealthy successions, they seem not to provide a process of journeying with those who are struggling in this area. The solutions provided are based on the mistakes committed but there is nothing that attempts to therapeutically journey with those who are going through the difficulties of transition. Succession is a delicate process that must be managed properly and not be left to chance. The next session will look at the aspect of management of succession in-depth.

2.13 Managing succession

Bridges and Bridges in their book 'Managing Transitions' present three phases of transition which are: letting go (ending or losing) of the past, moving in to the neutral zone and making a new beginning. They argue that "transition is not the outcome but the ending that you'll have to make to leave the old situation behind" (Bridges & Bridges 2016:7).

2.13.1 Ending the past

In order to take hold of the future one has to disconnect with the past. There are things that must end in order for new things to begin. In all processes of growth there is a point of leaving or parting with the old so as to enter into the new. In the case of human development from early childhood to old age there are a lot of endings that one must undergo from the previous stage of development to the next. When one transitions from childhood to adulthood dependency on parents must end so as to develop self-dependence. When one transitions from being unmarried to being married there must be an end of habits of an unmarried person so as to align to a lifestyle of a married person. When one transition into being a parent there must be an end to one's free time so as to give children full attention in their development. The beginning of transition therefore starts with an ending. "The failure to identify…get ready and provide help with endings and losses leads to more problems for organisations in transition than anything else" (Bridges & Bridges 2016:8)

It is important to note that endings are losses. When something ends that people were used to then there is a sense of loss they are experiencing and this must be managed. Whether the endings were expected or not they remain losses and loss is always

followed by grief or a grieving period. Managing grief will be discussed at length later in the research.

Bridges and Bridges (2016) point to the fact that most people are not resistant to change as such but they are affected by what they stand to lose during transition and therefore become resistant. They note that it is therefore important to be aware of who is losing what during transition. A detailed clarity on what exactly is ending must be given. There must be no ambiguity. What the consequences of the end will be must also be clearly articulated. They advise that it is also important to give details on whom exactly is going to be affected by the transition and how is it going to affect them. Some of the losses are not tangible but are a sense of losing something familiar, something that gave identity and pride. It is therefore important that people are allowed to verbalise their losses so that they can also emotionally process their loss. They warn that some people's losses may look trivial to others but one must never argue with those losses but respect how people feel and allow them to express those losses. In some instances, there may even be overreactions as people express their losses but they must be respected in this space because it is their way of grieving their losses (Bridges & Bridges 2016:30).

Similarly, Watkins (2010) confirms the importance of honouring and respecting the congregation's loss referring to an incident that happened in First AME church in Los Angeles where the long serving pastor of 27 years, Rev. Chip Murray, was forced to retire because the bishop did not renew his tenure of service in the church but rather appointed a new pastor Rev. J. Hunter. This was set to be a very difficult transition from the start because the church was not only unhappy with their pastor's forced termination but they also did not have a transition plan to guide them after termination. His sudden departure left them grieving and without being given sufficient time to grieve, the new pastor was ready to move the church forward. This became a problem because "in the African American church, the identity of the congregation is heavily linked to that of the pastor" (Watkins 2010:6). This is not peculiar to African American churches as Watkins indicates but it also happens to most congregations of long serving pastors or founders. Vanderbloemen and Bird (2014) also confirm that a first generation succession, the one after a long serving pastor and founder, feels like a divorce no matter the circumstances that caused it (Vanderbloemen & Bird 2014: 79).

Bridges and Bridges (2016) indicate that there are losses that have the ability to trigger past losses causing the grief to be deeper as people remember their previous losses. To facilitate healing they advise the successor to acknowledge the loss publically and empathise with the congregation, openly discussing the loss for catharsis. It is important to be aware and to expect and accept it when people go through signs of grieving expressing denial, anger, bargaining, anxiety, sadness, disorientation, depression before they can accept the reality of their loss (Bridges& Bridges 2016:33). A classical work of Kübler Ross (1969) is the first to popularise what today is known as the stages of grief which Bridges & Bridges refer to, although her research was about terminally ill patients, the stages were also applicable to general loss and in her research the patients were grieving over their loss of good health. Grieving is a process which cannot be hurried until it has finally been complete.

Bridges and Bridges admonish that it is important to treat the past with honour by allowing people to talk about it and to take something of the past that can make them remember the past with fondness. They also encourage that to help bring closure and healing to the past one must do something significant to mark the ending of the past in order to find closure. They bring caution to the fact that these moments of grief and loss must not drag forever. There must be a point where there's a mark of the ending followed by a time of healing then a preparation to progress to the next stage which is called the neutral zone. (Bridges & Bridges 2016:27-42).

2.13.2 Going through the neutral zone

The neutral zone is a state between the old and the new identity. "It is the time when the old way of doing things is gone, but the new way doesn't feel comfortable yet". (Bridges 2016: 9). The neutral zone is more psychological where the transition happens inwardly and slowly. In most cases the neutral zone can bring a state of confusion where there is partly a desire for the past experience while there is also an anticipation of what the future holds. This can end up immobilising organisations or churches in transition. There can also be a sense of despondency in the neutral zone after letting go of the old and having nothing to hold on to while the new is still being formed. The neutral zone can therefore be a very difficult time for individuals and organisations (Bridges & Bridges 2016:9, 45-46). Watkins (2010) also points to the difficulty of this season of transition where a congregation must have the skill to close

the door of the past and at the same time open the door for the future. He advises that congregations must learn at this stage to put the past, present and future all on the table and talk openly about them expressing their fears and insecurities, then express also how they would envisage their future (Watkins 2010: 7).

There are dangers that the neutral zone poses: anxiety rises and motivation levels drop as a result priorities get confused and information gets miscommunicated which results into frustration and loss of confidence in the organisation, the institution or the leader. This becomes a breeding ground for discord, mistrust and divisions. In most cases this is where most organisations or institutions fail if this phase is not properly managed (Bridges & Bridges 2016:46-48).

Bridges and Bridges (2016) indicate that the neutral zone priorities can be easily confused because of miscommunication which also affects work that must be done resulting in confusion and frustration, which easily affects people's confidence in the organisation. This state of uncertainty in the neutral zone causes people to pull in different directions with some wanting to proceed to the future while others are still holding on to the past. Therefore, there is a need to manage this neutral zone so that things do not fall apart in the organisation. They emphasise the point that most people are ignorant of the time it takes to go through the neutral zone thinking that they will just move quickly from the old to the new, "but this isn't a trip from one side of the street to the other. It's a journey from one identity to another and that kind of journey takes time" (Bridges & Bridges 2016:49)

Similarly, Vanderbloemen and Bird (2014) posit that successors who are ignorant of the dynamics of transition tend to be impatient with the congregation that seems slow to embracing the new era because of holding on to the past. Successors need to understand that some congregations may still be grieving the loss of what they had in the past and it may take them a while until they are ready to embrace the new era. Failure to understand this transitional dynamic can lead to a longer time spent in the neutral zone and if unchanged, it may cause a regress (Vanderbloemen & Bird 2014:136).

Using the exodus story of the Israelites moving from Egypt to the Promised Land Bridges and Bridges (2016) shows how long and difficult transitions can become. The same way that the old generation could not enter the Promised Land but had to die in

the wilderness, past attitudes, values and ways of operations have to die so as to embrace the new ones.

They advise that it is important to create positive metaphors in the neutral zone. It is easy for people to have feelings of 'a sinking ship' and therefore think of jumping out but the neutral zone management team or the successor must change this negative narrative and replace it with a positive metaphor of 'the last voyager' encouraging everyone to soldier on to the end and give it their best.

The top leadership will need to set up temporary systems like policies that will help manage this process. With new policies there may be a need of new titles and functions for different groups and individuals in the organisation. It is also good to set short term achievable goals that will boost the confidence of people when achieved. This is also a good time to give a training support to leaders who need to know how to manage things in the neutral zone.

The neutral zone is an ideal time to strengthen intrapersonal relations. People need more assurance at this time of transition, so informal meal gatherings with leaders where further clarity is given concerning the new direction, and family day outings will go a long way to seal the relationships. It is important to always keep people informed 'in real time' concerning any new developments during the time of transition to guarantee that no one feels left out or isolated whether it is through newsletters, emails etc. People tend to be very sensitive at this time so it is important not to show signs of favouritism but to try and treat all in the same way so that all may feel safe in the journey of transition. Bridges and Bridges (2016) suggest that a transition monitoring team which represents various constituencies within the organisation must be put together with the sole intention of communicating to the top leadership matters that are coming from the people within the organisation. The team must preferably consist of ordinary people within the organisation and its role must be clearly stipulated. This team is not a decision making body but it is a temporary monitoring team, operating within a specific time frame and scope. When the team communicates concerns from the people then the leadership must ensure that it addresses those concerns urgently. Bridges and Bridges' final point on the neutral zone is that this time of transition is an opportune moment to evaluate the past, what has worked, what has not and what must be altered or cut out going forward. It is a time to encourage innovative ideas

that can help shape the future of the organisation. They however bring caution to a rash implementation of all these new ideas. The exercise is simply to help people make the mental shift from the old paradigm to a new beginning (Bridges & Bridges 2016: 45-59).

2.13.3 Starting a new beginning

Beginnings are the hardest processes because people are still either caught up in the past where they are still unwilling to let go and others are in the neutral zone where they feel lost, confused and anxious about the future. Beginnings only happen when people are prepared to commit to the new process of doing things. There is a difference between beginnings and starts. Starts can be scheduled with dates and time of commencement but beginnings do not keep to schedule but they happen when it's time for them to happen. There is a whole shift of mind and heart before beginnings happen. People must be ready in their hearts and minds to make the emotional shift of committing to a beginning. In other words, although starts can be scheduled and commence, people just go through the cosmetic structural compliance without really accepting the change in their hearts and mind. They have started but they have not yet begun (Bridges & Bridges 2016:66). This view is also expressed by Vanderbloemen and Bird (2014) who note that 'change' is situational whereas 'transition' is psychological. Change occurs when a new pastor comes, when the music in the church changes, when certain traditions end and new ones are introduced. Transition on the other hand is the internalisation of the change. How they feel about the change and how they are processing it. What fears or insecurities do they have and what do they stand to lose? (Vanderbloemen & Bird 2014: 172).

Some of the reasons why people resist beginnings are because beginnings have a way of testing whether the ending truly happened. When one has second thoughts about the new found relationship and keeps comparing it with the one that ended then one is tested to make a final decision to move on or to cling to the past. Beginnings therefore expose one's heart and true state of mind and emotions. It is at this point when one must be decisive whether to go with the new or to be stuck with the old. Beginnings are also resisted because there is a possibility that they can fail because they have not been tested. They can also trigger fears of failure experienced in the past when previous beginnings failed. For some, moving out of the neutral zone into

new beginnings is uncomfortable because the neutral zone was hiding them from commitment. They were happy not to commit but now that they have to make a choice they feel exposed. (Bridges & Bridges 2016:67)

When endings and the neutral zones are not fully completed, beginnings become difficult. Bridges and Bridges (2016) propose four steps that introduce beginnings. The first is to make the purpose behind the outcome very clear. People need to know why the new beginning is necessary. Leaders in charge must learn to 'sell the problem' before they try to sell the solutions. People must see why the problem is a problem. They must be convinced that it is really a problem and why it is a problem. Secondly they need to have a mental picture of how the beginning will look and feel like. They need to buy into the outcome with their imagination before they see the reality. People must be given a mental picture of where they are and where they need to go. They need to visualise how different the future will look from the past and the present. One of the practical ways in painting mental pictures is to physically take a team of leaders and go study a successful transition situation. When people see what has worked elsewhere they will have confidence about the future. Thirdly, people need a plan which details the steps to the envisaged outcome as follows: step one is to hold a ceremony which marks the ending. Step two is the appointment of a transition monitoring team. Step three is painting a picture of the outcome by arranging a visit to another organisation with a successful transition. Step four starts a training session with the team in preparation for the beginnings (Bridges & Bridges 2016:65-75).

In addition, Watkins (2010) posits the importance of strategically planning the future vision of the church in the light of the new era. The vision must clearly articulate if there will be restructuring and why. It must be clear on what changes will be implemented and how they will be implemented. There may be a need to cut off some of the things that were done before, while others may remain, based on their relevance for the future and introduce new ones. A common and clear vision helps to focus the church and the new pastor on the work of the ministry which includes worship, fellowship, spiritual care and nurture, education and outreach. It is this work of the ministry that strengthens the bonds between the new pastor and the congregation. "During times of transition, a church must be intentionally mission focused. While they have to minister to the transition and the pain of inevitable loss, they must still focus on the essentials of being the church of Jesus Christ" (Watkins 2010: 11).

He continues to argue that unless the church is mission focused it will inevitably engage in distractive behaviour like conflicts and fights which may ultimately lead to congregational splits. In managing the conflicts, he advises that the church must have conversations that could later on become policy on a civil way of behaving during transition. They must talk about how they will embrace the new era without disrespecting the old. They must also decide on what statements must go out to the public and what must remain within the congregation. They have to be clear on not taking sides between conflicting parties nor engaging in fights that lead to a stalemate but rather commit to engaging in conversations that will bring all cards on the table at appropriate forums in an endeavour to finding an amicable solution during transition. When coming to the phase of new beginnings the church must ask questions concerning their identity in the light of the new era. What kind of church do they wish to become going forward? What could be the new socio-economic challenges for the new church and how is this affected by the demographics of the church both internally and externally because the make-up of the church will change from how it was in the previous era. Since transitions are prone to conflicts, Watkins (2010) proposes that the congregation must be able to assess and manage the process by anticipating and identifying problematic areas within the transition. The following are some of the areas to look at: how to manage the loyalists of the previous era versus those who are emerging in the new era. If there is tension, clearly identify its source. Is it caused by clashing traditions between the old and new, is it a power and position contest or is it a difference of opinion on the direction the church should take? Who are those who are feeling left out and how this may affect their behaviour in the transition? What overall strategy can be used to hold the congregation together in unity during this time of transition? (Watkins 2010: 8-12, 17, 24, 35).

Finally, Bridges and Bridges note that for people own the process phase of beginning a new phase, they cannot be spectators but they must be role players. It is a natural expectation for people to want to know the new role they will be playing in the beginning of things. When they do not feature anywhere, they become suspicious of the process and can delay it. It is not only enough for them to feature, but in order for them to be custodians of the process they need to be placed in roles where they will be contributors to the process of change. The benefit of contributing role players is that they end up taking ownership of the process of change and advocating for it. As

a result, beginnings must be reinforced from time to time or else people may gravitate to a neutral zone. To ensure continuity in the new direction, there must be consistency with the requirements of new beginnings from the top leadership leading by example up to the least member. There also must be quick successes that are seen so that everyone can see that the new beginning is working including the doubters and the critics. The same way that endings were marked by a ceremony, new beginnings must also be marked by a ceremony (Bridges & Bridges 2016: 65-81)

All these three phases: endings, neutral zone and beginnings do not necessarily happen in the systematic order in which they have been defined above. In reality they can all happen at the same time in different forms within the congregation. At the end of it all, transition is not complete without all of these three processes being experienced (Bridges & Bridges 2016:10).

Analysis & Critique

The approach by Bridges and Bridges resonates well with a pastoral approach to succession although written from a business perspective. Their focus on people involved in the transition rather than on the organisation makes them pastoral in their approach. It is people that make organisations work and not organisations that make the people. Their discussion on the three phases in transition brings awareness to organisations on the human component of dealing with successions. They move from a premise that all transitions start from experiencing loss which they call 'endings' and go through the 'neutral zone' between the old and the new before they finally proceed to 'beginnings' where they must embrace the new order. This is the missing link in most literature on succession which tends to focus on the technical aspects of the organisation instead of the experiences of the people that make the organisation function.

It is possible that not all successions are experienced as a loss by all in the congregation or organisation. Some people could as well be relieved by the exit of a leader especially if such a leader was abusive to the congregants or negligent or indifferent and therefore their departure is a relief and a joy to the people instead of a loss. This latter experience is not the focus of this research although it can be an area of further research to find out what emotions are experienced by those who were abused by a leader when that leader exits their lives.

The style of a leader and the culture of the organisation are also some of the major contributors to succession. The next focus of our discussion will therefore be on culture and style of leadership and how much culture contributes in transition.

2.14 Church culture and style of leadership

Most authors argue that each congregation has a specific culture which makes them unique (Weese & Crabtree 2004: 57-125; cf. Vanderbloemen & Bird 2010:71-76; Watkins 2010:25, 50 -62; see also Chand & Bronner 2008: 53-54; Homer 2016:36-37).

Members of the church enter into an unspoken agreement with the church on the basis of the prevailing culture they find in the church at the time of joining the church. It is called an unspoken agreement because It is not articulated anywhere nor is there a signature on the dotted line where members sign to enter into this agreement but it is a social contract that keeps them connected to the church and when it is taken away, challenged or questioned it stirs up a lot of negative reaction. If this contract is violated people show a vote of no confidence on the leadership with their feet, their money and their participation (Weese & Crabtree 2004:58-59).

Weese and Crabtree (2004) have gone to great lengths to expound on the four main cultural features that can be found in the congregation which are: the family culture, the icon culture, the archival culture and the replication culture. This section of the research will focus mainly on the family and the icon culture which are practiced in independent Pentecostal churches because they are personality driven. The archival and replica culture are not so prevalent in independent churches but are prevalent mostly in traditional and classical Pentecostal churches.

2.14.1 Family culture

This is a personality driven culture where members of the church see the pastor as a parent figure, a father or a mother or even an elder brother or sister. This type of congregation values a particular approach or style that the pastor uses to relate to the congregation which makes them feel a sense of security, stability and continuity as a family. Traditional services like Christmas and Lent are best suited in the family culture and they make the congregation stable despite its size. In large family culture congregations having small groups which provide a closer intimate experience can be

part of the valued traditions. When these traditions are challenged especially during transitions it can cause high level of anxiety and insecurity. The pastor in this culture strengthens the bonds by building a relationship with members of the congregation which creates a sense of trust, dependability and belonging. As the bond of trust grows, the pastor earns the right to exercise veto power on many governmental matters in the congregation which in most cases are ratified by the board without any opposition. It is most likely that as the pastor's influence in the church grows that the culture may migrate into an icon culture. Therefore, pastoral succession in the family culture is very difficult because it is experienced the same way as death and needs enough time for grieving and healing before the next leader takes over. An interim pastor who is gifted in managing grief and also possessing the ability to preserve the traditions that this type of congregation holds dear, will be a great asset at a time of transition in the life of the congregation (Weese & Crabtree 2004:64, 69-83)

Analysis

In some independent Pentecostal churches there is a strong family culture where the pastor is taken as a spiritual father or mother (in the case of a female) and in some instances he is even called 'father' and a female pastor is called 'mother'. The latter is based on the researcher's observation over the past 20 years in independent Pentecostal churches. In this culture when the pastor exits ministry or dies, the grief that is experienced by members is the same as though a biological parent died.(Mead 2005:21-22). The next cultural paradigm to be discussed in the congregation is the icon culture.

2.14.2 Icon culture

This is also a personality driven culture where the pastor is in most cases an exceptional multitalented communicator with charisma and in some cases possessing a special gift of healing, prophecy, teaching or preaching. There is always a stage presence such people carry as a result some of them easily engage in electronic media like television and radio ministry. Such pastors are known to succeed in most endeavours that they undertake within the ministry as a result they win the trust and confidence of the congregation they are leading to a point where they almost are given a carte blanche use of power in matters of governance where they choose their own team of leaders and church staff members. Their style of leadership is a top down style

where decisions are made by the leader and his/her chosen leadership. This culture is results driven, measured in quality or quantity, whether it is the number of people in attendance, the amount of money collected or the effectiveness of the programs offered. These are important measuring scales in this culture. Therefore, the track record of success that pastors in the icon culture possess makes them to be trusted with the top down style of leadership and gives them a longer tenure of serving with that congregation. Pastoral transitions in this type of leadership can make it very difficult for the next leader to fill the shoes of such a charismatic predecessor. Unless the congregation has internally developed other leaders with similar capabilities who can succeed this icon leader, the congregation will suffer much loss in membership, finances and general effectiveness during succession. The danger in this icon culture is the dependency that the church develops on this one leader as a result when they are not around everything collapses (Weese & Crabtree 2004: 65- 66, 85-96).

Analysis

The icon culture is another fitting culture for Independent Pentecostal churches. The prestige and honour that the pastor receives in these churches indicates that the icon culture is fully embraced by most independent churches in general. The honour is accompanied by material benefits including monetary gifts which are given in anticipation of a blessing from the icon leader(Frahm-Arp 2010:67). It is this very iconic culture that makes succession in some congregations to be a family dynasty. They want to ensure that the material interests of the family are guaranteed from one generation to the other (Tushima 2016). Unfortunately when successions must happen, which is usually after the death of the icon pastor, the battles for succession become inevitable in the absence of a succession plan (Rusell & Butcher 2010:57; Vanderbloemen & Bird 2014:122-123). Grief tends to consume the congregation when an iconic pastor dies, because everything depended on the pastor. This relationship loss if not quickly identified and healed it may manifest in various complicated forms, including unending contentions(McCall 2004:60).

Table 2.1 below shows this analysis. A comparison of two dominant cultures in independent Pentecostal churches:

	Family culture	Icon culture
Pastor's Position	Pastor as father, mother, brother or sister	Pastor as a living logo
Main Concern	Concerned with a traditional way of life displayed by the leader which gives a sense of continuity with the past and a predictable future	Concerned with results that prove the effectiveness of the leader be they qualitative or quantitative
Driver	Driven by the tradition that emanates from the style of the leader	Driven by personal charisma and giftedness of a leader
Power	Has veto power over many operational decisions and a great influence over governmental decisions which are likely to be ratified by the board without question	Making governing decisions on behalf of the organisation at sole discretion and using whoever he/she chooses to be part of the team.
Performance	Maintaining strong personal relationship with the church members deepens a sense of community, dependability and trust.	The more successful the leader the more the trust. The more the trust the more the liberty for creativity which brings even more success
Style of leadership	Relational and consultative	Top-down management style
Succession	During transition the congregation experiences a sense of death which needs grief therapy over a period of time before the next leader can be called	If there's no internal leadership resource to replace the icon leader "the transition [becomes] extremely painful, expensive and disruptive". (Weese & Crabtree 2004:66) The transition can be long, strenuous and destructive.

Adapted from Weese & Crabtree 2004:62-66

Independent Pentecostal churches fit the paradigm of a family and an icon culture as personality driven cultures.

These two cultural traditions have similarities than differences. This is clearly seen when it comes to how they deal with succession. Overall, the family culture is a milder version of the icon culture which is a more radical version of the two. When it comes to succession they both can suffer a great loss because of the dependency on the predecessor. The icon culture seems to be the worst of the two in suffering loss and those in this culture at the time of succession will need to go through grief therapy in order to heal. This loss when not understood and treated causes the church to have difficulty in moving on while it is still grieving.

Grieving is therefore a subject of great importance in pastoral succession because succession produces losses (Mead 2005:21-43; Homer 2016:42). The congregation suffers a loss of relationship when the pastor exits the ministry. It suffers a systemic loss when the new pastor arrives and changes every system they have known during the predecessor's time. It suffers material loss when the finances of the church start to dwindle because of the departure of members who are grieving the death of their pastor. It suffers the loss of functioning as a beacon of hope in the community, when the pastor who led the crusade of community development and outreach has died. If the succession is ridden with contentions, then the congregation will suffer a loss of identity, as the contentions transform them from peaceful worshipers to violence. (Mitchelle & Anderson 1983; Hamman 2005). All these losses must be intentionally grieved through a systematic process of recollection of the past, understanding the realities of the present and preparing for the unknown future. Intentional grieving is called mourning and it differs from normal grieving. The latter is a painful emotion experienced during a time of loss whereas the former is a process of going through specific exercises that will help one to recover from the loss and embrace a new identity (Moseley 2003:221; Hamman 2005:13). Now that it has been established why grief is important for succession, the next section will give further details on how to intentionally grieve losses caused by the process of succession.

2.15   Grieving

A congregation can experience loss both in expected and in unexpected exits of their pastor. This sense of loss takes the church into a season of grieving. The principles applicable in both situations are similar, but the impact is greater on unexpected than expected exits.

Russell (2010) captures it well when saying that pastoral successions are like conducting a funeral and a wedding at the same time. There is grief because of loss of the predecessor and at the same time there is joy for a successor. Both these emotions must find expression in the church but they cannot be celebrated simultaneously just as it also does not happen in real life. In most cases weddings must give way to funerals and allow people to recover from their grief (Russell 2010: 75).

Vanderbloemen and Bird (2014) provide strategies that can help the congregation process their feelings of loss during an expected exit of their pastor. They suggest that there should be a good-bye function organised for the pastoral family where all members of the congregation can express their emotions on how they feel about the exit and also share fond memories that were experienced over the years of ministry with the pastoral couple. This will allow people to grieve their loss by putting words to their emotions. The pastoral couple or family must also share their feelings about the exit and try to be as positive as possible and not burn any bridges even if there were challenges that may have led to the exit. This will help to heal the loss of the both the pastoral family and the congregation who want to hear those final words from their pastor and spouse. The church board can set an extended time for good byes which may last for several determined weeks in order to allow the congregation enough time to process the exit of their pastor. It is important for both the congregation and the pastoral family to be aware that they will be experiencing grief with the departure and that it is okay to grieve. It is important to honour the pastor's wife in the same intensity that the pastor is honoured so that she does not feel left out and forgotten. The celebration function can have guests who mean a lot to the pastoral couple like their mentors and other close extended family members. This will be significant for them especially if it has an element of surprise in it. It will be a good gesture to organise a special vacation trip for the couple as a form of gratitude from the congregation.

Another good gesture is to take a professional picture or portrait of the pastoral family to be placed on the wall in the church as a memorial (Vanderbloemen & Bird 2014: 173-174).

Similarly, Homer (2016) also focuses on expected exits and argues that grieving is as important for the leaving pastor as it is for the congregation. He states that grieving is an important aspect of accepting one's loss and letting go of it. For a pastor it is a loss of all the financial securities, the privileges of being the main pastor, the specific bonds and relations built over time. When there is no sufficient time given to grieving, it delays one's ability to heal and move on. It is also a good thing for the pastor to maintain a good relational contact with colleagues even after exits. This will help them heal quickly in the process of grieving. The sharing of fond memories of the past with these colleagues will also be therapeutic (Homer 2016: 27-28). Farris (2006) adds that after the departing pastor has done all the goodbyes in a form of functions and farewells there is still a need of only one more thing to complete the process and that is to grieve (Farris 2006:81).

On the grief experienced by the congregation Homer (2016) states that healing comes quicker to a congregation when there is an experienced interim leader who is outsourced just to help the members go through the loss of their leader. This interim pastor stays with the congregation until such a time that the congregation can heal and therefore be ready to appoint their own successor. The interim pastor must just stabilise things and not try to be too creative or innovative so as to allow the congregation enough time to heal. Healing must not be hurried but an atmosphere conducive must be created for it to happen (Homer 2016:42).

In the same vein Bridges & Bridges (2016) encourage that people who are grieving must be given enough time to express their grief and not be judged. One must never argue with people's losses but rather respect it. Sometimes people will overreact because of grief and at times they will seem stubborn or rebellious to any change introduced. It must be understood that it is not change they are opposed to, as such, but their opposition could be an expression of their grief. It is important to openly discuss their experience and feelings of loss. This conversation on loss can serve as a catalyst for healing. Grieving people go through various emotional stages. When things change their first reaction is denial. They continue as though it is business as

usual. It takes a caring leader to help them face the reality of their loss. The next emotion is anger and this can manifest in different ways including rage outburst, or sabotage of any process that embraces the change. The next emotion is bargaining where those grieving try to escape the reality of their situation by making promises in exchange for things to go back to normal. The next one is anxiety whether it is expressed or it is not. They are anxious about the future because of the imminent changes. They become overwhelmed by a sense of insecurity about the future. It is important not to dismiss people's anxiety as trivial but it must be treated with respect and understanding. The next emotion is sadness. This is where it is important to encourage them to say what they are feeling and sympathise with them. The next state is disorientation where they are forgetful and feeling confused. This is where they need encouragement and support that they should know that other people also go through disorientation at times. Finally, they can go through emotions of depression where they feel tired, hopeless and fatigued. There is nothing much one can do to take away these emotions from people except to allow them to play out until people are feeling better and can better manage themselves. The most important thing is to recognise and respect these emotions when they are displayed and not try to make people supress them which will only delay their healing if supressed. When these emotions are supressed they will explode at an unexpected time causing more damage than good. Within a business context where there has been a loss of position because of a merger or other reasons, it is possible to try and compensate for what was lost by offering something similar or better that can compensate for the loss (Bridges & Bridges 2016:29-34). These emotional stages discussed by Bridges & Bridges (2016) originate from the classical work of Kübler Ross whose work will be fully discussed in the methodology.

Watkins (2010) narrates a story of a forced retirement of a long serving pastor. The church leaders at a regional level felt that it was time for him to retire whereas the congregation still needed him. They subsequently appointed a younger successor. This forced retirement felt like death in the congregation who had no plan in place for the transition and therefore suffered a great deal of loss especially because they were not given time at all to grieve the loss of their long tenure pastor. This lack of grief made it difficult for the successor to assume his duties. He further argues that it is the responsibility of the new pastor to lead the church through a process of grief for their

old pastor and when done wisely by honouring the predecessor then the congregation will give him permission to lead them because he has shown honour for what they honour. He shares his personal experience with a grieving church which had lost a pastor by death because of a heart attack. He indicates how he and his wife entered this space with sensitivity to the congregation such that for a couple of months he used a grief therapy approach to his sermons. This was helpful to the church because they felt that he cared for them. The successor must be willing to listen to the pain of the people on their loss of their previous pastor including those who are complainers and troublesome, they too are grieving. The successor must understand that he or she is yet to become the pastor of the new congregation even if he is already installed and therefore must never stand between the love the people have for their previous pastor (Watkins 2010: 5-6,29-30, 40-43). Similarly, Mullins (2015) advices a successor to get a support of an experienced individual or even better a team that can work together with the congregation after the death of their pastor. There is also a possibility of a predecessor who has left the church in a bad shape financially or in another form. It is the responsibility of the successor to focus the church on the positive things and not on the negatives of their predecessor understanding that this is still another way of the congregation grieving their loss. The new pastor must be very intentional about showing love and grace to the congregation and patiently journey with them on their process of healing "remembering that everyone will grieve in different stages at different times." (Mullins 2015: 181)

Mead (2005) is cautioning against taking hasty steps to appoint a successor while the church is still grieving. He makes an example of a widow or widower who quickly marries just to close the gap of absence of their previous partner and how these usually end up in a failed marriage. He says the church that is widowed after suffering loss of their pastor's absence whatever the cause must not be hasty in quickly appointing a new pastor. He says churches who quickly appoint replacements are clergy focused instead of congregation focused. They are thinking of a quick placement of a pastor in a church since there could be a lot of pastors who are eligible to preach but may as well be a mismatch the same way as it is in marriage.

Analysis

There is enough sensitivity from literature on succession when it comes to dealing with grief or a grieving church whether the grief is caused by expected or unexpected exit. The wisdom to allow people to grieve sufficiently without rushing their healing is evidenced in literature. There is an assumption however that churches going through loss will know that they must grieve. Most churches that are likely to have the wisdom to outsource an interim team or individual who will journey with the church during their loss are those who have thought through this process and therefore have some form of a plan that will guide the church during such a time. Unfortunately, those who do not have a plan are most likely to be caught by surprise especially during unexpected exits.

It is the interest of this research to find out whether congregations know what to do during times of expected and unexpected exits. In other words, do they have a plan for succession or not?

Most of the literature used so far has been mostly from the Euro-Western context with a few comments from African authors. The next focus of discussion will be on an African perspective to see how different or similar it is from the euro-western one.

2.16 The African perspective on succession

The African perspective on succession is agnatic in nature. Nyathi (2013) argues that when an African is a founder of anything be it a business or a church as the case is in some Independent Pentecostal churches that have a founder or African initiated (Pentecostal) churches, there is a sense of an 'unassailable ownership' that is assumed. That leader will cling to power until their day of death. To talk about a succession while they are still alive is considered a taboo, a challenge of authority which is perceived as a rebellion at best and a coup at worst (Nyathi 2013: 314).

Similarly, Mwenje (2016) in her research on pastoral succession among Pentecostals in Zimbabwe discovered that most of her interviewees did not want to comment much about the subject of succession because some felt it was taboo to even talk about the possibility of their leader's death while he is still alive. Others when asked if they knew of any succession plan they indicated that they did not know if there was a formal plan but claimed that everyone knows unofficially at grass roots level who is most likely to

be the successor. There was no further detail given concerning the latter on what evidence pointed to who would be the successor. Still others felt that it was not up to them but up to the 'father of the vision' (meaning the founder) to decide who will take after him and whatever is decided by the father goes, although the same person admitted to a jostling for a successor position that was already happening in the denomination. One founder admitted to the fact that it is difficult to trust anyone except one's wife and children because the family will be loyal to the vision whereas an individual outside the family may not (Mwenje 2013: 7595-7596).

In contrast to the latter Tushima (2016) argues against family dynasties that are built in the name of ministry. He calls these family dynasties 'personal empires and personal kingdoms' and argues that they are motivated by greed for material possessions from generation to generation for the benefit of the family at the expense of the congregation (Tushima 2016:2-3). He references Adeboye (2007) who attributes the change of focus in the Nigerian context from the pure kingdom of God mandate which was mostly preached by the classical Pentecostals that was not focussed on materialism to the current self-enriching focus of the gospel to have come with the introduction of a lot of African Initiated Churches whose interest was worldly hence a pure entrepreneurial drive that is dominating the Independent Pentecostal churches today (Adeboye 2007:30).

Tushima (2016) goes to great lengths to refute 'family dynasty' in succession as an unbiblical system at least as far as the New Testament practice is concerned. He investigates dynasty within the ministry of Christ, Paul and the early church from the 1st century onwards and in all these three levels he proves how none of the successions were based on kinship but on mentorship, giftedness and calling of leaders. He further recommends that the church should go back to team ministry where at the helm there is a point leader who is supported by the whole team and accountable to the team. Rising to leadership must be on the basis of gifting and calling and not kinship. There must be an effort made at raising the next leadership through mentorship programs instead of waiting for the next family member to inherit the seat of leadership (Tushima 2016:6-8).

Analysis and Critique

Tushima's critique of the African perspective on succession which is practiced by most African Independent Churches and also some independent Pentecostal churches is sound especially when comparing it to Jesus' and Paul's models of succession where there were no kinship disciples. However, he seems to limit the background causes for this kind of behaviour to Adeboye's view of the mushrooming African Initiated churches in the Nigerian context who became worldly and contaminated the pure classical Pentecostals. This reason by Adeboye is not convincing as it is not supported with facts. Although Tushima writes about a few Neo Pentecostals in the United States of America who practice succession by a family dynasty method and also mentions a few African Neo- Pentecostal churches that do the same, he fails to make a connection in relation to how these two interfaces. This connection is made by Bonsu and Belk (2013) who relay how the American gospel has been exported to Africa through electronic and print media (Bonsu & Belk 2013:308). Furthermore, the traditional cultural background of Africans where authority in the family flows from the father to the firstborn son, and also in royal lineage where the next to the throne is usually a family member appointed by the one sitting on the throne or the elders who are custodians of royal tradition in the clan (Ruzivo 2014:26-29). Therefore, besides the exported American Neo Pentecostalism there is also an inherent African cultural value system at play within the succession of African churches especially those who are independent. The latter is explored fully in chapter four.

2.17 Preliminary Conclusion

In this chapter we discussed how succession is a global phenomenon not only in the church but also in all other fields like business, institutions etc. We discussed a few biblical characters on how they modelled succession and learnt from their stories. We learnt that predecessors must come to the realisation that they are not going to live forever and therefore they need to start the process of looking for successors much earlier in the life of the organisation. When they find the successors they need to endorse them publically and prepare for them to start on a strong foundation. We then went to definitions of succession and discovered that succession is not an event but a process which starts from the day the new leader is appointed to the day that leader departs and is replaced by another. We also discovered that there are stakeholders

involved like the families of the predecessor and successor, the congregation, the community and in some instances the denomination. All these must be carried along in succession. We then discussed reasons why successions happen and discovered that there are reasons in succession that happen with expectation e.g. retirement, change of vocation, periodic rotation system for pastors in the denomination etc. There are also unexpected reasons why transitions occur and these among others are sudden death, or some form of incapacitation that befalls a pastor, forced terminations because of immoral or unethical code of conduct, false teaching etc. We then concluded that whether the succession is expected or unexpected there is still a sense of loss that the stakeholders experience because of feeling unprepared. We then went on to explore how stakeholders can prepare for succession. The most important points to note here are to educate organisations or congregations on investing in information about succession, develop a transition plan and an emergency exit plan in times of unforeseen emergencies, develop leaders who will be a pool of the next generation of successors, teach predecessors how to hand over the baton and teach successors how to receive the baton and become honourable with the responsibility given. We looked at the traits of a healthy succession and an unhealthy succession. We then discussed how to manage the process of succession and looked at how to end and begin well and how to manage the process between the end and the new beginning. We then looked at the four cultural paradigms that influence succession and how to manage each of them. Next we looked at grief and how the church should understand and manage it. Finally, we discussed the African perspective on succession a section which is fully discussed in chapter four.

Now that the literature on succession plan has been reviewed, we need to find a methodology that will help us pastorally journey with those who have experienced unhealthy transitions that violated and abused them. This methodology will better assist those that had unhealthy transitions, to have an in-depth understanding of the subject in question. The next chapter will unfold the methodology in full.

Chapter 3

Methodology

3.1 Introduction

In the previous chapter the research looked at available literature and theories on the subject of succession to bring to surface what is known on the subject. This knowledge helps in developing a conceptual framework for the research which will emanate from the methodology applied in this chapter (Bloomberg & Volpe 2016:106).

The main aim or purpose of this research was to help independent churches to have a smooth transition in times of pastoral succession. In order to achieve this aim, the research must be designed is such a way that it reflects a suitable research approach. The research approach that was chosen was the qualitative approach. A motivation on why this particular approach was chosen and its genre is addressed in this chapter. This is followed by a discussion on the research sample and which strategy of sampling has been used. The next area of discussion is the method used for collecting data and analysing it. Ethical considerations are also mentioned including limitations and delimitations of the research. Lastly a research model taken from literature will be discussed.

3.2 Qualitative Approach

A qualitative approach is defined as "multimethod in focus, involving an interpretative, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (Denzin & Lincoln 2011:3).

The difference between the qualitative and the quantitative approach are tabled by Swinton and Mowat (2006) in figure 3.1 below. They make a comparison where they show that the quantitative focuses on statistical results that are deduced from behaviour and attitude, whereas the qualitative interprets observable behaviour that is induced in a narrative.

Quantitative	Qualitative
Searches for general laws, empirical regularities	Searches for meaning in specific social/ cultural contexts…
Objectivity as ideal – Adoption of natural science	Subjectivity is valued – rejection of natural science
Try to simulate experimental situation	Happens in natural settings
Statistical predictions of events, behaviour and attitudes	Interpreting reasons for observable behaviour – historical causes narrated
Random sampling of large scale of extensive research studies	Purposive sampling of small groups in an intensive research study
Deductive positivistic theory	Inductive constructivism or grounded theory
Predetermined responses based on theoretical framework through questionnaires	Open ended semi-structured research interviews from where theoretical categories may emerge

Figure 3.1 Table of comparison between quantitative and qualitative approaches. (Swinton &Mowat 2006:56).

A qualitative approach instead of the quantitative has been chosen in order to get to the reasons behind the contentious behaviour that ensues during many successions of independent churches whether Pentecostal or indigenous. A quantitative approach will not be able to extract the attitude and emotions behind succession which are the ones that control behaviour. These emotions are the ones that will give insight on the reasons behind the contentions (Bloomberg & Volpe 2016:155). Each pastoral succession case is unique, therefore, subjective to the narrator's account of events. This subjectivity is important than the objectivity of the quantitative, as it gives a voice to the experiences of individuals who are affected by succession and have an opportunity to be heard (Creswell 2013).The latter is by itself therapeutic to the participants who perhaps may not have had an opportunity to narrate their story to anyone. A purposive sampling which is a qualitative method, worked accurately in this research because all participants were directly affected by succession (Silverman 2013).

In the context of this research, the causes of failure or success in a succession process cannot be adequately understood by statistical deductions because the reasons for succession differ from case to case. It is, therefore, the stories of the participants that will provide an in-depth perspective of their experiences. This makes the quantitative approach to fall short for this research and the qualitative to be the preferred choice. It is, therefore, the narrative of the participants that will provide an in-depth perspective of their experience.

3.3 Paradigm

3.3.1 Nomothetic vs. Ideographic knowledge

Nomothetic knowledge is a modernistic type of thinking that is usually used in scientific methods. In order for knowledge to be scientifically true it must be falsifiable, meaning it must be possible to disapprove it. It must also be replicable, meaning that after a scientific paper has been written presenting its hypothesis, research design, methods and research process, anyone who has the skill can take that same research and be able to replicate it. This qualifies it as a scientific fact or a nomothetic truth. If the study cannot be replicable it is taken as non-factual and therefore not verifiable in the public domain. Nomothetic knowledge is also generalizable, meaning it must be possible to take the findings of a research and apply it in a general sense to a wider academic population. If the study cannot be generalizable it cannot be accepted as scientific truth (Swinton & Mowat 2006:53). Nomothetic knowledge operates within a post-positivist paradigm which is "reductionistic, logical, empirical, cause and effect oriented, and deterministic based on prior theories" (Creswell 2013:23). Pastoral succession cannot be analysed through a nomothetic knowledge because one person's experience of succession cannot be replicable because it is unique to that individual. There can never be a generalized truth when it comes to succession because of the uniqueness of each case. The latter is also supported by literature on succession that there is 'no one way' purported by scripture on succession but a "myriad of examples to consider…numerous instances of leadership transition. In each situation the baton is passed differently but passed nonetheless" (Ozier & Griffith 2016:8-9). Nomothetic knowledge was not suitable for this study, because it belongs to the modernistic school of thought that believes that knowledge can only be derived

from what can be carefully observed and measured through quantitative scientific methods (Bloomberg & Volpe 2012: 28,29).

3.3.2 Ideographic knowledge

Ideographic knowledge on the other hand is the direct opposite of the nomothetic knowledge in that, it is knowledge that cannot be falsifiable and yet is true. For example, the love of a husband for his wife or family is real love but it cannot be verified based on the scientific nomothetic criterion stated above. Ideographic knowledge presumes that meaningful knowledge is unique to every individual and has non-replicable experiences. In other words, no two individuals can experience the same event and interpret it the same way. Interpretation tends to be unique and, therefore, subjective. Ideographic events can have a life transforming experience to the individuals who encounter them, like the burning bush experience for Moses, the resurrection of Christ, the encounter of Paul on the road to Damascus. All these and others in the bible are unique ideographic events. The language of scripture and biblical tradition finds its expression in an ideographic setting. "Ideographic knowledge is also an integral part of the experiences and situations that Practical Theology seeks to reflect upon; recognizing the epistemological significance of ideographic knowledge is very important for the practice of Practical Theology" (Swinton & Mawot 2006: 55).

Literature on succession supports the respect of values of individual's social and cultural settings when stating that it is possible for the structure of the organisation to have a cosmetic change in a time of succession but still not be able to transition from the old to the new because the people's emotional and mental state have not yet moved from the past to the envisaged future (Bridges & Bridges 2016: 6-7). Successions are "unavoidable and are also sometimes unpredictable" (Homer 2016: 4). This is also reflected in a social constructivism paradigm where individual values are a major influence to research. Ideographic knowledge is, therefore, post-modern in framework because it honours the subjectivity of individuals. In pastoral succession the ideographic knowledge which respects the values of individual's social, cultural and historical experiences was well suited for this study

3.4 Qualitative traditions

The qualitative approach has five main genres or traditions mentioned by Creswell viz. case studies, ethnography, phenomenology, narrative research and grounded theory (Creswell 2013:69).

This study has looked at each of the five approaches and has chosen one which best suits the study.

3.4.1 Case Study

A case study is a study of a case in real-life, bounded by time and place which constitutes the boundaries of a case. A case is also a system which is formed by various parts and together they bring out a full picture of the case. It is therefore bounded by time and space and also formed by a system of different parts. This is why it is referred to as a 'bounded system' or multiple bounded systems if it is more than one case (Stake 1995:2 cf. Creswell 2013:97). A good qualitative case study focuses on the in-depth study of the case and it requires a broad spectrum of data collection from observation, interviews, to documents and audio-visual materials.

It is not the intention of this study to focus on a particular unique case or cases on pastoral succession nor to give a deeper understanding on the matrix of a particular case but it is its intention to understand the reason behind contentious pastoral successions. The bounded system of a case study would limit the study within the time and place of that particular case whereas the study would be better served outside of a bounded system. Every account of succession is different from the other and it can never be a 'one-size fit-all' as Roberts (2015) argues through a testimony of three different accounts to succession (Roberts 2015:47-57). The case study was therefore not suitable for this research.

3.4.2 Ethnography

Ethnography is a qualitative design where the researcher observes a group of people who have a similar culture, value system, beliefs, behaviour even language. This requires a researcher to be immersed in the daily routines of the participants so as to fully understand the patterns that inform the psychic and behaviour of the group (Creswell 2013:90-96; cf. Bloomberg & Volpe 2016:42). This approach is not suitable

for this research because the various scenarios of pastoral succession happen within different cultural settings and ethnic groups, although they hold to the same beliefs of Christianity but the context and environment where they practice their belief varies.

3.4.3 Narrative approach

A narrative might be either a phenomenon studied like grief, or a method of study applied in research through an analysis of a story. Biographies are forms of a narrative inquiry. This is an approach that focuses on the lived and told experiences of an individual or individuals with an intention to pass a specific message to the readers (Creswell 2013: 70-75 cf. Bloomberg & Volpe 2016:50-51).

Although the narrative approach is not used as a primary genre of this qualitative study, it was used in the healing methodology. One of the outcomes of this study is to find a theory that will be an answer to the research problem, hence the grounded theory was chosen. When seeking to heal congregations from their hurt and loss, it was important to hear their stories and experiences in order to journey with them towards their healing. Telling or retelling a story of wounded congregations, predecessors and successors during succession, can facilitate healing for those negatively affected by succession by making conversation as a work of mourning (Hamman 2005).

3.4.4 Phenomenology

This approach specialises in identifying "the core essence of human experience… as described by participants" (Bloomberg &Volpe 2016:48). It investigates the meaning of the people's lived experiences especially what they have in common. The approach is on describing the essence of these lived experiences and not on analysing them or developing a theory to explain them. The main focus is to find what happened and how it happened so that one comes out with a deeper understanding of the experience but not why it happened (Creswell 2013:76-82 cf. Bloomberg & Volpe 2016:48-49)

Phenomenology although close enough to this study because of describing the experience of the participants on what has happened and how it has happened, yet it falls short of answering the research problem which seeks to understand why the pastoral succession ends up being contentious. It is not the intention of the phenomenological approach to develop a theory that will help to explain the world but

its intention is to give a deeper experience with the world as it is (Bloomberg & Volpe 2016:48). This study however is looking for a theory that will explain why things are the way they are in the world. This theory must emerge from the participants who are the ones who are experiencing the phenomenon hence the grounded theory is next to be discussed.

3.4.5 Action Research

Bloomberg and Volpe (2016) have made an addition to the five qualitative research approaches by (Creswell 2013) and have added the action research as the sixth research approach. Action research is mainly about collaborative and democratic practices within communities and organisations. It is to a greater extent a political approach which hopes to induce processes of change (Bloomberg & Volpe 2016:51). Action research is not a suitable research approach for this study because the study does not intend to mobilise for a political change or process but it is aimed at helping independent Pentecostal churches make an easy transition from a predecessor to a successor.

3.4.6 Grounded theory

Barney Glaser and Anselm Strauss are the two sociologists who developed this qualitative design in 1967 arguing that research theories that were used at that time were not suitable for participants who were the main focus of the study. They pursued this argument in their written works (Glaser & Strauss, 1967; Strauss, 1987; Strauss & Corbin1998; Corbin & Strauss, 2015). Later on Charmaz (2006) joined in the advocacy for grounded theory with an emphasis on a constructivist perspective where the researcher's view is incorporated (Creswell 2013: 83-84; cf. Bloomberg & Volpe 2016: 49-50).

This is a theory that is grounded in data which is inductively generated from the participants. The intention of a grounded theory moves beyond describing the 'what' and the 'how' of the phenomenon to explaining the 'why' so as to give a "unified theoretical explanation" (Corbin & Strauss 2007: 107) of actions, interactions and processes of participants (Corbin & Strauss 2015; cf. Creswell 2013: 83).

Grounded theory is used where little is known about the phenomenon under study (Bloomberg & Volpe 2016:49). Pastoral succession in independent Pentecostal

churches is a phenomenon where little is known. This is much more the case where the incumbent long serving pastor or founder must be succeeded. There are usually contentions that ensue as reported in the literature. This approach has helped in finding a theory that explains why these contentions happen.

The following is how grounded theory was used in this research. The one-on-one interviews with founders was the first method used to collect data. There were 8 categories that were identified from the interview, namely:, process of appointing successor, alive during succession, wife not a successor, no written plan, fears of founders, role of founders, criteria of successor and the network. To verify further these 8 categories, a focus group with a different set of founders was conducted. There were 6 more categories that were added. These are: retirement, role of successor, financial security, preparedness for succession, constitution and governance. Successors were also interviewed as stakeholders during succession and they added 3 more categories which are: a negative process of succession, a lack of an opportunity to grieve and a lack of a succession plan. Finally the congregants also added 2 more categories which are: succession preceded by death and multiple losses.

In total there were 19 categories. Through a process of coding called axial coding where themes are identified based on a greater saturation on data, there were 10 themes that emerged. These are: Financial security and prestige; Process of finding successors and their appointment; Retirement; Alive during succession; Role of founder's wife; Succession plan; Fears of founders; Role of founder; Criteria of successor: age of successor, the role of a successor and the successor as a biological son or spiritual son; The role of the network (oversight body). There was still a further breakdown of the themes to test saturation as data was analysed, more questions asked from the interviewees and official documents read. The final breakdown led to only 5 final themes which are: Financial security, Wife as successor, Alive during succession , Fears of founder and Succession plan. A theory emerged out of the last stage of theoretical coding that helped bring an understanding to the study. The entire analysis is dealt with in details in chapter 5 on section 5.6.

3.5 Data Collection

In a qualitative research there are several methods that are chosen for data collection viz. interviews, observation, focus groups, critical incidents reports, life history and document review. These methods are discussed below to determine which is best suited to the study.

3.6 Interviews

Interviews are seen by most scholars (Creswell 2013; Denzin & Lincoln 2013; Marshall and Rossman 2015) as the primary method of data collection with the ability to "capture perceptions, attitudes, emotions, perspectives of an event or experience" (Bloomberg & Volpe 2016: 155) of the participants, concerning the subject of inquiry. The latter is especially demonstrated in a qualitative in-depth or face-to-face interview. There are two forms by which interviews can be arranged. They can be either structured or unstructured. The former is presented through an interview guide that explores a focused topic. This guide consists of mostly predetermined close-ended questions some of which may even be in a multiple choice format which may require a 'Yes' or 'No' answer. The intention of the structured questions is to help compare the reactions of the participants on the same set of questions asked in the same way, so as to fill up a coding scheme that has been predetermined by the researcher. It is also meant to avoid deviating from standard questions so that the researcher remains neutral and does not influence the respondents by giving the impression of whether they are agreeing or disagreeing with them (Fontana & Frey 1994:361; cf. Grix 2010:127-128; Bless *et al* 2013:194; see Bloomberg & Volpe 2016:155)

A structured interview could not be used because of its inflexibility and rigidity. Pastoral succession is a subject that is emotionally intensive because of letting go of the past and transitioning to an unknown future. It is the ending of a familiar era and a beginning a new unchartered one. This process of letting go generates feelings of loss which must be vocalised (Bridges & Bridges 2016:7). It was unable to facilitate the work of mourning the loss (Hamman 2005:12)

Unstructured interviews on the other hand are conversational open-ended questions where the researcher has no predetermined categories that must be filled. The researcher allows the interview to flow in a flexible way where the participants are free

to express their feelings and the researcher is also able to prompt them towards a specific topic then allow them to make their own reflections and give their own opinions. The researcher can at any time probe a specific theme that has emanated from the responses of the participants with an intention to get more clarity. It does not matter where the conversation goes which is likely to happen in an unstructured interview, the researcher still has the ability to bring the conversation back to the area they wish to cover (Haralambos & Holborn 2008:826; cf. Lee & Lings 2008: 218).

The weakness of an unstructured interview is that it can end up being aimless and lacking focus. If not having some form of guideline, it may deviate from the focus of the research questions and therefore fail to achieve its objectives (Lee & Lings 2008: 218). It is therefore a combination of the two methods that has been used for this study. This combination is called a semi-structured interview. The semi- structured interview is similar to the structured by having themes which are formulated into specific questions. It is however different by its flexibility, where the researcher is able to adjust the questions to flow in the conversation of the participant rather than strictly following the structured questions. This flexibility allows the researcher to also probe the participants to elaborate particular points that emanate from the responses, as it is the case in the unstructured method.

Emerging topics that are outside the original script can also be pursued. The latter fits well within the grounded theory approach where theory is based from emerging data (Gibson & Brown 2009: 58, 88 cf. Bloomberg & Volpe 2016: 155). The weakness of a semi-structured interview is what Moore (2001) calls an 'interview biases'. The interviewee may be biased because of too much freedom they have in their reflections. They may purposefully reserve certain information in their response, so as to give a particular view or impression (Moore *et al* 2001:27). To counter this weakness, we had to "monitor... subjective perspectives and biases by recording reflective field notes ... keeping a journal throughout the research process" (Bloomberg & Volpe 2016: 163). It is important to note that the success of all interviews is mostly dependant on the interaction of the research participant and the interviewer. There must be a willingness on both parties to deeply engage in the discussion. The very phrase of an "inter-view" assumes that there is an exchange of views. The interviewer must have the skill of communicating by asking the right questions and to a greater extent try to create an

environment conducive for the interview to be smooth. (Bloomberg & Volpe 2016:155; cf. Brinkman & Kvale 2015)

3.7 Focus Group

This is another method of data collection which is in a form of a group discussion with participants who either share the same social and cultural experience or share similar experiences in relation to the study's focus (Kreuger and Casey, 2015). The atmosphere of focus groups is usually relaxed and natural than a formal individual interview. There is more likely to be unexpected themes that will rise out of such a discussion. The objective of the focus group is to draw from the variety of opinions that emanate from the discussion so as to understand the complexity or depth of the issue under discussion. Focus groups can be used in a structured way and also in a more unstructured or flexible way (Liamputtong 2011). Bloomberg and Volpe (2016) enumerate four ways by which Kreuger and Casey (2015) discuss the usage of focus groups, to "(a) elicit a range of feelings, opinions, and ideas; (b) understand differences in perspectives; (c) uncover and provide insight into specific factors that influence opinions; and (d) seek ideas that emerge from the group" (Bloomberg & Volpe 2016: 156)

This method was also used in this study because of the four usages enumerated above. The method helped to bring out a range of ideas and perspectives that were able to assist in answering the research problem of this study. It also sought to understand what causes contentions in successions of independent Pentecostal churches.

Like any other method used there will be advantages and disadvantages. The disadvantages of this method are group thinking dynamics. Most people are likely to agree with a popular opinion in the group even if there is a minority that does not agree. The view of the majority tends to dominate.

The other challenge is finding a balance between facilitating the discussion while capturing data. Strong facilitation skills were required to find this balance (Fontana & Frey 2003). To counter this weakness an electronic recording system was used to capture the points discussed and also a scribe was chosen to take written notes of the discussion.

3.8 Document Review

"The term document is broadly defined to an assortment of written records, visual data, artefacts, and even archival data." (Bloomberg & Volpe 2016: 157). The importance of document review is to confirm information received through other data collecting methods. This also helps to give a deeper insight of the phenomenon under study but also to understand and compare the biases of other methods of data used (Bloomberg & Volpe 2016:157; cf. Hodder 1994:394). In this study the interest of using this method was motivated by a need to see documented succession plans in answering the research questions.

The weakness of this method is that documents can always be interpreted inaccurately through the biases and subjectivity of the reader or researcher. Documents can easily be misinterpreted when they are read outside the context they were written because "text and context are in a continual state of tension each defining and redefining the other...through time" (Hodder 1994:394). This is why the process of triangulation has been used in this study to try and counter such misinterpretations. Triangulation is defined as the "use of multiple and different sources, methods, investigators, and theories to provide corroborative evidence for validating the accuracy of the study." (Creswell 2013:301-302). The triangulation used in this study was done through three research methods viz. Interviews, focus groups and documents review.

3.9 Triangulation

Firstly, the individual interviews on founders were verified against the focus group. This was meant to ensure that what the founders said as individuals can be confirmed by the discussions of a focus group. The interview with founders, the discussions with congregants and successors were all tested against the documents which were either policy documents or the constitution. Sadly, none of the things spoken especially by the founders in both individual and focus groups were supported by any documents. The constitutions that mentioned something on succession were very generic and not detailed to the specific issues that are contextual to the congregation under discussion. The use of these three (Interviews, focus group and documents), brought about a clearer more accurate perspective of what exactly transpires during successions.

3.10 Sampling of participants

In a qualitative research purposive sampling is the main strategy of sampling used. It is called purposive because the researcher purposefully chooses participants that will be rich with information that is needed to answer the research problem (Merriam 2009). Purposeful sampling strategy can be categorised into various classifications which fit particular qualitative traditions. A grounded theory genre uses theoretically or theory-based sampling. In other words, participants are chosen based on the contribution they can make to the development of a theory (Strauss & Corbin 1998). In this study, information rich participants i.e. those who have either experienced succession or have been involved in one were chosen so that they can help in building an opening and axial coding of the theory. These were chosen within the Buffalo City metropolitan municipality, a territory where the researcher lives. The latter was chosen because of an easy access point for the research (Merriam 2009).

This process of sampling however is not limited to the initial sample but it's an evolving process based on the emerging theory from the data. In the analysis of data and as the theoretical framework emerges the sample may expand or be engaged at a deeper level. Selection is therefore ongoing (Bloomberg & Volpe 2016: 333; Creswell 2013: 155).

In this study there were 31 people that were purposively chosen and interviewed. They ranged from predecessors, successors, to church elders and congregants. These will be dealt with in detail in chapter 5 on data analysis. All of these are chosen from the independent Pentecostal churches.

Other forms of sampling are used in other qualitative traditions e.g. in phenomenology the criterion sampling is used where all participants have experienced the phenomenon in one way or another.

In ethnography the best choice of sampling is critical or crucial case sampling which in the case of culture will represent people who are more exposed to that cultural setting or geographical location. In case studies the primary sampling choice would be extreme or deviant case sampling because these are highly unique manifestations of the phenomenon under study. The narrative can choose the intensity sample where

the phenomenon under study is at its peak in the sample (Creswell 2013: 155 cf. Bloomberg & Volpe 2016:333).

Sampling strategies may overlap and can be used in other qualitative traditions. There will always be a primary sampling strategy within the purposive sampling. All of these are within the purposive sampling strategy which is a qualitative strategy. Purposive sampling is an information rich sampling which will manifest the phenomenon under study. It is not a generalisation from a random sample in the population (Patton 2015:45)

3.11 Data Analysis and Synthesis

This is a process of preparing and organizing data. Data is reduced to little segments that are coded. These codes are then grouped together into themes. The main theme, therefore, emerges. The process of 'memoing' which is a process of reflecting and making notes on data as it unfolds precedes the coding process. Creswell advises to keep the themes to a number of five or six themes so as to make it easy to use in the narration section. (Creswell 2013:184). In grounded theory there are two approaches to analysing data. One is a structured analysis which consists of three phases of coding viz. open coding, axial coding and selective coding. The coding process is then finalised by a set of theoretical propositions (Strauss & Corbin 1998).

The other is an unstructured constructivist approach which seeks not to impose a forced framework on the data, therefore, it starts with an open coding, done line by line, followed by a focused coding which sifts through data in order to synthesise larger explanations. This process also follows a theoretical coding which reveals specific relationships between various categories e.g. causes, context and ordering which must still earn their way into the emerging grounded theory (Charmaz 2006). This analysis approach by Charmaz "assumes emergent multiple realities; the link of facts and values; provisional information; and a narrative about social life as a process" (Creswell 2013:197). The latter constructivist approach of data analysis was the one this study uses in its data analysis. The final step is not only to analyse data but it is to synthesise it, bearing in mind that "while data analysis splits data apart, synthesis is the process of pulling everything together" (Bloomberg & Volpe 2016:161).

This means that the findings must be able to answer the research questions; findings from the methods used in triangulation must corroborate; the literature and the findings must relate as well as the assumptions of the researcher. (Bloomberg & Volpe 2016:161).

3.12 Ethical considerations

When doing a research, one must not only be concerned about intellectual coherency but also about ethics and morality. The research must not harm any person who is part of the research but respect the dignity of all who are involved directly or indirectly in the study (Bless & Smith 2013:28; cf. Bloomberg 2016:161). The study observed ethical standards by firstly writing a consent letter to all the participants where they gave the researcher permission to interview them.

The letter clearly indicated the topic and the objective of the research, and that all the information provided in the interview would be confidential, and to guarantee confidentiality, fictitious names were used, and if needs be, scenarios and locations would be encrypted without compromising the accuracy of the narration in order to protect the participants.

It was also made clear, in the same letter, that the participant had a right to stop the interview, at any time they felt uncomfortable, or felt they were no longer willing to continue with the interview. (Bloomberg & Volpe 2016:162; cf. Flick 2009:37, 42). See the sample of consent letters written in Appendix B&C.

3.13 Trustworthiness or Credibility

Bloomberg & Volpe (2016) name seven points that are important to check the credibility of the study. First, it is important to state upfront the biases that the researcher brings to the study. Second, the researcher must discuss their constant involvement in the field which demonstrates an in-depth understanding of the subject matter. Third, check whether the researcher has correctly interpreted the process of data collection which should be verified by the corroboration of other methods with the conclusions made. Fourth, the process of triangulation also helps in verifying credibility. Fifth, the researcher must discuss the information that might disconfirm the expected outcomes. Sixth, send the transcribed interviews to the participants for them to review and confirm whether their inputs have been accurately captured. Seventh,

get a colleague to examine your field notes and help you re-examine your assumptions and suggest different approaches to the interpretation of your data, if necessary. (Bloomberg & Volpe 2016: 163)

On the first point of credibility, the researcher has had three experiences in independent Pentecostal churches as a founder, a predecessor and a successor consecutively. The first experience of a founder was for 2 years. After this period the new status of a predecessor followed after leaving the first congregation to assume a position of a successor which lasted for 3 years. After this period the researcher founded another congregation where he is currently serving for the past 15 years. The second point of credibility is evidenced not only through the experiences of the researcher in the various succession processes as explained above but also the three years of research on the subject through literature and interviews in the field.

The third and fourth point on credibility is evidenced through the three methods used viz. Interviews, focus groups and documents. On the fifth point the research discovered unexpected outcomes which are... The transcribed interviews were sent to the participants for verification. The seventh point has been fulfilled by the academic supervisor ascribed to mentor the researcher.

3.14 Delimitations of the study

The study was limited to the independent Pentecostal churches. The examples of the congregations used as case studies are all independent churches. Although the principle involved in succession can be generally applicable to most denominations and church polities, the research has specifically limited its focus on the independent Pentecostal churches because of the severity of the impact that succession has on these types of churches. It was outside the scope of this research to investigate African Independent churches especially those that are not Pentecostal in background. This does not in any way dent the credibility of this research since the problem of succession is relatively managed in mainline and classical Pentecostal churches. How effective that management is, must be a question of further research which is not the focus of this current study.

3.15 Research model

The model that this research has chosen to assist it in answering the problem statement is the five stages of grief written by Kübler-Ross (1926-2004) and Kessler. Elizabeth Kübler-Ross was a Swiss-American psychiatrist who authored a book called '*On death and dying*' in 1969.This book was inspired by her work with terminally ill patients. The research outcomes revealed that those who were terminally ill were going through five stages. These are: denial (and isolation), anger, bargaining, depression and acceptance. Her book helped the medical fraternity on how to handle the terminally ill in a dignified way by being sensitive to their needs and emotions. This pioneering work of Kübler- Ross inspired the modern-day end-of-life care initiatives like hospices for the terminally ill. Thirty-six years later her book with David Kessler called '*On grief and grieving'* was published 2005 post humus. It can be seen as a sequel to the first book written in 1969 because it uses the five stages that were experienced by the terminally ill as a basis for those who are grieving.

The underlying argument is that those who are dying and those who are grieving are both experiencing loss. The former is experiencing a loss of health while the latter is experiencing a loss of life. The stages are therefore seen as the five stages of loss since it is a common factor discussed in both books.

The five stages are not there to tuck away messy emotions into five neat packages where grieving must follow each stage in a linear method. The stages are simply tools that help to frame the emotions that are experienced during loss. It is, therefore, possible that not everyone grieving will go through all of the five stages at once and in the order they have been presented. Some stages may not be experienced (Kübler-Ross & Kessler 2005:7). I will now discuss each stage as presented by Kübler-Ross and Kessler.

3.15.1 Denial

Denial among the terminally ill is different from the grieving. The former is expressed literally through one carrying on with normal activities while they still have the strength to do so and never wanting to discuss or entertain any discussion about their terminal condition. The latter is expressed psychologically by struggling to fathom that their deceased loved one is not about to enter through the door as usual, ever again.

The first reaction of denial is shock and numbness at hearing the news of our loss especially in a case of sudden death. One goes through a hope that they will get news that this was a mistaken identity. Denial can last even after the funeral where the bereaved, psychologically still expects the deceased to come through the door as usual. Denial and shock are a way by which nature manages the pain of loss. It is a coping mechanism for the mind to process the loss in manageable quantities. At this stage it is possible to keep telling and retelling the story of loss to those asking. The latter is another form of coping with the trauma of loss. After some time of telling on the incidence around one's loss the reality of the loss starts to sink in (Kübler-Ross & Kessler 2005: 8-10).

The more questions one asks themselves about the incidence the more the reality settles in. While on one hand the reality of loss is the beginning of one's healing, on the other hand, the supressed emotions start surfacing causing the pain to be even more real. This is what may lead to the next stage which is anger (Kübler-Ross & Kessler 2005:11).

3.15.2 Anger

There are a number of things one can direct their anger on. Anger can be directed at oneself for not taking a better care for the deceased or it can be directed to them that they did not take a better care of themselves in a case of death because of poor health conditions. Anger can be directed to the doctors that were attending to the deceased as to why they did not do a better job and try to save the life of the deceased. Anger can also be directed to the deceased as to why they chose to leave you alone to fend for yourself whereas you could have been helping each other. There are other emotions behind anger that are likely to surface but they remain supressed until one is ready to deal with them and these among others are: sadness, hurt, loneliness and panic (Kübler-Ross & Kessler 2005:11-12). Anger is one of the necessary stages towards healing and it will manifest in different ways and at different times during the process of healing. Some may direct their anger towards God, asking why God has allowed death to steal their loved ones. How is it that God could not stop death despite prayers being offered to him? If God is love, where is his love in this situation? Some may even see as though God may be punishing them for something, hence he allowed

death to come. Many religious people find themselves struggling to reconcile their faith with their loss (Kübler- Ross & Kessler 2005: 12-13).

There is a positive side to anger especially for one whose grief has caused them to feel like being lost at sea and unable to make sense of their loss. Anger towards someone or something gives structure to your grief. This anger must be expressed without causing harm to self or to others. There are positive and constructive ways to express this anger it could be through physical exercise or labour, or any other similar expressions, as long as the anger is not bottled inside (Kübler-Ross & Kessler 2005:15).   The negatives of anger are isolation from friends and family. No one wants to hang around an angry person. This is why it is important for those close to the grieving to be advised to be patient with them and not be irritated by their attitude nor to try and rush them to get over their anger. Rushing this process simply prolongs the healing but allowing it, helps to bring it to a point where it finally subsides (Kübler-Ross & Kessler 2005:16).

3.15.3 Bargaining

This is a negotiation which one engages in with God to restore the state of things before the loss promising to do what one perceives to be what God wants e.g. to be a better spouse, a better father or a better friend only if God can bring back the life of the deceased. The bargaining starts while the loved one is still sick and battling with their health as a matter of life and death. After death the bargaining takes a different form where the bereaved replays the story in their minds and try to figure out how they could have prevented the loss going through 'what if or only if…'. Bargaining can also take a form of negotiating with God never to allow any of your other family members to die the same way that the deceased has died. Bargaining has a positive side as well which helps the grieving to have a momentary relief of adjusting their psyche to keep suffering at a distance. When bargaining seem to wear off and the reality of loss settles in, then depression surfaces at the reality that nothing is going to change the status quo (Kübler-Ross & Kessler 2005:17-20).

3.15.4 Depression

Depression that is caused by loss must not be taken in the same way as mental illness. Loss can make one feel lost and demotivated to continue with life alone, let alone

pursuing anything new. Losing someone you've grown to love can be a traumatic situation that can lead to depression. It is therefore normal to experience depression after someone you love dies. Many view depression as something that needs treatment, "but in grief, depression is a way for nature to keep us protected by shutting down the nervous system so that we can adapt to something we feel we cannot handle" (Kübler-Ross & Kessler 2005: 21).

Depression must be seen as a momentary visitor. The positive way by which one can handle depression is to allow that feeling of sadness and emptiness to help one explore their loss totally or completely. This will cause it to ultimately disappear with time and it may resurface again later in life. In extreme cases depression may need to be managed through a support from psychotherapy and antidepressant medications. The other positives is that depression can help one to take stalk of ones loss by slowing down so that one may be able to build their lives from the beginning again. Those around one who is experiencing loss must learn how to sit with the bereaved and allow them to mourn their loss without interference until they come out of it (Kübler-Ross & Kessler 2005:20-24).

3.15.5 Acceptance

This is the state where we come to terms with the reality that our loved one is gone forever and is not coming back. This is where one starts to sadly admit that perhaps it was time for their loved one to die even if the circumstances of their death may not be fully understood. Healing starts taking root from this moment in grief where one realises that although it may be time for their loved ones to die, it is not yet time for them to die but to heal. The challenge is to make adjustments of facing a world without the presence of their loved one. These adjustments must be made in piece meals. One starts by doing things the same way they used to do them before their loved ones passed away. As time proceeds, however, the realisation that it does not make sense continuing to do things in the old way, will gradually grow and ultimately adjustments will have to be made whether by delegating those previous responsibilities to someone else or letting go of them completely. The process of healing will advance as we learn to live with our loss and start to slowly reintegrate the pieces that have been scattered during the time of our grief (Kübler- Ross & Kessler 2005:25).

Acceptance is acknowledging the status quo but it is not necessarily moving on and forgetting the pain of one's loss. This is not a process that can be achieved by rushing through the other four stages, but it is a new way of life that one must learn to live. Acceptance is not the final point we need to tick so as to conclude our grief, but it is an experience we encounter in our journey of grieving which is a catalyst to our healing. There will always be a feeling of betraying our loved ones, once our healing starts to progress and inviting us to enjoy life again. This is mostly prevalent among those whose lives were closely attached to their deceased loved ones. A healthy way of surviving this guilt is to understand that there can never be a replacement of a loved one but there must be new connections and interdependencies that will close the vacuum created by the loss. The latter is not possible when grief has not been given sufficient time to unfold in a mourner's life (Kübler-Ross & Kessler 2005:26-28). Institutional grief is not different from individual grief as institutions also go through the stages of grief but at a larger scale since it involves more people. Hamman(2005) provides a grief approach that can help institutions. His work is discussed fully in 3.17 below.

3.16 Confirmation of the five stages of grief by literature

Some of the five stages of grief can be used to explain the contentions that existed in the succession cases found in the literature review. In the case of the IPHC, anger as one of the stages of grief can be seen in the accusations and court battles that ensued. It is easy on surface to dismiss the contentions on the grounds of a contest for power, but it could as well be that the anger expressed is in relation to the grief the congregation has suffered. Depression is another stage of grief that is evident in the IPHC succession case which is seen by the decreasing of the membership of the church after the death of their leader and as a result of prolonged legal battles. Denial is also evident in the case of the Crystal Cathedral church where the leader and founder was in denial of his matured age which warranted a retirement and for him to hand over to his son as per promise. He was suffering from fear of a loss of power which is a form of grieving over power-loss. When the son took over, the congregation went through their own loss because of the many changes the son was introducing which plunged the church into depression by losing financial support from those who were loyal to the old era. This loss caused the founder to take back the reins of power from his son. This rescue mission did more harm than good with some feeling that the

founder was not willing to trust the next generation and was greedy for power. As much on the surface it looked like a battle for power, it could as well be that the church was grieving their loss because of succession which was not well managed. This is what Galtung (1996) the sociologist, in his classical work on peace and conflict calls a 'structural conflict'. This concept of structural conflict is also discussed by Matshobane & Masango (2018) in their article on 'Understanding power struggles in the Pentecostal church government'.

It is immaterial what kind of loss a congregation experiences in the context of succession, whether it is loss by death as in the IPHC case or retirement as in the Crystal Cathedral case; although the former may appear to be weightier than the latter; it is important to note that the experience of loss is unique and equally painful to all who experience it, therefore, it must not be compared against another because there is no greater or lesser loss. All loss should be treated with the respect that it deserves and be fully mourned (Kübler-Ross & Kessler 2005:30).

3.16.1 A critique of the five stages of grief

Konigsberg (2011) is a New York magazine journalist who has written for Time and Elle magazines, where she writes columns that often address various fields in psychology. She critiques the work of Kübler-Ross and Kessler (2005) on the stages of grief where she argues the stages have created a grief culture that promotes a notion that grief must be "lengthy and debilitating [and] the only way out is to work through it in a series of stages…"(Konigsberg 2011:40). She dismisses the stages of grief by Kübler-Ross (1969) as a theory that has not been tested, therefore, unscientific. She argues that Kübler-Ross was initially not researching about grief but about her observation on the struggles of the terminally ill, in accepting their lot. Her theory, therefore, on the emotional experiences of the terminally ill, later on evolved into a theory on grief, was not scientifically verified against grief cases (Konigsberg 2011:8,9).

She questions the research method used by Kübler-Ross in her interviews with the terminally ill using open ended questions. She says this method is inappropriate and susceptible to the biases of the researcher as compared to structured questions which are standardized. She buttresses her argument by mentioning a research done through a method of standardized questions by George Bonanno a psychology

professor at Columbia University Teachers College which refuted the stages of grief on the bereaved after six months of their loss, showing no signs of shock, despair, anger etc (Konigsberg 2011:11,13). The findings of this research reveal that most bereaved individuals are most likely to accept their loss at an initial stage unlike at the end as Kübler-Ross & Kessler's theory on grief suggests. Similar findings emanated in a research done by Yale University researchers on 233 people between one to twenty-four months after being bereaved of their spouses by natural courses. Another research done by Holly Prigerson (2008), a director of Psycho- Oncology research reported that most bereaved people were necessarily angry or depressed about the loss of their loved ones but rather they were showing feelings of yearning for their loved ones which is a condition researchers call pining (Konigsberg 2011:9,10). The latter refutes the other two stages of anger and depression advanced in the grief theory. Konigsberg's argument is mainly opposed to a 'one size fit all' approach to grief. She argues that although the grief stage theorists agree that the stages of grief are experienced uniquely and in different ways by the bereaved yet this is contradicted by the insistence of using consecutive and systematic stages and phases of grief. How one grieves and how long it takes will differ from person to person (Konigsberg 2011:11, 15).

She feels that there is also no formula to the time of recovery from grief and that those who recover quickly from their grief are taken as being in denial whereas research has proven that it is possible to have a quick recovery and to move on. Her argument is repulsive to the commercialization of grief therapy where there are so many counsellors and therapists who have written books which suggest how to cope with grief. This frenzy, in her view, uses the stages of grief by Kübler–Ross as a basis, which she argues to be unscientific or not proven as already stated above (Konigsberg 2011:7,15).

 She also refutes the preoccupation of vocalizing one's grief in order to have a quick recovery, a practice which is promoted by many grief theorists; she dismisses it as being scientifically inconclusive. To support her assertion, she mentions another study by George Bonanno which found that "bereaved individuals who did not express their negative emotions had fewer health problems and complaints than those who did…" (Konigsberg 2011:15). She argues that most of the theory on grief which is prolonged and protracted can at best be useful in minority cases where the bereaved are finding

it hard to recover beyond six months of their loss. These cases may be suffering from "a syndrome that clinicians are now beginning to call prolonged grief disorder" (Konigsberg 2011:14). She concludes that the reason why stage theory is still popular despite the scientific proof to the contrary, it is an attempt of the human mind to bring to order the complexity of trying to understanding grief (Konigsberg 2011:73)

3.16.2 A response to Konigsberg's critique

Konigsberg's critique seems to be fundamentally on epistemology. The approach she is arguing from is post-positivism whereas Kübler- Ross's approach is interpretivist. The former focuses on modern, empirical scientific methods which use mostly the quantitative methodology of research. The latter is based on postmodern constructivism where the researcher seeks to understand the phenomena from a specific context (Bloomberg & Volpe 2016:42-43). In the latter the researcher becomes a participator who brings their own background into the research and acknowledges that in their interpretation, whereas, in the former, the researcher is an outside observer who deduces the findings based on observation (ibid). Most of the researchers that Konigsberg has quoted are those whose research is based on scientific evidence deduced from a quantitative methodology and based on the behavioural statistics of the bereaved. Konigsberg does not necessarily deny the existence of these emotions experienced in grief but she refutes the way they have been phrased as 'stages', which in her view "implies a specific sequence from start to finish" (Konigsberg 2011:69). She prefers the word 'responses' to grief than 'stages' of grief. Kübler- Ross & Kessler in their introduction on the five stages of grief accommodates Konigsberg's concern on the use of the word 'responses', by indicating that the stages are not "meant to help tuck messy emotions into neat packages. They are responses to loss that many people have, but there is not a typical response to loss, as there is no typical loss. Our grief is as individual as our lives." (Kübler-Ross & Kessler 2005:7). Although Konigsberg admits that "undoubtedly some people do experience some of these stages" (Konigsberg 2011:70), her problem is the linear structure in which they have been presented and subsequently promoted. She argues that these stages manifest in a much less orderly manner than linear. This very argument has already been advanced by Kübler- Ross & Kessler as already stated above, that the stages are tools that are meant to help the bereaved to identify what they are feeling "but they are not stops on some linear timeline in grief. Not everyone

goes through all of them or goes in a prescribed order" (Kübler-Ross & Kessler 2005:7). It is therefore worth noting that the evolution of stage theory as a linear approach promoted by various commercial and entrepreneurial products was never the original intention or objective of Kübler-Ross & Kessler in their work on Grief and grieving. The critique is therefore misdirected and should be addressing the abuse of the grief theory by the public and opportunists, instead of attacking the theory itself.

The work of Kübler- Ross & Kessler (2005) although it highlights the stages of grief and the process the grieving person goes through; it falls short of providing a model that will therapeutically journey with the grieving in their loss. It is in the light of the above that Hamman (2005) will be used to buttress Kübler- Ross & Kessler. Hamman (2005) provides a therapeutic methodology in dealing with grief which he terms the 'work of mourning'. He discusses this work in three approaches to help particularly congregations in their process of mourning. It is also important to note that one of the reasons why Hamman's work was chosen is because of the insight it provides in dealing with institutional grief more than just an individual grief; the former was the focus of this research although the principles of grief that are applicable to individuals can also be used on institutions. The following approaches are proposed by Hamman (2005) on doing the work of mourning with congregations: conversation, communion and compassion. Before going into the functions of the three ways of mourning let's first define loss.

3.17 Loss

Loss is defined as "the condition of being deprived or bereaved of something or someone"(Farlex The free [online] Dictionary). The concept of loss can be associated with death but it is not only limited to death. People can lose their jobs, their money, their health, their relationship etc., therefore, there must always be an adaptation to loss which one experiences as they develop in life. Losses result in grief. Grief must be mourned so that the bereaved can be healed (Mitchell & Anderson 1983:36; Moseley 2003:221).

 Hamman (2005) uses Mitchell & Anderson's (1983) six types of loss namely: material loss, relationship loss, intrapsychic loss, functional loss, role loss and systemic loss (Mitchell & Anderson 1983:36-45). The latter's approach to loss is based on the individual. Hamman's approach, on the other hand, is based on institutions. Although

the approaches are different, the principles of loss remain the same. Institutions grieve losses also because members within the institution form family relations with each other, sharing mutual respect and affection. When one of the members die, they all suffer loss (Chahal *et al* 2015). In an independent Pentecostal congregation the dynamics are even more challenging. The pastor is not just a leader but a father or an icon to the institution, as already discussed in 2.14.1 and 2.14.2 above. When such a figure dies, the entire institution grieves. The institution loses its direction for a while because the pastor is like a compass which gives a true North direction, in order for everyone to navigate their way from that point (Moseley 2003: 221). Institutional losses can manifest in different forms. These forms of losses will now be discussed.

3.17.1 Material loss

"Material loss is the loss of a physical object or of familiar surroundings to which one has an important attachment." (Mitchell & Anderson 1983: 36). This material loss can be a loss of a familiar church building that is no longer in use, perhaps it is sold or it burnt down, or a hymnal book that is no longer used as the congregation chooses contemporary songs, moving the congregation from one location to the next etc. All these are a form of material loss (Hamman 2005: 51, 52). Predecessors experience material loss when they lose the financial benefits that come with being a pastor.

3.17.2 Relationship loss

"Relationship loss is the ending of opportunities to relate oneself to, talk with, share experience with, make love to, touch, settle issues with, fight with, and otherwise be in the emotional and/or physical presence of a particular presence of a particular other human being" (Mitchell & Anderson 1983: 37). While Mitchell and Anderson focus on the personal relationship experiences individually in relationship loss e.g. in divorce, in death and in relocation; all these are a loss of relationship one way or the other. Hamman (2005), however, approaches relational loss as experienced corporately by the congregation. He alludes to this loss in two incidences. One is when the church is experiencing growth such that it loses the intimate personal touch it had with people while the church membership was still small in number. The other incidence is when the church is losing members by relocation, death or any other reason. Both these incidences cause a congregation to suffer loss.

Hamman (2005) also points to relationship loss as experienced in complicated and complex relational incidences. A church conflict which leads to a church split can make the work of grieving difficult because of emotions of anger, betrayal, disloyalty, resentment or even guilt that are attached to the incidence. It is difficult to do the work of grieving when the cause has been conflict because "the powerful emotions unleashed…often override the need to mourn and grieve" (Hamman 2005: 54). The latter is what causes contentions at a time of succession. When the conflict overrides the congregation's ability to mourn their loss, it causes people to express their grief in destructive ways as demonstrated by the case study of the International Pentecostal Holiness Church(IPHC) discussed in 2.12.2.

A death of a young man who was on a church sponsored mission's trip caused relational loss between the parents of the boy and the pastor of the church. They blamed the pastor for the death of their son. Another complex relational loss is when a pastor is involved in illicit sexual relations with members of the congregation. When the shepherd becomes a perpetrator it leaves the congregation at a loss of having no one to run to for comfort and guidance during such a confusing and difficult time (Hamman 2005: 53-54).

3.17.3 Intrapsychic loss

"Intrapsychic loss is the experience of losing an emotionally important image of oneself, losing the possibility of 'what might have been', abandonment of plans for a particular future, the dying of a dream" (Mitchell & Anderson 1983:40). This is losing something which has been our secrete dream we've always hoped to have, but we told nobody about it. This is within self; hence it is intrapsychic. When one loses courage or faith on another, this is an intrapsychic loss. In the context of a congregation, Hamman (2005) states that intrapsychic loss can be difficult to identify because it is hidden within the language of that congregation. A pastor who is concerned about his role of being a CEO of a congregation instead of a shepherd experiences intrapsychic loss of self-identification in terms of the call to ministry. Some congregations can profess to be missional yet in practice they have never done any missional trip except to donate to missionary organisations. In another example, a church may profess to be a 'family church' but as the church grows in numbers it loses its 'family feel' and the family is separated into separate church programs that cater

for specific ages. All the above can be classified as intrapsychic loss (Hamman 2005: 54-55). In pastoral succession intrapsychic loss happens when predecessors struggle to let go of the position of being a pastor even though the time for their retirement has arrived. Their identity is interwoven with their ministry duties in that specific congregation, such that they cannot picture their lives outside of being pastors.

3.17.4 Functional loss and role loss

Functional loss for an individual is the loss of "one's muscular or neurological functions of the body" (Mitchell & Anderson 1983:41). This kind of loss makes one lose mobility and autonomy. Role loss on the other hand is defined as "a loss of a specific social role or of one's accustomed place in a social network" (Mitchell & Anderson 1983:42). This loss of role is caused by how one's identity is tied up to the lost role which causes uncertainty and disorientation. Other forms of role and functional loss are the inability to express one's opinion in the light of a postmodern society. The language that postmodernism uses and the political correctness that must be observed within this paradigm presents a loss of a modernistic expression where there were clear absolutes. To an independent church that is modernistic in its outlook it is easy for the predecessor to appoint the successor of choice, however, in a post-modern view an election by secret ballot would be a preferred choice (Bloomberg & Valpe 2016:53)

Some congregations have lost their role and function towards ministry to the youth. There are many youth organisations that service the spiritual needs of the young people better than the local congregation. Another form of loss of function and role is in the way the church is structured from a big mass meeting to small groups that meet regularly to do bible study and other related pastoral ministry. This causes the work of the ministry to no longer focus on one person or persons but the authority and responsibility over the spiritual growth of the congregation has been redistributed (Hamman 2005:57-58).

3.17.5 Systemic loss

It is a loss of an "interactional system where patterns of behaviour have developed over time" (Mitchell & Anderson 1983:44). This loss may be experienced by a congregation which used to be the centre of a small town where everyone used it as a landmark for direction but now there is a mall that has been built next to it which is

the new landmark. Society is no longer interacting with the church building as a landmark, therefore, the congregation experiences a systemic loss. Another form of systemic loss is when the congregation changes its model of operation because of a change of a pastor, church leadership or maybe experiencing a church split. The new status quo may introduce a new way of administering things in the church (Hamman 2005:58-59). Systemic loss is experienced in succession when the successor comes in and changes the old patterns that were done by the predecessor. The congregation that is still grieving the past may suffer systemic loss when they are not yet ready to let go of the past.

While Kübler-Ross & Kessler focus on the five stages of grief, Hamman lists four stages of grief. Both the books are addressing grief the only difference is that the former focuses on individual grief whereas the latter focuses on institutional grief. It is important to use them together to indicate that there are similarities between individual grief and institutional grief. Numbness goes together with denial; Yearning goes in contrast to anger; disorganisation can be paired with depression, Acceptance can be paired with reorganisation. Bargaining is the only odd one out. It suits better one who grieves anticipated loss, which fits accurately the context in which the research of Kübler-Ross & Kessler was done, among the terminally ill.

The first is the numbing stage where the grieving person suffers shock and disbelief. They are obviously in pain but more of shock than pain. This state of numbness takes various forms including despair, apathy and withdrawal. Emotions of misery, sadness and anger can also be experienced by the grieving person or party during this stage. This first stage can be related with the stage of denial stated by Kübler-Ross and Kessler (2005) on one hand, because disbelief is in some sense, denial. On the other hand, being numb does not show any emotion so it is not really denial. The emotions only follow later. Both these emotions of denial and numbness can be experienced by the congregation that is going through a loss of their predecessor. The next stage of grief is that of "yearning and searching for the lost figure" (Hamman 2005:62). This stage can last longer than anticipated. In a case of a congregation, it lasts for a number of years until it is replaced. It is important to note however that "a loss can never be replaced; but it can only be mourned" (Hamman 2005:62). This second stage relates to Konigsberg view, using Prigerson's report which indicates a yearning for the

deceased loved ones that is experienced by the grieving a condition which is also known as 'pining' as stated above (Konigsberg 2011:10)

The third stage of grief is that of disorganisation and despair due to a loss of identity. The loss of identity of the congregation is experienced within the context of what the congregation has lost, historically, politically and socially; what the congregation has lost in terms of its culture which includes rituals, myths, customs, artefacts, and language; what the congregation has lost in capital which includes physical, financial, spiritual and human resources; lastly, what the congregation has lost in terms of its conduct including relationships in leadership and the congregation, and also styles of leadership that are practiced (Hamman 2005:64). This stage is similar in nature to a stage of depression by Kübler-Ross & Kessler with an exception that it relates to an institution than to an individual. Congregations become extremely disorganised especially when there is no succession plan that has been left by the predecessor. They lose their identity in the absence of a guiding compass in a form of a succession plan. The predecessor was to many the true North of the compass but after death, the congregation loses its focus and becomes disorganised.

The fourth and final stage of grief is reorganisation. This is where the symptoms experienced during the grieving period disappear only to reappear later during times of anniversaries. When they reappear they may or may not be as strong as before depending on the work of grief that was done (Hamman 2005: 65-66). This stage can be related to the stage of acceptance in Kübler-Ross & Kessler (2005). Congregations in transition have to ultimately come to accept their loss and learn to live with it. This is where they have to learn to reorganised themselves with an intention to fully recover so that they can embrace the change that is presented by the new season.

Grief work is very important in ensuring that the reappearance of grief symptoms do not start the grieving from the start.

Hamman (2005) refers to grief work as a work of mourning. He distinguishes grief and mourning in the following definition: "Grief is the normal emotional, spiritual, physical, and relational reaction to the experience of loss and change. Mourning, in contrast, is the intentional process of letting go of relationships, dreams, visions, and more, of rediscovering, and redefining a new identity after the experience of loss and change" (Hamman 2005:73). Mourning can therefore be seen as a therapeutic process to help

the grieving heal from their loss. Congregations are grieving when they experience emotions of loss because of the death of the predecessors. Grieving alone is not healthy because it is just a state of being overwhelmed with emotions. The congregation must, however, learn to mourn their losses by doing the work of mourning. Grief is therefore not a disease which needs a prescribed treatment but it is a journey that is undertaken from an ideal state, to a state of how things really are (Mitchell & Anderson 1983:56). When handling grief, there must be a willingness to walk alongside those grieving by keeping them company. Hamman names the companioning model of Susan Roos (2002) where she advocates the following in caring for the grieving: to honour the emotions that people have instead of focusing on what they should be thinking; to listen curiously and creatively instead of trying to tell people what to do; to learn from the grieving instead of lecturing them; to walk alongside instead of walking ahead of the grieving; to appreciate silence as a gift instead of trying to fill up the silence with meaningless words; to bear witness to other people's struggles instead of sharing your own experiences; to respect what looks like disorder in grief instead of trying to make it perfect.(Hamman 2005:71). Hamman discusses three approaches in doing the work of mourning in congregations which are: engaging in conversation, communion and worship. These will help in doing the work of mourning for the bereaved congregation.

3.18 Conversation as the work of mourning

The congregation can go through various losses as discussed above. Leaders who are in charge must realise that grieving congregations need a space where the work of mourning can happen (Hamman 2005:69).

Most congregations who have gone through losses because of pastoral succession, do the work of mourning unconsciously with nostalgia, reminiscing on the past that was lost while they struggle to make sense of the present and the demands of the uncertain future. The problem with this nostalgic behaviour is that it locks the congregation in the past and does not really move it into the future. The work of mourning by definition enables the bereaved congregation to let go of the past in order to take hold of its new future. The congregation must therefore slowly let go of how things used to be during the time of the predecessor and realise that they have to

mourn those memories by talking about them with an intention to move into the unknown future.

Other forms of unconscious work of mourning are when congregations want to ignore the past memories they had with their predecessor and regard it as none existent by quickly focusing on the future, hoping that this will help them forget the past. This behaviour tends to delay the envisaged process of healing because overlooking the past does not heal it but it shelves it only to resurface again in the future. The latter becomes a problem for the successor when they still have to deal with the congregation's predecessor who keeps resurfacing from the past. Letting go of the past can only happen when people are invited to converse about the past so that they can interpret the future in the light of their loss (Hamman 2005:74). The work of mourning, therefore, can be facilitated by creating life giving conversations around the great memories of the past that the congregation shared with the predecessor. For these conversations to be fruitful there must be sufficient time provided for listening attentively. This is where interim leaders are needed as narrative inquirers where they make the time to listen to the stories of the congregation concerning their past experience with the predecessor and their present challenges in the 'neutral zone', that makes them insecure (Clandinnin & Conelly 2000; Bridges & Bridges 2016). They also need to tell them about their fears and uncertainties about the future where they have to work with a successor who may not be anything like their predecessor. In telling their story, the congregation "reckons and recounts as it relates and narrates, and it considers, judges, and evaluates-all parts of the process of finding a new identity" (Hamman 2005:76).

To stimulate a conversation about the loss of a congregation open ended questions must be asked in order to bring to surface the hidden emotions about loss rather than seeking techniques or methods of coping with loss. In open ended questions the what' and 'why' questions are primary than the how questions. The following are examples of questions to ask: Instead of asking how to mourn losses, we should be asking why it is important to mourn losses. Instead of asking how long the process of grief will take, we should be asking what commitment the congregation is willing to make in order to ensure the proper facilitation of the grieving process. In the place of asking how much the grieving process will cost, we should be asking what costs we are willing to pay emotionally, spiritually, relationally etc. towards transformation, healing and

finding a new identity as a congregation (Hamman 2005:79). The 'what' and 'why' questions above seek to help the congregation journey from pain and loss to healing and finding a new identity. The 'how' questions are also as equally important but if they are asked first they will drive the process into a mechanical task oriented process which may not see the desired results when done. The latter question must not be avoided because it will help with finding the right technique, but it is better if it is asked later to enable all to be in the same emotional and mental space.

Another form of initiating conversation is to allow congregants to retell the story of their loss and this can be initiated by the interim pastor. When the leader retells the story and gives opportunity for others to do the same, it sets a good example for the congregation to follow because "communal and corporate mourning and grieving depend greatly upon leaders who can grieve and mourn personal losses" (Hamman 2005: 44). Telling and retelling stories in a congregation can create tension but if managed properly can be very therapeutic. The importance of telling and retelling stories is to break the culture of silence which usually permeates a congregation which has suffered loss. If grief is not vocalised or expressed, it can result into sadness which may lead into paralysis, resistance to change and apathy (Hamman 2005: 29, 81).

Narratives can be instrumental in the social construct of one's reality by telling, interpreting and retelling anew our stories. Narrative theorists like Clandinin and Connelly (2000) advocate for story telling as an important instrument in doing the work of mourning (Hamman 2005:81). Wimberly (2003) in 'Claiming God reclaiming dignity' unpacks the narrative theory through a concept he calls 'privileging'. Privileging is defined as "a process of articulating our current story and conversations that go into making up our stories, assessing the story and its impact on our current life, and deciding to re-author or re-edit the story conversations" (Wimberly 2003:26). He indicates that one needs to be aware of the negative internal conversations that have alienated them and as a result dis-membered them from their original ideal state. When awareness of negative conversations has been created, one can internalise positive conversations by being recruited into privileging God conversations. This exercise will lead to a transformation and therefore a process of re-membership (Wimberly 2003: 23-25 cf. White & Epston1997:23). This process is also known as externalization where one faces their pain which has been caused by internalizing the

negative emotions experienced during loss and reflects on each of them in order to adopt and promote positive conversations (Wimberly 2003:28).

In telling their stories, congregants must be guided in how to distinguish elements of their story in terms of the plotline, the characters, the scene, the place, time and their view point. This distinction helps in avoiding confusion on the side of both the listener and the story teller. Wimberly and Wimberly (2007) further propose a framework of story-telling in five primary practices: unmasking, inviting catharsis, relating empathically, unpacking the story, discerning and deciding the way forward. (Wimberly & Wimberly 2007:37). All conversations need an initiator and a listener. The pastor or church leader must manage the conversation within the congregation such that there is no dominant narrative that overshadows others. Hamman calls this management of a conversation a 'listening attitude'. This attitude is used in asking questions that stimulate stories which describe a variety of realities and experiences within their context. It's an attitude of accepting the way the stories are communicated without judgement or intimidation. These stories may be communicated through words, emotions or body language and must be valued and not evaluated. All voices in the congregation both dominant and marginalised must be able to tell their stories. Their stories must be heard without the temptation of verifying the facts. A listening attitude restrains itself from sharing its own opinion lest it influences and stifles the conversation. It refrains from being the problem solving expert and is willing to risk allowing stories that are contentious and painful to be heard (Hamman 2005:84-85).

In making conversation that will heal congregations one must ensure that all the facets of the congregation are covered. Hamman makes mention of four areas that represent the congregation as discussed by Ammerman, Carroll, Duddley and Mckinney in their book 'Studying Congregations (1998). These are: context, culture, capital and conduct of the congregation. The context refers to the environment around the congregation, the culture refers to the traditions of the congregation, the capital refers to the finances, assets and resources including human resources and gifts otherwise of the congregation, conduct refers to the mannerisms that connect or divide the congregation (Hamman 2005:91-92).

When the congregation has been able to voice out their loss then they are ready to move into conversation about the future. It is important to remember that mourning is

defined as the intentional process of letting go of the past in order to take hold of the future(Hamman 2005:13). "Envisioning the future, often by drafting or redrafting of a vision statement, is a natural way of doing the work of mourning since conversation as the work of mourning changes the identity of a congregation" (Hamman 2005: 102). In doing the work of mourning there is likely to be controversial, contentious and hurtful issues that arise. Narrative theorists (Clandinin and Connelly) confirm the latter by stating that narratives can cause five kinds of tensions within an organisation. The first is a tension of temporality where the congregation battles do define themselves within the context of their past, present and future. The interpretation given by each individual and how they tell their story concerning the past, present and future will always differ and therefore cause tension. The second tension is around people. Every story has people's names in it because there are no stories without people. What is said of people, and how it is spoken, will always cause tension. The third tension is around action. What is narrated can be misunderstood or misinterpreted which affects the action to be taken based on the narrative. There will always be tension on the action to take because of the different ways people discern or understand the narrative. The latter is connected to the fourth tension which is around certainty of meaning. The certainty of what is narrated causes tension because of the different ways by which people interpret what they hear and what it means to them. The final tension is around context. People will always listen and hear things within a particular context which is unique to the next person. This unique context of each individual brings tension between the participants. All these tensions are signs of a healthy process in the work of mourning which will bring healing if managed wisely such that all parties are content at the end. (Hamman 2005:88)

Some of the threats to the work of mourning are when some in the congregation are nostalgic, focusing on the past and desiring to take everyone back to the way things used to be. There are also those who may just want to move on without dwelling much in the past. These differences in opinion need to be managed with wisdom and empathy. The other threat to doing the work of mourning is when the process can be stopped midway without completion due to various reasons including exhaustion, lack of enthusiasm or being stuck at a particular point in the conversation. Facilitating conversation as a work of mourning in a congregation can be very demanding and daunting. The facilitator must always ensure that they are aware of the demand and

be prepared to proceed with the process until the end. Part of the preparation is for the facilitator to ensure that they have dealt with their own personal grief with a mentor so that they can be in a better position to assist others in working through their own (Hamman 2005:104). The

If the latter is not done, it can contribute to the delay of the process of mourning. In a case where there is a stalemate in the process of mourning, an outsider can be consulted and invited to help the congregation to work through their challenges. Conversation as the work of mourning is continuous and can never really end as such because there will forever be changes in the work as it grows and advances. Conversation alone without corresponding action which lives out what has been communicated outside the office of a counsellor is insufficient in helping a congregation to do the work of mourning. The next activity that can assist the congregation in doing the work of mourning is worship. When the work of mourning is taken to the worship service where the congregation have communion together, it will help as a catalyst in bringing healing to the congregation (Hamman 2005: 83, 107).

3.19 Communion as the work of mourning

When the congregation is engaged in conversation as the work of mourning it will inevitably bring this experience with it into the time of worship. "Worship is a place where narratives become lived experience and where the work of mourning can take place" (Hamman 200:108)

3.19.1 Worship and Mourning

In worship one enters the presence of other mourners in the congregation and together they allow the Holy Spirit to bring hope and healing. Worship and mourning when experienced together become instruments that enable congregants to move beyond grief. They facilitate communion and they break isolation. Sermons, singing, offering prayers, baptism, the Lord's supper etc. are all elements of worship that create a space for mourning. In worship there is a sense of dependence on God which helps us deal with frozen emotions. These are emotions that are too painful to deal with and as a result are hidden somewhere deep in our subconscious. In worship these frozen emotions are exposed and they oscillate in four ways: realization, dependence, identification and transformation. In realization the congregation is aware of their

status quo of loss. When people are aware of their state of loss they turn to God in worship to declare to him their total dependence on him. The next step is finding something they can identify with in worship which will help them thaw the frozen moments of pain. This can be a sermon, a song, a prayer, or a specific ritual in worship like Lord's Supper. In the last stage the congregation moves into transformation where they make certain resolutions that can help them prepare for the next realisation of a new status quo.

3.19.2 Mourning

Worship creates a space for mourning to take place as indicated above. One of the main elements of worship in a congregation is a sermon. The book of Lamentations is one which enables the congregation to put words to their mourning; it "honours voices of loss, pain, and despair and in doing so breaks the isolation of a grieving community […] gives voice to communal losses, disappointments, and the expression of hope and new beginnings" (Hamman 2005:117). Lamentation is Israel's way of expressing their grief experience before God. Through their lamentation they express their communal pain, suffering and loss but they also express their hope and trust. Israel's lamentation is also meant to rehabilitate and to restore those who are suffering using an appropriate lamentation to express their suffering. Lamentation can help those suffering to express their hurts, agonies and miseries. It provides a language that expresses deep emotions of grief which helps congregations to do a proper work of mourning. Lamentations do not necessarily give answers but they enable the deep-seated hurt in the hearts of the congregation to resurface so that they can be vocalised in God's hearing or while God is listening and as a consequence be healed. Lamentations are a way of demonstrating total dependence on God.

This ancient tradition of lamenting has been lost in modern society because of dependence on modern advances in science and technology. For an example, the advances of technical medicine which has in many ways managed to prolong human life in as far as curing common diseases; dependence on industrialisation which has seen many nations putting emphasis on economic prosperity including the current fourth industrial revolution of information technology; all these human advances have made many to lack the art of dealing with suffering, death and loss by way of lamentation. This is also seen in the modern church where the Psalms of Lament are

absent in most hymnal books. These Psalms of Lament helps individuals and communities to identify with the oscillating emotions between fear and faith in the relational and spiritual worlds of the psalmist (Hamman 2005:123)

3.19.3 Lament as the work of mourning

Psalms of Lament must be distinguished from Psalms of penitence, thanks giving and praise. Hamman (2005) uses the article of Donald Capps (1981) where he discusses the structural characteristics of the Psalms of Lament using Psalms 71.

The Psalms of Lament have six characteristics: First it addresses God, recounting to him how he has intervened in the past, therefore, calling on him to do the same even in the present (Ps. 71:1-4)

Secondly, it states the complaint where God is informed of the individual or communal problem and is requested to intervene. If the Psalm is penitential, the complaint can take a form of acknowledgement of sin. (Ps. 71:4).

Thirdly is a confession of trust in God where the psalmist confirms their trust in God despite opposing forces (Ps.71:5-8).

Fourthly is petitioning God to intervene where the psalmist appeals to God for deliverance stating the reasons for such a request (Ps. 71:9-13).

Fifthly is proclaiming words of assurance where the psalmist expresses their certainty that God will hear and answer their petition. (Ps. 71: 14a).

The sixth is the vow of praise where the psalmist praises God for his intervention. (Ps.71:14b-24) Hamman (2005: 124).

When the congregation identifies with these Psalms of Lament, it helps them to identify with the powerful emotions expressed in the lamentation which in turn brings healing.

Hamman further alludes to the classic work of Westermann (1974) who indicates that a lament may not be personal but may be a mediator's lamentation. This 'lament of a mediator' is when the individual brings before God the loss of a community instead of their own. This tradition is found among the Old Testament prophets like Moses, Elisha and Jeremiah who continually lamented the oppression of Israel in Egypt and Israel's sinful tendencies that alienated them to God's ways. A pastor or congregation leader,

who facilitates the work of mourning in the congregation, assumes the role of a lamenting mediator. The mediator laments the loss of others because they take upon themselves the pain of others. (Hamman 2005:124-125)

When you are a mediator you must also be aware that as "your community complains before God some of their anger and resentment can be directed towards you" (Hamman 2005:125).The latter is what successors are likely to face as the congregation laments the loss of their predecessors. This projection of anger is mostly evident when the exit of the predecessor had a negative effect on the congregation. Successors must be aware of the cost of being a mediator and be willing to attend to their own lament as much as they mediate the lament of the congregation.

3.19.4 Sermon as a work of mourning

The structure of the Psalms of Lament can facilitate the grieving process and can, therefore, be adapted into a sermon, even if the text used is not a Psalm of Lament. The sermon must be structured firstly to address God as the helper (Ps. 124: 8). Secondly, the sermon must clearly name the losses or transitions experienced by the congregation which will lead the congregation to a state of dependence on God. Thirdly, the sermon must proclaim the importance of complete trust in God amidst the challenges it is facing. Fourthly the sermon must challenge the listeners to petition God for deliverance in the light of the overwhelming emotions it suffers, calling on God to help it as it seeks to find its new identity. Fifthly the sermon must assure people that God hears and answers prayer no matter how challenging the circumstances. Finally, the sermon must teach on the importance of praising God in all things. To praise God for his faithfulness, immutability and for whom he is in all his attributes. Praise has the ability to shift the focus from one's own pain and to focus on God's goodness which generates a sense of hope. The latter expression is better transacted in a form of a song.

Worship in its broader meaning includes prayer, sacraments, offerings and music. All these expressions of worship can be used in doing the work of mourning among the congregation. We will briefly discuss them hereunder.

3.19.5 Music as the work of mourning

"Music plays an important role in the experience of worship […] if lament is central to communion-as-the-work –of-mourning, so too is the music of worship" (Hamman 2005:134). Hamman laments the fact that most music in the modern church, no longer has the ability to speak to the sorrow that the worshipers experience and therefore falls short in doing the work of mourning in the congregation.

He references Paul Pruyser (1983), a psychologist, who states that music can help people process the complex issues of life. Music therefore can be used to help people cope with their sorrows and help them to transpose from that sorrow into healing. Modern and contemporary music which is so commonly used in congregations today must ensure that it includes lyrics that make it possible to do the work of mourning. The intention of such lyrics is not just to help those mourning to vocalise in melody their loss, but for them to also find healing and transformation as they sing. (Hamman 2005: 134,135)

3.19.6 Prayer as the work of mourning

Prayer does not only help us to express our loss and suffering to God but it also gives us an understanding that God is able to bring restoration and healing for all the losses suffered. Prayer provides an opportunity for one to be sincere and honest to God about issues of their mortality and brokenness of life. It is possible that prayer done at a community level can manipulate worshipers into a prayer that they were not given a chance to inspect. This is why it is better if prayer flows out of a conversation as a work of mourning so that prayer can just verbalise unto God things that have already been processed in conversation. Prayers of lament must be introduced to the congregation so that they are able to vocalise their loss in prayer and as a result be healed. (Hamman 2005: 138,139)

3.19.7 Church rituals that facilitate the work of mourning

Church rituals such as liturgy, Holy Communion, baptisms, the structure of worship or developing a ritual meant to facilitate the work of mourning itself, can become instrumental in doing the work of mourning and facilitate healing and restoration in the life of the grieving church. Rituals are not there to make the church nostalgic about their past but to move them gently into the future. There are rituals that the church has

concerning funerals, weddings, births etc. In the same way the church must develop or identify relevant rituals that will make it possible for the work of mourning to happen (Hamman 2005 :142-145; cf. Ramshaw 2009; Raether 2017). Some independent churches hold night vigils, in a form of a church worship service the whole night, the night before the burial, in order to start the process mourning even before the burial (Selepe & Edwards 2008). This practice is usually done for the bereaved family but can also be adopted and done at a congregational level, not only the day before the burial, but the congregation can choose another day when they can come again to hold a worship service in memory of the predecessor.

3.20 Compassion as the work of mourning

The word compassion in the Latin means 'to suffer with'. This means to identify with another's suffering as though it were your own. The common way of defining compassion in our common language usage is 'pity'. The Latin definition is the preferred one, which describes what the New Testament means by compassion. Compassion is the underlying force that makes conversation and communion possible in doing the work of mourning. Without identifying with the loss of the congregation, it would be difficult to do the work of mourning with them. (Hamman 2005:149-151)

 Hamman relates a story of how the Pine Grove church out of compassion for a family in their congregation whose daughter was experiencing domestic violence, facilitated conversation as a work of mourning for this family. In the conversation the family raised the issue that they felt their church was not speaking out on matters pertaining to domestic violence. Consequent to this conversation, the leadership of the church facilitated a session in a leadership retreat where the conversation on domestic violence continued and many in the leadership showed interest. This opened doors to a series of adult education sessions on the abuse of women, organised by the affected family with the support of the church. Many congregants took interest on this subject and attended the sessions. Out of these sessions, several individuals also came forth to tell their own story on domestic violence, some as victims and others as perpetrators. This led to a ministry starting in the church called 'Tamar's people' based on the story of King David's daughter who was raped by her own brother (2 Samuel 13), a form of domestic violence. Tamar's people gained popularity not only in the congregation where the ministry started but also in other congregations. The sermons

on Sunday's were also highlighting the plight of those who suffer in domestic violence where communion as the work of mourning was engaged. This initiative made the congregation and the community around it to be sensitive and compassionate towards those who suffer silently in domestic violence. (Hamman 2005:154-156)

The second story Hamman shares, pertains to a congregation which bemoaned their lack of a growing and effective youth ministry. A youth pastor was, therefore, hired to bring changes to this ministry. He reached out to the youth in the community, who were of a gothic social culture. This outreach was frowned upon by the parents and some youths who felt that the gothic youth guests were going to negatively impact their youth group. The compassion that the youth pastor had towards these 'gothic culture' youth had developed over time but was not felt by the rest of the congregation. The parents pulled their children out of the youth and the senior pastor had to ask the youth pastor to abandon the project. The mistake that the youth pastor did was omitting to inquire from the church regarding their view on his responsibilities as a youth pastor. This is where he would find exactly what expectations the church had when they hired him to reach out to the youth. Then they would further discuss how ready the church was emotionally and spiritually in welcoming a youth that was not raised in church and had an unconventional culture. These conversations would have to be followed by communion (as the work of mourning) where sermons are designed to sensitise the congregation of a need to reach out to their youth community and to welcome them when they come no matter how different they looked. This once again proves that although compassion is the force behind transformative initiatives, it must be preceded by conversation and communion as the work of mourning (Hamman 2005:159-160)

The final story he shares is how a lady pastor in a suburban congregation was able to pioneer a ministry for the homeless in the church. At first she received resistance from her colleagues in leadership but through the advice of her mentor she was able to start a conversation on the ministry to the homeless. She did a bible study on how Jesus identified with the poor and the destitute. Some of her colleagues joined the bible study. This bible study was followed by a challenge for those willing members to volunteer in organisations that were taking care of the homeless. This involvement by a few strengthened the conversation in the congregation to a point where the conversation went into the vestry again. When this matter of a ministry to the homeless

was reopened again in the vestry, it had a growing support. After addressing all fears and reservations, the ministry was finally launched in the church and the homeless would be invited from time to time, to be part of the formal service. This shows how the compassion of one person towards other people's plight, influenced the entire congregation to have compassion on those around their communities. (Hamman 2005:163-166)

These three stories demonstrate how compassion as the work of mourning, is the ultimate expression of realizing the future and new identity of the congregation.

3.21 Preliminary Conclusion

This chapter has discussed the research design, the methodology and the relevant traditions used. This was a qualitative research based on a social constructivist view, which was influenced by the participants who have been involved in pastoral succession at various levels of the congregation. A grounded theory was used in order to discover a theory that is grounded in the views of the participants. A triangulation was used in collecting data where individuals and a focus group were interviewed. Documents were also reviewed so as to get a deeper understanding of the phenomena and to ensure to a greater extent the validity of the information given. Two models were used to assist in addressing the problem statement of this research. One was from Kübler-Ross and Kessler (2005) on 'the five stages of grief' and the other was Hamman (2005) on 'doing the work of mourning' which was used to complement the former. The former points out possible reasons why there are contentions during a time of succession which is motivated by a sense of loss and the latter provides a model that could assist those experiencing loss on how to manage it and how to assume a new future identity. Hamman moves from a premise that "truth does not exist if loss and pain are never exposed, named, and intentionally mourned or addressed" (Hamman 2005:152). The next chapter will give insight on the nature of independent Pentecostal churches which is the target focus of this research, so as to understand how they can be assisted in a time of succession.

Chapter 4

Independent Pentecostal churches

4.1 Introduction

The theme of this research is on Independent Pentecostal churches and their experience of succession. To understand what is meant by Independent Pentecostal churches we will first define Pentecostalism as a movement, globally and continentally specifically in Sub- Saharan Africa, focusing on South Africa. We will also look at the origins of the Pentecostal movement in its diversity and classifications. We will then look at the practice of succession in these types of churches based on their theological practice/ perspective and nature.

4.2 Global Pentecostalism

Pentecostalism started in Azusa street Los Angeles, in 1906 pioneered by William Joseph Seymour (1870-1922) a son of former slaves from Centerville, Louisiana. Seymour who taught himself to read and write was a bible school student of Charles Parham (1873-1929) who is also seen as one of the fathers of Pentecostalism. Seymour was attending Parham's bible school in a very segregated society where blacks were not allowed to enjoy the same opportunities experienced by their white masters. As a result, he was only allowed to sit outside of the classroom with a door half opened, so he can hear what was being taught. Seymour started teaching the doctrine of the baptism of the Holy Spirit in a Holiness church in Los Angeles as taught by Parham. As he continued to teach on this experience, he and those with him all had the same encounter. This encounter attracted people far and wide from different races and social status, all worshiped in the same church building having the same experience. This phenomenon attracted the media because it was unheard of for races to worship together during such a segregated society, the same way as it happened in the bible days (Acts 2) when they celebrated the Pentecost. Although this multiracial setting did not last, the experience of Pentecost did not only spread throughout the entire world, but it became a movement that has now grown into millions of followers. (Hollenweger 1997:18-19)

It could be said that Seymour succeeded Parham in a technical or informal sense because as a student of Parham he took the message of the baptism in the Holy Spirit and preached it among his neighbourhood and there was tremendous growth from

that point. Today, Pentecostalism is the fastest growing religious group in the world. Anderson gives statistics that by 2012 there were over 612 million Pentecostal/ Charismatics in the world. (Anderson 2014:3-5). This number is inclusive of independent churches known as 'Neo- Pentecostals (different from the classical Pentecostals) and Neo-charismatics' (different from the charismatic renewal movement in the historic mission churches also known as the mainline churches). The greater percentages of Pentecostals come from the Southern Hemisphere (Africa and Latin America). There is also a good percentage coming from Asia. "Within the past thirty years there has been an estimated 700 percent increase in the number of Pentecostal believers who represent about a quarter of the world's Christian population and two-thirds of all Protestants" (Anderson *et al* 2010:2).

There are three features that distinguish Pentecostalism globally. The first one is the emphasis on the experience of the Spirit (called the baptism in the Holy Spirit), which is accompanied by spiritual manifestations, like the speaking in other tongues, healing, miracles (signs and wonders) and prophecy etc. The second one is the conversion experience, known as being 'born again', which officially introduces one into the Pentecostal community. The third one is the dualistic view that separates between the 'world' and the 'church', the 'devil' and the 'divine'. (Droogers 2001:44-46)

There are three classifications of Pentecostalism as observed by Hollenweger, a "father of the academic study of Pentecostalism and [who] set the agenda for the study of Pentecostalism" (Cartledge 2014:260), classifies Pentecostalism into three categories which accounts for its stupendous growth. The first is what is known as 'classical Pentecostalism' which puts the initial evidence of speaking in tongues as criteria. The second is the 'charismatic renewal movement' which is inclusive of Protestant churches that began to adopt the demonstration of the gifts and works of the Holy Spirit, this includes the Catholics especially those in Latin America who were losing members to more Pentecostal churches. The third is 'Pentecostal-like' independent churches including African Indigenous Churches (AICs) most of which will use ritual symbolism including holy water, oil and other healing symbolism in their practices than average Pentecostals. (Hollenweger1997:1)

 Anderson adds a fourth category as already stated above, of neo-Pentecostal and neo-Charismatic churches most of which emerged in the 1970s. These are independent churches including mega churches (Anderson *et al* 2010:19). There are multiple categories within the Pentecostal historiography and a plethora of Pentecostal

mutations across the world, which make defining it based on historicity, dogma or culture a challenge.

Kgatle and Mofokeng (2019) further develop the definition of African Pentecostal Christians, building on Anderson (2002), state that there are those Pentecostals who are associated with western Pentecostalism also known as classical Pentecostals. These tend to be western inclined in their missional bureaucracy, biblical hermeneutics and are strongly opposed to African cultural expressions of the gospel. The second category is Pentecostals who are attuned to African traditional culture also known as African Indigenous Pentecostals. These tend to be monarchical in nature, oriented towards the Old Testament practices and the healing movement. The third category of Pentecostals is the neo-Pentecostals also known as Charismatic-Pentecostals. These tend towards a personality cult where the founder is held in high esteem by the followers. They attract a youthful generation which is cosmopolitan, business minded and media savvy. (Kgatle & Mofokeng 2019:3; cf. Resane 2017:5; Khanyile 2016:22)

Anderson (2010), therefore, came up with a definition on Pentecostalism, where it is classified as "churches with a family resemblance that emphasize the working of the Holy Spirit" (Anderson *et al* 2010:15). This family resemblance is seen in the character, ethos and theology of denominations, networks and movements within Pentecostalism. The definition of Pentecostalism is, therefore, broad and cannot be prescribed to a particular definition, but must be broadly defined to accommodate "all churches and movements globally that emphasize the working of the gifts of the Spirit, both on phenomenological and theological grounds- although not without qualification" (Anderson 2014:6). The acronym AIC refers to African independent churches and/or African indigenous churches and it is used interchangeably in many instances. It refers to those churches that have been initiated by Africans, for Africans in Africa, whether they are indigenous and/or independent. (Anderson 2002:167). The distinguishing factor is that AICs are independent from traditional mission churches (which are also known as main line churches) (Öhlmann *et al* 2016). Within the AICs there are different kinds of categories and practices which include African Traditional beliefs in some (Zionist, Apostolic and Ethiopian churches) while others are totally opposed to these African cultural traditions (neo Pentecostals also known as Pentecostal-Charismatics). The focus of this research is what Anderson (2010) calls the neo-Pentecostals which are also known as Pentecostal-charismatic churches.

4.2.1 Global Pentecostal encounters

Pentecostalism was not just an American born phenomenon but there were other accounts of the Pentecostal experience recorded in other countries other than in the United States in Azusa Street. In Wales they experienced it in 1904-1905. The leader of this Pentecostal revival was Evan Roberts (1878-1951). In 1905 revival also broke out in India in Khasi Hills, north east India where Welsh Presbyterian missionaries were stationed. It was also witnessed in Pandita Sarasvati Ramabai's Mukti mission near Mumbai and also in other parts of India around 1906 in April and June. In Korea there were also reports of a revival outbreak in 1907-1908 at a convention in Pyongyang, North Korea, following a revival which began among Methodists in Wonsan in 1903. These revivals were characterised by speaking in tongues (in certain places), emotional repentance with loud weeping and spontaneous, simultaneous praying (Anderson 2014:36-38; cf. McClymond 2014:32, 33).

4.3 Patterns of succession in African Pentecostalism

The Pentecostalism that comes from the USA is only a fraction of many forms of Pentecostalism elsewhere in the world. As much as the missionaries from the West did a great work in establishing Pentecostalism in the world there are many untold stories of the formulation of Pentecostalism in Africa, Asia, Latin America and the Pacific done by the unsung indigenous heroes of faith in these localities. There is still history to be rewritten concerning Pentecostal growth that it was not as a result of missionaries but "It was rather the result of the work of thousands of preachers who traversed these continents with a new message of power of the Spirit, healing the sick and casting out demons" (Anderson 2014: 11).

Anderson, therefore, contends that the expansion of the Pentecostal message was not so much just the work of the missionaries but it was mainly the indigenous preachers and evangelists who took the message around the world and which were only mentioned in passing in the reports and letters of missionaries as the 'native workers'. He then advocates for tracing through oral tradition what happened in those early days that caused the spread of the Pentecostal message since there are no written records of the works of these 'native preachers'. He laments that missionaries in their newsletters failed to recognise the local leadership when it rose and came up with alternative forms of Pentecostalism from that of the west. (Anderson 2014:11-12)

Kalu relates a story of a certain Pastor Asonye who spoke in tongues in 1934 in a village in Nigeria without any missionary interference. This was to further strengthen his argument that African Pentecostalism did not originate from Azusa Street, Los Angeles in America (Kalu 2008: 4). "Much like Ethiopianism, African Prophetism, indigenous churches and African revivalism, Pentecostalism is another means of enculturation of the gospel against the background of missionary rhetoric" (Clarke 2014:14). The researcher agrees with Kalu that the main player of the Pentecostal experience is not Azusa in America, the Indian revival or Africa but it is God in his providence.

"African Pentecostalism proclaims a pragmatic gospel seeking to address the practical and contextual issues like sickness, poverty, unemployment, loneliness, evil spirits and sorcery" (Clarke 2014: 167).

There is a visible shift of the prominence of Pentecostalism from the West of the world to the South. In 1900 there were 77 percent of Christians in the world who lived in Europe and North America but in 2000 there were only 37 percent Christians and 26 percent of them were Pentecostal. The church growth that is happening is in the South of the world within the Pentecostals. (Anderson 2014:10) This phenomenon can be seen as an informal succession where the West has been playing a pioneering role in terms of classical Pentecostalism but now the South has succeeded them and taken the movement to greater heights with the advent of neo- Pentecostalism some of which owes its origin from classical Pentecostalism as shall be seen later in a relationship between the AFM and the ZCC (Chandomba 2010).

4.4 South African Pentecostalism

This section will focus on the historical development of Pentecostalism in South Africa in order to appreciate how succession happened in each Pentecostal sector. The first discussion will be a brief history on how Pentecostalism started in South Africa. This will be followed by the development of classical Pentecostalism and how pastoral succession brought about divisions in the Pentecostal movement. Other sectors of Pentecostalism is the charismatic-Pentecostals and how most of them handle pastoral successions. The African initiated churches are briefly discussed and how they have also handled successions. The main area is how Pentecostal theology influence Pentecostals view on succession.

In South Africa Pentecostalism started in the late nineteenth century into the early twentieth century. The Dutch Reformed Church in South Africa was a prominent church at the time when the global prayer revival in 1860 broke-out. Andrew Murray (1828-1917) was one of the proponents of the holiness movement in those days and a leading figure in the revival. He was born in 1828 May 09 in Graaff-Reinet, South Africa. In 1838 while a student in Scotland he was influenced by William Burns a Scottish revivalist through his devoted lifestyle of prayer, preaching and serious mindedness. After graduating his Masters in Arts studies, in 1838 he travelled to Holland to study Theology and Dutch. While in Holland he went to Germany to meet Pastor Blumhardt who brought revival in Germany in those days, through the ministry of prayer, healing and deliverance. It is against this background that Murray ushered a revival that broke out in a prayer conference which was held in Worcester, South Africa in 1860. The revival was characterised by daily prayer meetings which were conducted by Murray, some of which lasted up to the early hours of the morning. Healings and performing of miracles by the power of the Holy Spirit were also traits of this revival by Murray, unconventional to a typical Dutch Reformed minister. The writings of Murray which he wrote before the revival were mainly on sanctification, the infilling of the Holy Spirit and divine healing; helped to guide the foundations of Pentecostalism. (Chandomba 2010: 5-9; cf. Frahm-Arp 2010:52)

4.4.1 Classical Pentecostals

Classical Pentecostalism in the context of Africa refers to churches that were started by missionaries from the west. Some of those classical Pentecostals are the Apostolic Faith Mission (AFM), the Assemblies of God, the Full Gospel church of God etc. In this research the focus will be on the first two because of their prominence and influence over the years to the work of Pentecostalism. We will firstly do a brief definition on classical Pentecostals and their various classifications.

Classical Pentecostalism consists of four varieties of Pentecostals. The first is called 'holiness Pentecostals'. These are Pentecostals who emphasise holiness through the process of sanctification. William Seymour (1870-1922) who is known as the father of Pentecostalism was the forerunner of this message of holiness by sanctification. The second who are a breakaway from the first are called 'the finished work Pentecostals'. They emphasise the finished work as opposed to the work of sanctification which is seen as a second work of grace and therefore unscriptural in their view. The leader of

the latter is William Durham (1873-1912). This major first schism happened in 1911 and it attracted mostly white Pentecostals whereas the holiness group by Seymour attracted mostly African Americans. The Assemblies of God which was formed in 1914 followed Durham's doctrine of the finished work. This 'finished work Pentecostal' group became the largest group of the classical Pentecostals in the world. The third variety which was also a breakaway from the second was called the 'Oneness Pentecostals'. They were Unitarians who rejected the doctrine of the Trinity. Adherents of the latter are the United Pentecostal Church and the Pentecostal Assemblies of the world who were breakaways from the Assemblies of God. The fourth and last variety is called the 'Apostolic Pentecostals'. These are both Unitarians and Trinitarians who emphasise the restoration of apostles and prophets. This latter category includes African Independent Pentecostal Churches some of these are the Church of Pentecost based in Ghana, the older Apostolic Church groups and some contemporary independent churches. (Anderson *et al.* 2010: 16-18). Before discussing on independent churches, we will look at how early classical Pentecostals started in South Africa and how they also handled succession.

4.4.1.1 Apostolic Faith Mission (AFM)

Pieter Le Roux (1865-1943) left the Dutch Reformed Church to join the Alexander Dowie's Christian Catholic Apostolic Church in 1903 with 400 Africans. He was baptized as a Zionist in 1904 and also ordained as an elder in the same year. Zion City was based in Chicago but had a following in South Africa. Daniel Bryant was one of the elders who were sent from Zion City to South Africa to expand the ministry of Dowie who had a vision to start Zion Cities everywhere in the world. He was later on joined by John G Lake in 1908 that was instrumental to the advancement of Pentecostalism especially among the Africans.

Lake left Dowie's Zion church and started the Apostolic Faith Mission (AFM) in 1908 and it was formally constituted as an organization in 1913. This is after Dowie went into error calling himself the first apostle and an Elijah who was to prepare the world for the second coming of Christ. Le Roux seceded from the Zion church and became part of the AFM also at its inception in 1908. He later on became its President in 1915 till he passed on in 1943. (Chandomba 2010:13-15; cf. Anderson 2014:116-117; Frahm- Arp 2010:54, 55)

4.5 Succession through schisms in early Pentecostals

4.5.1 The Apostolic Faith Mission (AFM)

The succession processes of early Pentecostalism in South Africa were ridden with schisms that were politically motivated. It was through these schisms that there was succession from one leader to the next. This can be called a technical or informal succession because the historical events evolved into succession, but it was not a planned succession.

The AFM as one of the early Pentecostal churches in South Africa held racially integrated services at the beginning but the political situation in the country started affecting the church and the white leaders in the church started using apartheid laws that kept them in significant places of leadership in the church and other races in lower positions. This led to a schism within the AFM where many black ministers who were gifted left to start their own church organisations. Daniel Nkonyane seceded from the AFM in 1910 to form the Christian Catholic Apostolic Holy Spirit Church in Zion. Elias Mahlangu seceded from the AFM in 1917 to form the Zion Apostolic Church in South Africa. Paulos Mabilitsa seceded from the AFM in 1920 to form the Christian Apostolic Church in Zion followed by J.C. Philips in the same year that formed the Holy Catholic Apostolic Church in Zion. There were further schisms within the very groups that broke from the AFM. Edward Lion broke from Mahlangu's Zion Apostolic church in 1920 to form the Zion Apostolic Faith Mission. Engenas Lekganyane seceded from Edward Lion's Zion Apostolic Faith Mission (ZAFM) in 1925 to form the Zion Christian Church (ZCC) which in 2001 statistics was numbered at almost five million members. Lekganyane died in 1948 and his two sons Barnabas and Joseph took over the church, out of which two churches were formed in 1949 because they both claimed succession. Joseph called his church St. Engenas ZCC while the majority of the members stayed with Barnabas. There are also other smaller Apostolic and Zionist churches across South Africa apart from the ZCC. The AFM continued in separated racial groups. Elias Letwaba (1870-1959) is one of the Africans that did great work in establishing the African side of the AFM. He singlehandedly started a bible school called 'Patmos Bible School' in Potgietersrus in 1924(now called Polokwane). The AFM in 1996 two years after the dawning of a new political era in South Africa, united again across all racial groups with an equal representation at the top leadership level. (Anderson 2014:117-119; cf. Chandomba 2010: 22, 58-59)

4.5.2 The Assemblies of God (AOG)

The Assemblies of God is another classical Pentecostal church that experienced succession through schisms. To give background, a look at the brief history of the AOG in South Africa is hereby presented. AOG in South Africa came through missionaries from the Azusa revival experience in persons of Henry Turner from the United States and Charles Chawner a Canadian missionary. They came in 1909 and in 1917 they registered churches they ministered to under the Assemblies of God. The Assemblies of God was a fellowship of various missionary groups that were in fellowship with each other but standing autonomously under the umbrella of Assemblies of God (Anderson 2014:120; cf. Lephoko 2018:66-70; Watt 1992:74)

One of the individuals who expanded the vision of the Assemblies of God among people of African descent in South Africa was Nicholas Bhekinkosi Hepworth Bhengu (1909-1986) through his evangelistic ministry called back to God Crusades. Bhengu's ministry started early in the 1930s in Benoni. In the 1940s it took another leap of growth when he went to the Eastern Cape in Port Elizabeth. His was a ministry of powerful preaching accompanied by miracles which drew thousands of people. In 1957 he planted a church in East London that could sit four to five thousand people. By 1959 there were 50 assemblies that had started under his ministry. His popularity was recognized internationally such that the Time magazine of 1959 November 23, called him the black Billy Graham. James Mullan, an Irishman, was another man who worked to expand the Assemblies of God especially among the Europeans in South Africa although he did some work among the Africans. There was a lot of collaboration between Bhengu and Mullan such that when Bhengu worked among the Africans, Mullan worked among the Europeans in the same region. Between 1945 and 1964 Mullan had planted 20 churches from Cape Town all the way to Zambia and Zimbabwe. The leadership of the Assemblies of God in South Africa was multiracial up until in 1964 when the American Assemblies of God had a problem with the way the Bhengu and Mullan's system of governance was structured. The latter was a system of governance that gave Bhengu and Mullan spiritual oversight over the churches they planted all over the nation. They were seen as apostolic fathers who would exercise apostolic authority over the churches they planted. (Chandomba 2010:54-55)

4.5.2.1 Succession by schism in AOG

The American Assemblies of God disagreed with the notion that Bhengu and Mullan wanted to be autonomous and control their own work in the name of Assemblies of God rather they wanted the church to be divided into regions and set regional superintendents over the regions. Effectively this meant that Bhengu and Mullan would have to ask for permission from the regional superintendent to access a region and do church planting work there. Bhengu and Mullan resisted this regionalising of their mission work. Unfortunately, the American missionaries felt they could no longer work with Bhengu and Mullan and therefore with the South African Assemblies of God and they parted ways. Bhengu formed the 'back to God movement' within the Assemblies of God which represented mainly the African/black members while Mullan formed the Assemblies of God Fellowship which was mainly for white members. The American Assemblies of God in South Africa then used the name International Assemblies of God so as to distinguish themselves. These historical events evolved into succession where Bhengu and Mullan succeeded by default the Assemblies of God work as plated by missionaries. The first attempt to unite the Assemblies of God splinter groups, was in 2002 but not much follow through has been done after that first attempt. The Assemblies of God at a national level is divided into race categories: the whites (called the fellowship/group), the Indians and coloureds (called the association), and the blacks (called the Back to God). Although the church is racially divided based on their historical past, the church still meets together at conference in its racial variety. (Bond 2000:192-193; cf. Frahm-Arp 2010:55,56; Burger 2006:9; see Lephoko 2018:217; Motshetshane 2015:275-276)

4.5.2.2 Bhengu's succession

It needs to be noted here that although Bhengu continued on his own as the Back to God crusade which was classified as the black Assemblies of God section, he had wisdom not to leave matters of his succession to chance but to set teams that will be responsible for overseeing the work at a time when he was gone. Bhengu set two teams called the Back to God crusade team and the other one was the Back to God teaching team. The other team was the executive of the church which unlike the two teams was not chosen by Bhengu's appointment but through the election systems of the bigger family of the Assemblies of God at conference. Each of these teams had a specific function which was distinct from the other. The Back to God Crusade team

was responsible for all the evangelistic crusades done for church planting and expansion of the work. The back to God teaching team was responsible for ensuring that the teachings of Bhengu are known and adhered to. Lephoko (2018) recounts how Bhengu set up a team of 24 trusted ministers whom he personally trained as the teaching team of his movement. Among other functions the teaching team was responsible to create a manual that espoused the doctrine according to Bhengu; to lead, teach and ordain pastors, elders and deacons; to do pastoral care towards the poor, the widows and various needs in the church; ensure that prayer is central to the church; promote love for one another in the movement and guard against unnecessary splits that hurt the church. (Lephoko 2018:215-220)

Bhengu in many ways was independent although he was in fellowship with the other two groups in the Assemblies of God at a national level. He really had autonomy to do what he wanted, hence the back to God movement which was his personal expression of the ministry work. If he did not have a succession plan, the great work of the Back to God movement would have gone through splits that other such independent and strong leaders like him, experienced.

4.6 Traditional churches practicing Pentecostalism

It is important to mention that Pentecostalism was not just among the independent churches but it also was found among 'traditional churches' (a phrase replacing what used to be known as 'mainline churches', coined by Atiemo 2015), also known as 'historic mission churches' (Ma *et al* 2014:1). Older Church Charismatics including Catholic Charismatics, Anglican Charismatics and Protestant Charismatics are another classification of Pentecostals from traditional churches. The Charismatic move among the mainline churches is thought to have begun in 1960 in the Unites States in the Episcopalian church in California and also in 1967 in the Catholic Church also in the United States. There are, however, earlier traces of the Charismatic movement in the mainline churches in Germany, United Kingdom, France and Scandinavia. The charismatic traditional church's approach of spirit baptism and spiritual gifts are from a sacramental perspective. Today the charismatic traditional church has spread to France, Nigeria, Brazil, India and the Philippines. Catholic Charismatics are in a large number consisting of ten percent of all practicing Catholics. In Chile Pentecostalism affected a large number of Chilean Methodist leading to a schism and a formulation of the Methodist Pentecostal Church. Traditional churches

in Brazil which are Pentecostal in practice refer to themselves as renewed Presbyterians or 'renewed Baptists'. This however is not the focus of this study. (Anderson *et al.* 2010: 19; cf. McClymond 2014:33, 35)

4.7 African independent Pentecostals
4.7.1 Varieties of African initiated Pentecostals

There is another group that is similar to the classical Pentecostal through its practice of healing, prayer and spiritual gifts but it does not call itself Pentecostal. The group consists of older independent and Spirit Churches in sub-Saharan Africa also known as the African Indigenous churches (AICs). In South Africa the ZCC (Zion Christian church), in Central Africa the Kimbanguist, and in East and West Africa most such 'Spirit churches' are seen in some sense as Pentecostal churches since they were birthed out of local revivals that constituted healings and, therefore, conversions. These AICs usually do their succession through a family dynasty. Classical Pentecostals in the Western world disassociate themselves with 'spirit churches' regarding them as syncretistic, however, they are classified as Pentecostal by most academics. (Anderson *et al.* 2010:18; cf. Cox 1996:246; McGee 1994:276)

There are however differences that exist between classical Pentecostalism, Apostolic churches and Zionists. The latter two use symbolism and religious- indigenous relics like strips of cloths, strings, needles, water for healing and protective uses, papers, ashes, ropes and staffs etc.; Another visible difference is the usage of uniform apparels by Zionists and Apostolic churches which classical Pentecostals don't use. Their theology is arguably similar in that it focuses on the manifestations of the Holy Spirit. African classical Pentecostals tend to reject the AICs as not being Pentecostal because of the mixture in their practice of theology with African traditional religion and the veneration of ancestors that is done by most. (Chandomba 2010: 59, 60)

When referring to various groups within the Pentecostal movement and their interpretation of the work of the Holy Spirit be they classical Pentecostal, Zionist, Apostolic churches or Pentecostal Charismatic groups including contemporary neo-Pentecostals, Frahm- Arp calls them a "Complex of Pneumatically Sensitive Expressions of Christianity(CPSEC)" (Frahm-Arp 2010:48). This study aligns itself with Frahm-Arp when she chooses to neither conflate or to completely separate the AICs and other forms of Pentecostalism. The AICs, although unique in practice from other forms of Pentecostalism, cannot be taken as non-Pentecostal especially in South

Africa because of a similar origin especially the Zionists and Apostolic churches as mentioned above. It is only those AICs that do not have a Pentecostal origin that could be said to be non-Pentecostal especially if they do not recognize the Holy Spirit and his work and have a leaning towards the African Traditional Religion (ATR).

4.8 Global origins of Pentecostal-Charismatic Churches

There are different names that have been used to try and describe this category of the church. They have been seen as 'non-ecclesiastical spiritual movements' or 'post-denominational' because of not being connected to any organisational structure and being counterculture to organised religion (Long 2001:145,146). While the charismatic move took place among the mainline churches in the 1960s as indicated above, there was also a move among the Pentecostals which was made popular by independent healing evangelists during the 1940s and 1950s. These were men like William Branham (1909-1965), Kathryn Kuhlman (1907-1976), Oral Roberts (1918-2009), and TL. Osborn (1923-2013). The popularity of the Pentecostal –charismatic movement was fueled by the media ministry like television and magazines that was run and funded in some instances by the evangelists themselves. In 1951 a businessmen's fellowship called the Full Gospel Businessmen's Fellowship International which was an interdenominational group was started by a dairy farm businessman called Demos Shakarian (1919-1993). He gave Roberts a lot of ministry opportunities and other healing evangelists. This brought financial support for the Pentecostal-charismatic message as many businessmen were attracted to the message of healing including prosperity. It is this emphasis on financial success and prosperity that sowed a seed for the so called 'prosperity gospel' that most Pentecostal- charismatic preachers became known for, among others it was the Word of Faith preachers Kenneth Hagin and later Kenneth Copeland in the 1970s. (Anderson 2014:158-160)

4.8.1 Varieties of Charismatic Pentecostal churches

Another grouping in the Pentecostal family is the Neo-Pentecostals and neo-Charismatics Churches. This category includes mega churches and independent Charismatic churches which have been influenced by classical Pentecostalism and the Charismatic movement. In the 1970s there was an emergence of these neo-Pentecostal/Charismatic churches known as:

(a) Word of Faith churches, which were known for their emphasis on physical health and material prosperity all coming by faith. Its proponents were Kenneth Hagin of the Rhema network of churches influenced by a Baptist pastor E.W. Kenyon and Oral Roberts (the healing evangelist);

(b) The Third Wave churches which emphasised the practice of spiritual gifts and baptism in the Spirit for all believers. The network of churches called Vineyard and Calvary Chapel which started in 1980s were proponents of this Third wave;

(c) New Apostolic Churches which emphasize the importance of apostolic leadership in the governance of the church. They also promote 'apostolic teams' which are sent to plant churches throughout the world. The New Apostolic was highly influenced by the Latter Rain Revival that broke out in the 1940s in Canada;

(d) Various independent churches that have a combination of the Word of Faith, Third Wave and New Apostolic flavour. These have some of the largest churches in the world like the Brazilian Universal Church of the Kingdom of God and the Nigeria based Redeemed Church of God. (Anderson *et al.* 2010:19-20; cf. McClymond 2014: 32, 34)

4.9 South African Pentecostal- Charismatic church

In South Africa the Pentecostal- charismatic movement came through the Vineyard and New Covenant churches in the 1970s but was notably modeled by Ray McCauley when he came back from the Rhema Bible School run by Kenneth Hagin. He planted the Rhema Bible Church and it soon became a megachurch that helped spread the Pentecostal – charismatic movement all over the country. One of the models among the black townships of Pentecostal- charismatic churches is the Grace Bible Church which started in 1980 as an outreach mission by the Rhema Bible Church to Soweto- a township where black people stayed in the Apartheid South Africa. This mission was taken over by Mosa Sono in1983 who saw the church moving from 30 members in a class room to 10 000 members who attend on a Sunday morning. There were also other churches that modeled the Pentecostal –charismatic movement in South Africa as the movement gained momentum all over the country and these churches formed various networks together in an attempt to relate together e.g. the International Fellowship of Charismatic Churches (IFCC). Unfortunately, these networks have now disbanded because of internal differences and in some instances even moral challenges at leadership level. (Frahm-Arp 2010:62-64, 94-97)

When defining Independent Pentecostal churches, we are therefore referring to a wide spectrum of independent churches that are self-governing within the African Indigenous churches and the Pentecostal- Charismatics also known as Neo-Pentecostal churches, some of whom were started by individuals who seceded from classical Pentecostals. Most of them do not have an oversight structure that they are accountable to, although there are some who do have such structure, but they are also still autonomous from those oversight bodies. In order to understand independent Pentecostal churches, we need to look at Pentecostal theology which is the basis that informs their practice.

4.10 Pentecostal Theology

Pentecostal theology has been influenced by antecedents like Anabaptism, Dispensationalism, Evangelicalism, Pietisms, Wesleyans and other forms of the Holiness movement like the Keswick; revival movements of evangelists in America and Wales, some accompanied by miraculous signs of healing; the Latter Rain movement followed by the Charismatic Renewal with catalysts like the Full Gospel Business Men's Fellowship International. (Warrington 2008:2-5 cf. Anderson 2014:158-160).

Pentecostalism is based mainly on experientialism more than on formal theological doctrine. It is a praxis-oriented theology which values a person's experience of life at the same level as conceptual hermeneutics. It is a theology that is seen through the eyes of the people and their community, more than the eyes of arm-chair theologians. The worship of this faith community is more valuable to them than any church creeds. Mursell defines it as an "oral, music and experimental movement" (Mursell 2001:405); It is a theology that believes in not just making a list of beliefs but it challenges its faith community to explore those beliefs in a very pragmatic way. (Warrington 2008:16)

To be able to identify what Pentecostal theology really is, there need to be an identification of its core teachings. These are justification and sanctification which point to Jesus as saviour. The next is Spirit baptism which points to the power gifts of Jesus as healer and baptiser. The last is the coming King which points to the advent of Jesus. This is not all that the Pentecostals believe but it encapsulates their major belief tenets. In summary, it is Jesus the saviour, sanctifier, healer, baptiser and soon coming king

(Warrington 2008: 18). Clarke (2014) adds the teaching on the blessing/ prosperity as one of the tenets, bringing them to five main tenets namely: Regeneration, Fullness of the Spirit, Divine healing, Blessing, and Advent. (Clarke 2014:17). Warrington (2008) argues, however, that in all the tenets espoused by Pentecostal theology, the Baptism in the Holy Spirit plays a major distinguishing role. There is a variation in interpretation on how the Holy Spirit works in administering spiritual gifts, especially the gift of tongues, which is still a point of disagreement among the Pentecostals. In general, the baptism of the Holy Spirit fulfils the quest of having an encounter with the supernatural power of God. The encounter is in essence a feature that distinguishes the Pentecostals. Scholars on Pentecostalism agree that an encounter or experience is a prevalent feature in Pentecostalism, far above doctrine. (Warrington 2008:20; cf. Anderson 2014: 60; Hollenwager 1997:313, 329; Ellington 1996:17; Sepulveda1992:101). The subject of God is not just taught as a lesson of theology but as an encounter. This encounter is the defining factor of the Pentecostal church. This therefore alludes to how Pentecostals do hermeneutics which is mostly based on experience than just on scripture, hence misinterpretations of what the text really meant is not much of a problem especially if the experience meets their expectations. "Pentecostal theology may be best identified as a theology of encounter- encounter of God, the Bible, and the community" (Warrington 2008:21).

The baptism in the Holy Spirit is not to be seen as the only main doctrinal feature but it is the one that exhibits a character that is central to Pentecostalism which is encounter and experience. It is a theology of expectancy that something can happen any moment in the place of worship (Christenson 1975:27). It also has a sense of the imminence of God who can come among his people in the 'here and now' (McClung 1985:48). Pentecostals believe in a theology that aligns with their experience. They rather suffer the risk that come with pragmatism than to miss the new things the Holy Spirit could be doing in their midst. "This provides for a pneumatology that is experientially as well as biblically based" (Warrington 2008: 23). This pneumatology is what makes Pentecostal theology an adventure of holding both these elements of the bible on one hand and experience on the other hand, in a healthy tension. They appreciate the fact that God can be known biblically but not be fully comprehended. They are willing to accept the mysterious elements of God who does not necessarily fit into a particular theoretical framework that is formulated by logic and reason. Rather

they see God as "complex, even mystifying, but one who desires to be encountered" (Warrington 2008: 25). They are very suspicious of those who are able to explain everything about God which makes God subject to human logic which would then limit God's ability to transform lives. Transformation is really achieved when one is stretched beyond what their minds can comprehend. The experience of encountering God must bring a transformation to those who encounter it, otherwise it is futile. Pentecostal theology is also missional because of the quest to let others encounter God.(Menzies & Menzies 2000; Anderson 2005;)

4.11 African Pentecostal Theology

African Pentecostalism draws its theology from the broader Pentecostal theology with a slant towards a primal spirituality that was common among primal religions. In the primal worldview everything is seen through a spiritual prism. There is nothing that just happens without a spiritual meaning attached to it. This primal view does not separate between the sacred and the secular. The supernatural is seen as involved in the daily events of life and therefore miracles are expected on a daily basis as the supernatural makes its mark on the natural daily. African Pentecostalism can easily relate to African traditional religion (ATR) without necessarily agreeing to all that ATR stands for. It is the ATR background that makes it easy for many in Africa to be open to the message of Pentecostalism. Its nuances make it easy for the Pentecostal message to be accepted. (Nel 2019:3).

Some of the similarities are how the perceived enemy, which is anyone or anything that opposes one's wellbeing, health, prosperity, marriage, family and others, is dealt with by imprecatory prayers and curses. The difference is that African Pentecostalism uses biblical injunctions to counter the attacks of the enemy whereas ATR could be using different indigenous methods. African Pentecostalism also believes in ancestral or bloodline curses also known as generational curses which may reflect through a form of chronic diseases that are hereditary, and also other misfortunes like miscarriages, premature deaths and persistent poverty (Onyinah 2002b:119). All these perils are addressed through a process called 'deliverance' where through imprecatory prayers and biblical injunctions, positive results are expected which bring prosperity, health and a 'breakthrough'. This does not mean that African Pentecostalism aligns with all indigenous practices rather it aligns with the Hebrew

biblical view which is also written with a primal religious context. Some biblical text (Exodus 20:5; Deuteronomy 5:9-10, 28) give credence to the concept of generational curses where God is portrayed as one who punishes children, grandchildren and great grandchildren for the sins of their parents (Asamoah-Gyadu 2013:157). This literal interpretation of scripture which ignores the context and the historical background of a text is a typical Pentecostal hermeneutical practice (Warrington 2008:184). In the context of Pentecostal hermeneutics, the succession models that the scriptures portray seem to show that predecessors can appoint successors under the guidance of God. This is seen in the story of Moses and how he appointed Joshua as his successor (Numbers 27:15-23). The other New Testament example is how Jesus succeeded John the Baptist. John was the main figure in the preaching of the message of the kingdom of God. When John was imprisoned, Jesus came to the scene (Matthew 4:12-17). It was John the Baptist who indicated that Jesus was his successor (John 1:29-33). This therefore in the view of Pentecostals justifies why succession is by appointment made by the predecessors as God reveals to them the next leader.

Offerings and tithes are interpreted by African Pentecostal as gifts offered to God to earn God's blessings and approval. In a similar way primal religions understood sacrifices as a form of appeasing ancestral spirits for good fortune (Nel 2019:3-4). Pentecostalism has unintentionally appealed to most Africans because of similar relations with primal religions of Africans. This is how African Pentecostalism is becoming a strong influence in the 21 century (Cox 1995: xv). Tithes and offerings are therefore seen as a form of worship, but they also contribute to financial viability which is very important for neo-Pentecostals who believe strongly in prosperity. Succession in this context has a bearing on the financial viability of the church. A change of leadership can affect the income of the church if the successor is not as gifted and charismatic as the predecessor.

The ability of African Pentecostalism to present a world that has both the malevolent and benevolent powers makes it attractive to Africans who have traditional roots that embrace a worldview that is susceptible to manipulations of these powers by spirits. These powers have the ability to possess individuals. The baptism in the Holy Spirit would be seen as a benevolent power over individuals. Demonic possession on the other hand is understood as a malevolent influence. Pneumatic Christianity as presented by African Pentecostalism resonates with the African culture and its

indigenous beliefs. This is what gives impetus to the stupendous growth experienced by African Pentecostalism. (Nel 2019:4)

There is therefore a difference between African Pentecostalism and Pentecostalism in Africa. The latter refers to the history of Pentecostalism in Africa as influenced by the West through missionaries. The former refers to how Africans adapted Pentecostalism into their cultural practices and understanding (Asamoah-Gyadu 2013:140). The challenge Nel (2019) raises about African Pentecostalism is its vulnerability to syncretism which may taint the integrity of its gospel message. He argues that "it is imperative that its theological perspective should be subjected to a thorough and ongoing critical debate" (Nel 2019: 4). It is important to make a note here that those Pentecostals, who are inclined towards African Pentecostalism as defined by Asamoah-Gyadu, are in the majority from the African Indigenous Churches (AICs). The AICs are different from classical Pentecostals who are missionary influenced as already discussed above and are also different from neo-Pentecostals who are a modern version and in some cases a hybrid of the two. Some neo-Pentecostals can be identified by mega-sized churches with a modern setting of using electronic and social media to brand and market themselves. They tend to attract affluent, middle class audiences, which are attracted to a message of success, wealth and prosperity. (Walls 2002:92).

Anderson (2002) calls these neo- Pentecostals, Newer Pentecostal Churches (NPCs). He says they can be classified as a modern version of the African Initiated churches (AICs). He sees them as different from the AICs "in that they don't try as much to offer solutions for traditional problems, yet they do address the problem faced by AICs but offer a radical re-orientation to a modern and industrial global society" (Anderson 2002:170). This difference between the AICs and the NPCs is also supported by Asomoah-Gyadu (2002) who states that the prophets in the AICs are taken as those who possess the power to overcome evil on behalf of the people whereas the NPCs empower individual believers to know how to fight off their individual problems through an encounter in the baptism of the Holy Spirit. (Anderson 2002: 171).

The latter is an indication of the Western influence of the gospel. There is however another side to neo- Pentecostals which is influenced by African Pentecostalism where it fights all negative forces that stand against people's well-being through imprecatory

prayers by the injunction of bible scripture. They do prayers for those desiring promotion at work, those with challenges of infertility, impotence, those who desire to be married and other such challenges that people face in their day to day lives. Most of these challenges are always related to a malevolent spirit at work behind the scene. (Nel 2019:5)

Some of the spiritual leaders of neo-Pentecostals are held in such high spiritual esteem as those who have special powers to dispel all evil. Some of them possess special gifts of healing and deliverance. This is the same way that African traditional religions look to their diviners, 'sangomas' as possessing powers that can expel all evil. Some go as far as offering some form of charms, be it a prayer shawl, a bottle of sanctified olive oil, etc. The latter is what African traditionalists used to protect themselves from evil (Adamo 2018:3-5). On the other hand, the role that some of these prophets play in the life of their followers is therapeutic, by helping them to face life's challenges with confidence and promises them a prosperous life. If they continue to live faithful Christian lives which deepens their faith in God and empowers them to overcome all that threatens their wellbeing (Frahm-Arp 2016:269). The unique giftedness of individual pastors who are predecessors in neo-Pentecostal churches makes succession a challenge because the successor must match the giftedness of the predecessor. Han and Beyers (2017) further note that like the ATR "Pentecostal spirituality can also be anthropocentric instead of Christocentric if ample provision is not made for an emphasis on Christ as the exclusive focus of worship" (Han and Beyers 2017:20). This anthropocentric view has made most predecessors who are founders or long serving to reach icon status in their congregation and replacing them with someone equally gifted can be a daunting if not an impossible task (Wesse & Crabtree 2004:85-97).

The positive side of African Pentecostal theology is its ability to be holistic where the spiritual, social, physical, emotional, psychological, material prosperity and even legal wellbeing of an individual is addressed. This is what makes it attractive to most Africans who see life as one whole unit and not a fragmented piece. (Wepener 2013:91).

Ngomane (2013) in his findings on neo-Pentecostal founders in Bushbuckridge and their ability to mentor successors in preparation for takeover discovered that there is

no mentorship training programs on succession offered in a formal or informal way towards successors. In other words, most founders do not prepare successors to take over after them. Part of the reason why this was the case is because of a fear that the protégés will become rivals as soon as they learn that they are the successors. The other reason was that the founders were never mentored for succession by their own predecessors as a result some were forced to break away from their predecessors causing schisms in their congregations hence their fears of preparing for a successor is based on their own lack of knowledge on this practice which was never modelled to them. There is unfortunately a possibility of history repeating itself through this vicious cycle of schisms.

4.12 Family Dynasty

Another area that Ngomane's findings revealed was that the most prominent neo-Pentecostal founders of the area were earmarking their family members as successors. This confirms the family dynasty trend as mentioned above as a common succession practice of neo-Pentecostals globally. The founder or leading pastor functions in the same way as a Chief Executive Officer (CEO) in a business setting (Frahm-Arp 2010:110). The CEO role of a pastor together with a succession plan of a family member as one who takes over from the leader is a form that is similar to that of a family business. Poza and Daugherty (2014) in their research on family business reveal some of the challenges that family businesses experience during a time of succession. They discuss six succession models in a family business and these are the Monarch, the General, the Governor, the Inventor, the transition czar. Monarchs are the type of leader that does not talk about succession let alone set a date of departure from their position. They never think of letting go or handing over to the generation. When monarchs die they leave a chaos behind of everyone assuming that they are the rightful predecessor. This is where sibling fights happen for one who will be the next monarch. These kinds of fights can ruin overnight the work that was built over years. The General is the next model of succession in a family business. Although they leave the office when their term has come to an end, they do so with reservations and they are already planning for their return. They are just waiting for the protégé to do a mistake so they can come back on a rescue mission for the organisation. In their plot to come back they may even conspire with their loyalists left behind to fabricate

untrue stories about the incapability of the new leader (Poza & Daugherty 2014:168-169).

Most neo-Pentecostals are more likely to be either monarchs or generals in their succession style. The monarch type of succession can be seen in the International Pentecostal Holiness Church (IPHC) where the leader was a one-man leader till the time of his death where there were fights on who ought to take the reign (Sowetanlive 10 September 2017). The general type of succession is seen in the case already quoted of the Crystal Cathedral where the father and founder of the work although he had already handed over the reign to his son he took it back after he witnessed a direction he did not approve of where his son was taking the church. Unfortunately, in this case the church did not recover but plunged into a downward spiral (Vanderbloemen & Bird 2014:98-104)

The other three types of succession are the healthier types which allow the organisation to prepare in advance a successor. The ambassador model is the leader who moves from the leading position of the organisation to being the face of the company through marketing the business. Ambassadors know how to groom and train successors on the different ways of running the company. When they have satisfied themselves with the performance of the protégés, then they can work on the brand of the organisation where they become the face of the organisation. Ambassadors can serve on the board of the company for a few years so as to influence the brand. The governor is another model of succession where the predecessors announce the date when they intend to step down from the leadership position of the organisation. This announcement enables everyone to prepare spiritually, emotionally, mentally, structurally and in every other way. The inventor model of succession is the kind where the predecessor prepares for the successor the necessary systems needed for the successor's work to be easier. When this has happened then they'll find a new venture to pursue which may not even be related to what they did in the past. This is their next dream. This kind of model is another way of helping the predecessors to move on. The final model of succession is the Transitional Czar where the founder or leader of a church specialises in designing transitions for the next generation. This helps the next generation to have a smooth transition (Poza and Daugherty 2014:170-172).

The role of the predecessor's wife is one that must be taken seriously in transition especially in neo-Pentecostal churches. In the family business concept, the CEO's wife plays a number of roles that affect succession. Poza and Daugherty (2014) discuss six different roles a spouse of a predecessor plays in shaping the future of the organisation and also how these roles impact succession.

The first role is that of a business partner where the spouse has been there from the beginning of the organisation and as a result was instrumental in building the organisation over the years. She or he has authority in the direction the organisation must take going forward. In most cases within neo-Pentecostals the spouse holds a position of a partner as one who started the church together with the founder or served together in a case of a long-term serving pastor. If it happened that one partner dies or is incapacitated the other partner automatically assumes the role of leading the church. This has been seen in the case of a West African church of Arch Bishop Benson Idahosa where after the Arch Bishop passed on in March 1998, the wife automatically assumed the role of leading the church as one who has been there from the beginning (Tushima 2016:7). It is worth noting that in most family business the spouse is a female and there are limited cases where the spouse is a male. The same is the case in neo-Pentecostals. The second role that the spouse plays is that of a 'chief trust officer'. This role is able to influence family members in either working together or working against each other. Everyone in the family consults and confides in her; therefore, she holds a very significant influential role in the family. In the context of neo-Pentecostals the spouses of the predecessors play an important role in influencing the direction the church should take. In the event of the predecessor dying or being incapacitated the spouse will either automatically takeover or have a great influence on who can be the next leader. It would be a grave error to undermine or ignore the influence the wife of a founder or a long-term serving pastor holds, especially those who serve in a capacity similar to a business partner or a 'chief trust officer'. The third role played by the spouse is that of a senior adviser and keeper of family values. In this role the spouse serves as a cross over between the family and the business. She/he ensures that the entire family understands the values they stand for both in business and in the family. Although she is outside of the day to day running of the business, she remains the one who like the 'chief trust officer' is influential in the family. In neo-Pentecostals there are spouses who are not directly involved in the

church but are the ones that keep the values of the family in check. They may or may not be consulted during times of succession but they remain important in keeping the family together despite the challenges of transition. Some may even be approached to succeed the spouse and they may oblige. This leads to the next role which is an 'interim CEO' role. This is a role where the spouse is required to succeed until the next suitable successor is available. It could be that other family members are still too young to handle the business at that stage. Another reason could also be that there are no suitable nonfamily members who can also be entrusted with the business. One of the underlying reasons for this role is to ensure that the legacy of the family is kept from one generation of the business to the other. The latter also suits the neo-Pentecostal situation where the spouse is required to take the leadership role for the very reasons stated in the family business context. The other role that can be assumed by the spouse is that of a 'free agent'. This is the role where the wife choses to do something different from that which the husband is pursuing. The reason for this choice could be just a need to diversify income streams or perhaps to deliberately not live in the shadow of the husband by pursuing a career or field that will give her individual identity and credibility. There are cases within the neo-Pentecostal context where the wife can choose to be a free agent and pursue a different career but this is always done in order to support the work of her husband with finances or to financially stabilise the family while the husband pioneers the work of the church. The last category is the jealous spouse who feels that the business is competing with her husband's time and attention. This is also a reality in any other demanding profession. In the neo-Pentecostal context the neglect of not just the spouse but the entire family is a reality (Koenig & Langford 1998). In succession when the husband dies or is incapacitated the spouse may never want to do anything with the church because it was the source of contention in the family.

4.13 Preliminary conclusion

In this chapter independent Pentecostal churches were discussed in terms of their spread globally, continentally focusing on Sub-Saharan Africa and also nationally within South Africa. The definition of the Pentecostal movement was given and how it handles succession in its classical, indigenous and contemporary expressions. The argument that was advanced for the practice of succession within the Pentecostals was that their theology informs their understanding of succession. When focusing

particularly on those Pentecostals that are African initiated both indigenous and contemporary, it was discovered that the African Pentecostal theology has a leaning towards African tradition and it is therefore the reason why they believe in succession that is a form of a family dynasty. This kind of dynasty may be an influence of the African chieftaincy where the royal family is the only one eligible to leading the tribe.

The same way succession within AICs is passed on to the next of kin. Other elements of Pentecostal theology are their hermeneutics of literal interpretation of scripture where they derive their understanding of succession by appointment done by the predecessor. One of the main features of Pentecostalism is the role of the Holy Spirit. It is a pneumatic movement which is an integral expression on how Pentecostals practice theology. Being led by the Spirit is a fundamental teaching of Pentecostalism which is also used in times of succession. Spontaneity is a major determining factor in the pneumatic culture. This spontaneity could be reason why those Pentecostals covered in literature seem to have left matters of succession to chance and not done proper planning around them having the understanding that the Spirit will lead at a time when it matters. Unfortunately, the outcome has shown that pneumatic spontaneity has not assisted in ensuring smooth transition rather it has contributed to the contention that ensues during succession.

Finally, the family business concept was discussed as a model that is prevalent among successions in AICs both indigenous and contemporary. The challenges that emanate from family businesses must be a lesson from which AICs learn from and try to proactively address.

Having spent the greater part of this research so far on what literature informs us on succession, the next chapter will be on data collection and analysis in order to verify whether what has been discussed so far in literature is validated by data or perhaps there is an emerging theory different from the ones discussed so far.

Chapter 5

Data collection and analysis

5.1 Introduction

The objective of this chapter is to reveal the data that has been collected from different categories of individuals affected indirectly or directly by pastoral succession. The total number of those interviewed was 31. It is divided as follows: 8 individual founders and one focus group of founders consisting of 6 men and 2 spouses of the founders, 6 successors and 9 congregants who witnessed or were involved in a succession. Each category has its set of questions which have been designed specifically for the category.

The following are the questions that were asked to founders:

1. What is your understanding about pastoral succession?
2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?
3. What processes or plans do you think need to be followed for your wishes to happen?
4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?
5. How prepared are you for succession and why?
6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?
7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?
8. Is there any other reflection on this issue that you wish you share?

5.2 Section 1 Interviews with founders

5.2.1 The first participant

1. What is your understanding about pastoral succession?

The following are the answers given by the first participant who is a founder of his local congregation which he founded in 1994. Today the church has grown to 10 branches. His answer to the first question was that pastoral succession is when the senior pastor is gone and someone else takes after him. He further explained that pastoral succession is something that leaders do not talk about although it is an essential subject in the ministry of a founder. It is something that one must constantly think about even if it is not a comfortable thought but it is necessary. "You don't want to leave people wondering what is going to happen to the church now that you are gone" (Direct quote of the first participant- 2019).

He also commented on being aware of one's governmental structure in the church when it comes to handling the issue of succession. He clarified his statement by pointing out that there are those leaders who have given the congregation authority to make decisions on succession while on the other hand there are leaders like him who feel that succession must be handled by the founder or senior pastor of the church.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

To this question he said that he wishes his succession to be handled in such a way that it doesn't cause division. To be able to guarantee his wish, he believes that he needs to have done some preparatory spade work for his succession. He prefers that the person who will take after him be someone known to the church. This must be a person who has been groomed in the church.

3. What processes or plans do you think need to be followed for your wishes to happen?

His answer to this question was that he plans to work together with his church board which was appointed by him, for them to know his wishes about the particular candidate that he wishes to succeed him. He reckons that is important for the board

to know his succession plans, in order to eliminate possible conflicts or division. He wishes that this desire of his must be recorded in writing so that it is accessible when needed. The congregation must also be prepared for this succession. He is aware that the congregation may have a different person in mind for succession; hence it is important for the church to be informed in advance, so that they can be mentally prepared for the change. He then raised a point that it is important to inform the congregation that this information about succession is not being divulged because of any current danger. The congregation must know that there is no current crisis but this is just a proactive cautious step to prepare for the inevitable future. The best place to do this is during the time of conference when all the branches are gathered.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

His answer to this question was that one of the fears that founders have is whether they can trust the successor because sometimes people change. What if the successor has his own plan in mind that can be completely different from what one was doing, a total change of vision from what one was pursuing? These are the things that will cause a division. The other fear or reservation is that the conduct of the person may also change, now that they have all the privileges and powers that they did not have before. You wonder whether the successor will not be overwhelmed with this big vision, whether making the successor big headed or perhaps intimidated by the size of the work. The other fear is how the other leaders handle the successor. Will they be supportive or will they be antagonistic, perhaps showing that they don't approve the appointment? Despite these fears he still felt that it is better for the predecessor to give a clear direction in term of a succession plan. To support this latter point, he shared a story of how in the previous church where he used to be a member, his pastor died without leaving a succession plan. A month after the death of his pastor, the deceased pastor's wife decided to be the one in charge, but this was contested by the pastor who used to be the right-hand man of the deceased pastor. The wife decided to leave and to start her own congregation in a different location without changing the name the congregation used in the previous premises. This brought a split in the church. Those who sympathised with her followed her. The other contestant decided to remain in the church building but after a while, there were others who felt that he

was not fit enough to be a successor, so they broke-away and started their own congregation in a different location. The same split happened on the side of the deceased pastor's wife, that some also broke-away to start their own congregation. He mentioned this story to indicate the reason why there are fears of appointing someone people may not approve.

5. How prepared are you for succession and why?

He felt that he was not prepared at all for succession because he felt he is still young and he is still going to be around and in full strength. The second reason is that he is still looking at the possible successor among his team. The most ideal person he has in mind, lives far from him geographically and still needs to be brought closer for proper grooming. He indicated that his wife and one other pastor are informally aware who will be next in case an emergency was to happen.

6. In your view, what role does the incumbent pastor and his/her successor have on the succession plan?

One of the things he would want to do in preparing his successor is to talk to him about leadership. To make the successor aware that he does not have to use the style of leadership of the predecessor but that he can use his own style that suits him but he must have learnt something from the style he as the predecessor used. He must also talk to him about the vision, the mission and the values of the church; to make him aware of the preferred style of leadership and on how to deal with the difficult times.

He felt that as a predecessor he must ensure that the church is well informed and prepared for succession. One of the ways which he will use to guarantee the latter is to firstly educate or equip the heads of congregations in his church, to embrace the succession plan, so that they can teach the branches when they meet in their time of worship. They must communicate the plan until people are comfortable with it. It is important for the leaders to have a say on what they feel about the appointment. The latter approach is a strategy he uses when he is dealing with general appointments of pastors in different congregations, where the board and the general church leadership is allowed to voice their views concerning appointments, including their disagreements, so the same strategy will be applied.

The role of the successor must be servant leadership. He must not be a tyrant leader. He must also earn the respect of the people he is leading. He must make sure that he

shows respect to the leadership style and views of the predecessor. He must not behave like he is the pioneer, but an inheritor.

7. In your view, what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The church board must be seen to be in agreement with the successor's appointment, because if the board is seen to be divided or in disagreement, then the congregants will also be divided. The leaders must be united around the successor and be in support of the successor. They must show a positive attitude towards the successor. The congregants must trust the decision made by the predecessor and support it.

8. Is there any other reflection on this issue that you wish you share?

He wishes the governance structure to remain the same in succession as it is at the moment, because it is working well. The same honour they give to him they must also give to the successor. There is nothing that has been written as a succession plan, except a clause in the constitution which indicates that when he is no longer there, a person which he has appointed will be the one taking over the role of successor. This implies that he has to tell the church board who the successor is before he passes on. He has not really told the board as yet for the reasons already stated above.

The following question came as an addition and a follow up to the set questions.

9. What is your view on the role of the wife being the successor and the role of the family generally in succession?

He was very clear that he is not in favour of his wife taking after him as a successor in the ministry. He feels that his wife is mainly the supporter of the ministry because she does not have a calling for ministry. She does have a role of influencing the future direction of the congregation and the leaders must give her that space, as the wife of the founder, but this does not mean that she is the one who will be running the church. There must be a relationship where the successor recognises the predecessor's wife and even seeks her advice on certain areas of the ministry, in honour of her role. The leadership has a responsibility to ensure that the founder's wife and family are taken care. He then added that his wife actually told him that she is not interested in being

his successor although when he assessed her, he thinks that she is actually capable of running the church. He further explained his wife's position, the reason why she is uncomfortable with being his successor, is that she feels that there could possibly be a leader who may contest the position of a successor among the pastor and he may win the favour of the congregation since he will be a married man, while she will be a widow and be at a disadvantage. He will be having support from his wife but she will basically be alone. He then indicated that he prefers his own biological son to take over the ministry, if he is so inclined, but if not, then he will resort to the first route of appointing a successor among his pastors. The other reason that could be difficult for his wife or any other woman leader to lead the church is that the congregation has a patriarchal culture which will make it difficult for a woman of any kind to be a successor.

5.2.2 The second Participant

The second participant is somewhat a unique participant. He was once a founder then he became a successor in a new congregation. He has served the current congregation for over 20 years, where he began as a successor and is now planning his succession as a future predecessor.

1. What is your understanding about pastoral succession?

As a form of introduction in answering this question, he started by outlining his understanding on succession, indicating that succession is not passing a gift or mantle, from one leader to the next, but it is a process of leaving an office or position of responsibility in an institution or organisation, for the next leader to fill it. The office or position of pastor can be laid down, but the gift cannot be laid down, therefore, cannot be succeeded. The gift cannot be passed on but the office can. There are those who use succession as a way of passing on mantles and gifts, using the OT paradigm. This he believes is a wrong way of understanding succession. It is not a passing on of mantles but it is an occupying of an office from one generation to the next. The person who will occupy the office or position comes with their own set of gifts.

A church that is led by a senior pastor is not the same as a church that is led by elders. Their succession will also be different. A succession that is senior pastor-driven based on that individual charisma will experience succession in a different way from an eldership team led succession. The former has big shoes to fill and has the pressure to produce a clone of the predecessor. The latter is not personality driven but it is

vision or organisational driven. He has had an experience of both settings. There is also a challenge of financial security with founders, hence the difficulty of handing over the baton or wanting the biological family to succeed in order to keep the family secured.

The congregation, whose church governance is congregational, will do succession differently from the one whose church governance is episcopal. He then stated that although they are an independent church, their governance structure is a hybrid of the Presbyterian and Congregational polity. They believe in the plurality of elders with a principle of one among equals. The decision on succession, therefore, does not depend on an individual pastor but it depends on the collective leadership. In his previous role as founder, the model he used was that of a one-man leader where he appointed the successor.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

The participant used two different scenarios. The first is when he was in a pastor led governance structure and the current situation where he is in an elders' plurality of leaders' structure. In the former, he indicated how he appointed the successor who was already functioning in the congregation as his assistant pastor. This, in his view, was not a complicated succession but one which was straight forward and expected. When it happened, everyone in the congregation was relatively in favour of it, with a few insignificant concerns from some members of the congregation, who were worried about the change of culture in the church with the coming of the new leader. Their concerns were quickly addressed and alleviated because the successor maintained the culture the church was used to.

The second scenario where the current pastor must plan his succession, he indicated that he will prefer the elders to be the ones who together with him deliberate on who the successor can be.

3. What processes or plans do you think need to be followed for your wishes to happen?

In the current scenario of a plurality of leadership the strategy could be slightly different from the previous succession where he appointed the successor. Succession must be done by both him as pastor and the elders. It is most likely that the choice of the elders together with him as a pastor may be someone who is strong in one sense but weaker in another. Perhaps they are strong administratively but weaker with pulpit ministry or vice versa. This would mean that they need to get two successors instead of one. The one must be strong administratively and the other must be strong in the pulpit ministry. The two gifts will easily balance a gifted leader who was strong in both as is the case with the participant.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

Some of the fears are a loss of financial securities that they enjoyed as incumbents. In addition is the fear of a loss of prestige that the ministry gives where one has *carte blanche* rights as a founder but now all that could be lost because of the congregation not being able to take care of the predecessor and the successor at the same time. These two are among other the greatest fears of the founders or long-term serving pastor.

5. How prepared are you for succession and why?

He felt that he is better prepared now because of the experience he had of a succession that went wrong. He narrated the story of the latter, that this succession was something that he planned single-handedly, without much input from his eldership team. He originally wanted to be succeeded by a younger man but he could not find any who was ready or matured enough to handle the work at that stage. He then came up with an idea of appointing one of the oldest elders in the team to take over from him for the next five years while he was looking or scouting for a younger man who can succeed him. Together with the envisaged interim successor they fine-tuned the administrative side of things including how the remuneration was going to work out by phasing out the predecessor and phasing in the interim successor within a total of 18 months divided into 6 months' periods. The participant tried to persuade the rest of the elders but they were not convinced. He then used his influence as senior pastor to convince them and they gave in because of trusting him and hoping that things will

work out as he predicted. Unfortunately, things did not turn out as expected. "I did not allow scrutiny by the elders which is what I should have done. This could have saved us the embarrassment we went through" (Direct words: 2019). Later within the 18 months' period it was discovered that the elder who was appointed to be interim successor had marital problems which discredited him as an elder, let alone as the lead pastor of the church. When the predecessor confronted him about this he conceded and resigned from being an elder, which meant that all the plans of appointing him as interim successor fell away. After his resignation the elder concerned changed his mind again and contested his position back. The eldership and entire leadership of the church were no longer willing to take him back.

This caused an ugly fight in the leadership until the matter was taken to court. The contesting elder won the case and was by law re-instated as successor as per documented promised by the participant, before the marital problem was known. The congregation was not happy to have him as their pastor because they felt it was an imposition by the law and not the will of the people. This is where the participant did the right thing by humbling himself and apologising to the re-instated successor and to the congregation and subsequently resigned from the church for not handling this matter of succession properly from the beginning. When the re-instated successor saw the act of humility by the participant, he then withdrew his pursuit of the matter, which meant that the congregation effectively did not have a pastor. The elders who were now officially running the church, decided to reinstate the predecessor again as pastor of the church. Out of this experience he learnt that it is important to allow the elders to be fully involved in the succession process and have their say from the beginning of the process till the end. There is therefore a plan to outsource three gifted pulpit ministers who will be coming to preach half of the time while the participant will be ministering the other half. Meantime the elders will be looking to groom an internal preacher who will be doing pulpit ministry while they will continue to provide administrative services for the congregation.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

The incumbent pastor has to work together with the elders in scouting for a younger preacher who will be groomed for pulpit. The soon to be predecessor will therefore actively groom the earmarked successor to be ready for running the congregation and

also learn how to work with the elders. The predecessor will then take an oversight role over the work as a long-standing spiritual father over the work, like in a family setting. The successor must learn as much as possible from the predecessor. He must learn all there is to learn about the congregation from the predecessor, the elders and the congregation.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The role of the church leadership is to work together with the predecessor, the successor and the congregation as a bridge builder in all the three relationships.

8. Is there any other reflection on this issue that you wish you share?

He noted that it is important for the leaders and the predecessor to be aware that getting a successor who is a pioneer like the predecessor does not help in the stability of the work. The congregation does not need another pioneer to lead the congregation into a different direction but it needs a pastor who will stabilise the church in the place where it is supposed to be grounded.

5.2.3 The third participant

1. What is your understanding about pastoral succession?

His answer to this question was that succession is a very important plan of ministry because one is not supposed to build things that will die in his lifetime but things that will outlast him. The vision must never die in one's hands. It is therefore a necessary process to plan and prepare for.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

He indicated that he desires to be succeeded by a spiritual son who is conversant to the culture, the vision and the values of the congregation. He does not desire a stranger to be a successor because he takes ministry to be the same as a family model, where the baton must be passed on from the father to the spiritually son.

Although at the moment he does not think that he is in a place to implement this plan fully, because while a potential successor is earmarked, they prematurely launch out into the ministry by themselves, thinking that they are ready, and the process of searching has to start from the beginning again. He further explained that there are leaders who are capable to run the church, if anything were to happen to him, but they are not his ideal choice. He wishes to pass the baton to the next generation even in terms of age and not to those he considers to be his peers by age. He feels that the next generation in age is able to bring changes and creativity that will take the congregation forward which people of his own generation may not be capable of doing. He does not want a person who will keep the status quo or repeat the things that he as a predecessor did. This generation he refers to would be estimated at the age of his biological son, if he had any.

3. What processes or plans do you think need to be followed for your wishes to happen?

There is a program in place called the emerging leaders which has an intention to groom the young generation in an informal way which will finally lead us to the succession goals.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

One of the biggest fears for founders is someone coming to change the vision of the church after being appointed as the successor. The other fear is to lose a person at the point where you think they are ready for succession only to find out that they have their own plans. He then added that this is why some leaders feel that the same God who appointed them will also appoint the next leader; therefore, they have decided to leave the whole transaction in the hands of God.

5. How prepared are you for succession and why?

He indicated that he has a friend or colleague in ministry who knows that he needs to take care of the congregation in times of emergency and also the congregation is aware of this. The same is the case with his friend, if anything were to happen to him, he will be the one taking responsibility in overseeing the congregation through the process of transition. He also indicated that it is his desire that the local fraternal of

pastors can be known by the church as having a right to advice the leadership in times of a crisis. This is because in most independent churches there is no oversight structure that will attend to emergency matters when they occur. This however is not documented anywhere but it is a verbal agreement. There is a possibility that if there is nothing written as yet, there can be a successor appointed by the leadership within the current pastors. Although this is not his wish that 'siblings' in the ministry can handle succession but if it happens that there is an emergency then the congregation already knows who is likely to take over after him. This is the same man who is running the work even now when he is absent in the local church.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

The role of the incumbent pastor is to train a pool of potential successors about the vision of the church and the direction the church ought to be following going forward. The role of the predecessor after the succession is to be an adviser. The successor must learn as much as possible from the predecessor. Each son must grow to be a father to his own sons.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

When one is older in age than him there needs to be a retirement of the elders so that the next generation will take over. Elders and the board must resign as soon as the successor comes in so that the successor can choose their own elders. Those who have resigned will still be used in the church for general pastoral advice but not having governance authority.

8. Is there any other reflection on this issue that you wish you share?

He raised a desire to still be alive when the succession happens so that he can have an oversight over the process of succession. He does not wish to be running the church beyond the age of 60.

The following question came as an addition and a follow up to the set questions.

9. Is there any role that your wife will play in case you pass on first? Please explain.

He indicated that he does not see the role of his wife in the local church except to take care of her livelihood. He does not see a woman running a church because he feels that females in general tend to have less emotional restraints which will hinder the work of the ministry. She can be there to help or advise. It is possible that the congregation could have an expectation for her to take over the work since she is a mother figure. The latter, however, should be done for an interim period until there will be the right successor. He also noted that he has not yet informed the church on these succession expectations in terms of the wife's involvement. There is a patriarchal culture in particularly within the Xhosa people where the church is located which makes it difficult for a woman to run the ministry.

10. Is there any place where you have documented all these ideas you have been narrating?

There is no specific place or document where these have been written except that some of them have been orally communicated to the church.

5.2.4 Fourth Participant

1. What is your understanding about pastoral succession?

He sees succession as a handing over of authority to the next leader.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

He believes that there must be a clause in the constitution which indicates that if he dies then the church board must conduct elections for someone who will be the successor. This person must be given a term of office whether it is two or three years, because he is not the founder. The next person will also be elected following the same procedure in the constitution.

3. What processes or plans do you think need to be followed for your wishes to happen?

He repeated the same sentiments that he raised above that it is better when the is dependence on what is written in the constitution. There must be elections and the term of office must be set. The same structure that classical Pentecostals have, that of rotating the pastors and letting the church board to be the one that runs the congregation and not the pastor. This same pattern is seen in the historical missional churches where the church board is the custodian of the vision of the church and the pastor is simply responsible for pulpit ministry within the boundaries of the church's doctrine

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

The fears the founders have is for the next leader to choose not to follow the set guidelines as stipulated in the constitution. The vision, mission and values of the church as pronounced in the constitution can be altered, or ignored especially if there was an appointment of a successor. He says it as a danger to appoint a successor as a predecessor because by this appointment, one may be implying that the person appointed is as equal in power as the one who appointed him. The successor cannot have the same privileges like the founder. The example of the latter is that the founder can and must register the property of the church with his personal name because if he registers the church property in the name of the congregation, they may use this as leverage to overthrow him from a place of power. The constitution must therefore indicate that as soon as the founder dies then all immovable property used by the church will then be re-registered under the church name so that from that point forward no one can be treated with same status that the founder enjoyed.

5. How prepared are you for succession and why?

He indicated that he is ready for any eventuality because the constitution is articulate about what must take place even in the case of an emergency.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

The successor must ensure that the vision of the church and the growth of the church are evident.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The church board is the custodian of the constitution and must see to it that the successor follows the church procedures, the vision, mission and values of the church are not undermined but are respected and upheld. The interest of the church must be guarded by the church board. The church board which constitute of pastors manages the vision of the church whereas elders implement the operations.

8. Is there any other reflection on this issue that you wish you share?

It is important for the church to have a legal person who will ensure that the interests of the church as spelled out in the constitution are adhered to. He indicated that there is no point for his retirement and therefore his succession will happen only when he dies. He emphasised that this matter is made clear in the constitution. He believes that as a long as he has strength, he will continue serving as pastor of the church. "There is a superintendent who is in charge of the administration of the church, he is the one who is my right –hand man in case anything was to happen to me but he will also be in charge until the AGM where his interim duties will terminate and as the successor will be elected." (Direct words: 2019). It is possible for the church to re-elect the very superintended as a successor to be the founder but will then follow the procedure as stipulated in the constitution. This is where the legal person is always needed to interpret the constitution. The superintendent also has a term of office.

The following question was not in the set of questions given but came as a follow up to the discussion:

9. What do you think could be the role of your wife in case you are not alive?

He stated clearly that his wife is not called so he is not expecting her to be a successor. If the wife is also called, she will be part of the pastoral committee and abide by the confines of the constitution for pastors. As a founder's wife she will have ceremonial duties of oversight over the church but not of giving orders perhaps at best giving a piece of advice.

5.2.5 Fifth Participant

1. What is your understanding about pastoral succession?

Vision is always bigger than the visionary, hence the need to pour ourselves out to the next generation of leaders. Succession is not about the leader and those who are 10 years below him because if they all exit then within 10 years the vision is gone, therefore unsustainable. Succession is therefore aimed at the next generation which is at the age of natural children

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

Succession as an emergency can be handled by the current team of leaders who are ready to lead the church in case anything was to happen to him. His wife also is a capable and called woman who can easily do the work of the ministry if he were to die or be incapacitated before her.

3. What processes or plans do you think need to be followed for your wishes to happen?

He indicated that there is a team that they are grooming by giving them branches of the church for them to lead. This is a deliberate training so that they train themselves with a small size congregation in preparation of the bigger congregations. If there is a difficulty that the local church leadership has in choosing a successor, we have an oversight body that will help in ensuring that the transition is done smoothly.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

The reservation will be in whether can the successor handle the level of where the church is and be able to maintain the church to grow. It is therefore a question of capacity. Knowing the weaknesses of the leaders can be the reason of the fear why the senior pastors are reluctant to initiate succession. There is also a fear of talking about succession because there is a belief that if you talk about it, you could be inviting death or something tragic that will terminate your service.

5. How prepared are you for succession and why?

He indicated that he prepared them by making them responsible for the service including the main service when all the churches are around. It is not possible for replacing an oversight leader but there is still room for them to learn.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

Incumbent pastor must be deliberate about preparing a pool of potential successors through a combination of formal and in formal training programs. Successors must make sure they learn as much as possible from the process training.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

There was an assumption that the board will know what to do but this was not necessarily based on any facts or documents. Most of it was just assumed based on how the church has handled minor successions internally.

8. Are there any other reflections on this issue that you wish you share?

He indicated that he wants to be still around when the succession happens.

His wife wants to see his children taking over the ministry and she is deliberately talking to them about this possibility. He on the other hand feels that the children must prove themselves worthy to be successors and that it will not be automatic.

5.2.6 Sixth Participant

1. What is your understanding about pastoral succession?

As a way of introduction, he began to give an example of a difference between an apostolic ministry and other general ministry. This is a transaction between the son and father. This is not the transaction with the outsiders. He believes that he was directed by God after 10 years of ministry to start looking for a successor. One of the things that are important is to build accurately. The reason why it is important to pass the baton to sons is that sons can be rebuked and still be corrected and never take it personally. Succession is a process of mentoring while one still has the strength being also prepared to have casualties.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

He indicated that he expected the board to implement the expected process which is known to all that of fully instituting the successor as the one to take over after him. The process should be automatic.

3. What processes or plans do you think need to be followed for your wishes to happen?

He feels that the process must be done while he is still alive. He has already started sharing the platform with the successor. There are already responsibilities that he has begun to delegate to his successor. There is also a third successor in place who has already been identified and named.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

The fears are based on the past where certain people were appointed to responsibilities of leadership but although they were trusted they did not do as expected. Some of them saw an opportunity to establish their own ministries within the main ministry which constitutes a conflict of interest at best and a potential split at worst. This is why sometimes leaders wish to set their own families in the ministry because they trust their own flesh and blood better than any other person. The investment of time and resources that have been spent to build the institution warrants one sometimes to put own family as successor. It is better though to let God to lead in this process so hopefully the successor will accommodate one's family.

5. How prepared are you for succession and why?

He indicated that the church was ready 10 years after its inception to seek for a successor. This directive came from a prayer session that intercessors had together that there has to be a successor for the work. He took the challenge seriously and called for a week long time of prayer and fasting. He believes that the Lord revealed to him who was going to be the successor and that this was also confirmed by those

who were requested to pray on this matter. The person revealed as successor was not even close to him but was a younger person who was at a distance. The plan was to mentor this successor until the time of succession. Currently they are still being mentored and they are set as overseers of the church at an administrative level.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

The successor must always keep in mind that he was chosen not because he knows everything and he has all things in control. The reason why he is chosen is because the mantle has fallen on him. Others who are senior in age and experience are there to mentor the young successor. The successor must be willing to serve and not try to impersonate the founder. A true candidate of a successor must be willing to be sent around while he is still under the predecessor. The predecessor must mentor the successor and know that it will be costly but important.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The role of the board is to honour the successor and support him in his position. When the church board recognises the successor, it will be easy for the church to support and respect the successor.

8. Is there any other reflection on this issue that you wish you share?

His wish is that the wife is honoured by the successor and the church in general. It is also important also for her to understand and honour the successor. There has to be mutual respect and honour. His additional comments were that there needs to be a workshop organised for those independent churches that need to understand the concept of succession. There has to be a culture of duplication in the church. The church can no longer be sustained by a gift. Founders must be able to reveal their weaknesses to their leaders so that the younger generation of leaders can learn from those mistakes and grow from them.

5.2.7 Seventh Participant

This interview was with a female Pastor who is married. She is in her mid-sixties and the husband is in his seventies. She is the official pastor of the church and her husband is the administrator in the congregation.

1. What is your understanding about pastoral succession?

She indicated that succession is something that cannot be avoided. It is something that must be done sooner than later. It is a deliberate exercise to groom the next generation that will take over from the current one. It is a process to groom the next generation.

2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

She stated that she wishes the succession process not to be messy but to be smooth and with dignity. It should create hope for the future and show what is desired.

3. What processes or plans do you think need to be followed for your wishes to happen?

There is a need to prepare different groups in various layers of leadership to bring them into confidence. The process has started with the elders. The next level is head of departments in the church. The other challenge is to make sure that the timing is accurate. There is a danger of overstaying or leaving too close. The date is not known but there is a general understanding that it is in the pipeline. There is a preparation through words and proclamations to indicate to the congregation in general that the church is always evolving and always changing, therefore, there will be change.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

The fears are based on the loss of titles and prestige because most leaders have an identity connected to their title or responsibility in the church such that they find it difficult to hand over the baton. This is about loss of identity. Some feel that they will lose their influence upon the church.

5. How prepared are you for succession and why?

She stated that she is personally ready for succession but the church has been partially prepared for succession by an exercise that was done in one of the church service. The whole congregation formed a circle and she and her husband who are leading the church took a baton and started passing it on from one member to the other including the children which were at the end of the circle. This was to indicate that the time has come for the baton to be passed from one generation to the next. The baton will be passed on from different generations, ethnic groups, gender and age group. She made it clear that the church will not only be led by males but also by females like in her case. This was a statement which was declaring that the time has now come for transition. At a leadership level they have already started introducing the concept of succession with the leaders. There has been an administrative preparation by delegating more responsibility to leaders in the church. There are two leaders in the church who are assisting the pastor and her husband. One of the leaders is still young in his early forties and the other one is older in his early sixties. Both these leaders are being given the responsibilities to run the church. The younger is given a more visionary strategic planning pastor, while the older has more of a pastoral responsibility of taking care of the sheep. The leadership is also aware of the process of succession but it is not yet clear who among the two will assume the role of senior pastor. The preference is to make the younger the leading pastor but culturally the older is supposed to be next. This is a sensitive and delicate area to negotiate. The intention is to do the transition in the next year although the church is not yet aware.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

She sees their role with her husband as that of grandparents in the family where they allow their children to run the household and they encourage them and support them in the background. It is important for incumbent leaders to celebrate their successors and not feel threatened about them. The successors must prove themselves to be capable and competent. In this particular case there are two successors with two different responsibilities. The challenge is to make sure that both these areas are clearly understood and demarcated.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The board is expected to be supportive of the process of succession although they are a bit anxious about the transition. They are willing and are available to do everything it will require to make this transition a success.

8. Is there any other reflection on this issue that you wish you share?

They are intending to re-locate after their succession in order to give the new leadership space to develop and grow. They will see the church as their family and will always be willing and available to give their counsel on leadership issues but this will be on advisory basis or when called upon to assist.

It is clear for them that it will be difficult to have to leave but it is important to do it, so that the congregation will grow under a new leadership. They are hoping to do more missionary work with their time and life. They hope to do exchange mission projects. They are hoping that they can only get involved by invitation and not assume that they can impose themselves. There is already an eldership team model where they work together in a principle of one among equals.

The following question came as an addition to the set questions

9. What will you do if you are called after you have left and then you are told that something is wrong? Will you come back to rescue the situation or how else will you do it?

She feels that they will weigh the reports and only assist when it warrants. In principle they will not interfere but will allow the network or association they are serving under to give also their input. They are however available to give advice and to point the team in the right direction including referring them to pastor friends in the territory who can give advice and a support.

10. Is there a documentation that addresses succession?

There is no documentation as yet but there is a work in progress to put things on paper.

5.2.8 The eighth participant

This interview was with a founder who is 54 years old. He started the church 14 years ago.

> 1. What is your understanding about pastoral succession?

He says pastoral succession is a smooth transition in leadership from one generation to another without losing the core values, culture, biblical foundation and doctrinal emphasis of the church.

> 2. If you were to be incapacitated to continue in ministry whether by reason of death, health, morality or any other such reason, how would you like your succession to be handled?

He prefers a gradual move into succession and does not desire it to get to a place where he is incapacitated. He desires a gradual fading off from being the face of the church and to raising a new leadership that will be ready to take over from him when the time of incapacitation arrives. He feels that the promotion of other leaders must be the main focus of succession.

> 3. What processes or plans do you think need to be followed for your wishes to happen?

The way he wishes his succession to open is by natural selection. Meaning that, there will be someone who will naturally arise among the team with the abilities of a directional leader who will naturally fill in that area where the founder is currently operating. He is definitely not comfortable with nominating a particular individual to take over from him. He believes that the qualified leader will naturally emerge as a strategic visionary leader and will inevitably take the leading role as one among equals. This has to be a natural gift of a person rising among others and usually when individuals express their gifts, others can recognise the gift and willingly submit to it or give it space to operate. One of the reasons he stated for not nominating a leader, is the fear of imposing that individual on others. The other reason is burdening the one chosen, to want to live up to the expectations of the one who appointed him or her, feeling obliged to please the appointee, instead of being creative to come up with their own ideas. It also raises a sense of favouring one above others and this may make others resistant to the one who is favoured, which brings elements of competition in

the team. He indicated that there is obviously one ideal leader he has in mind but even if he is not the one who rises to the occasion when that time comes, there will still be others who are equally gifted or can at least close the gap. In essence he will be leaving it to the team to see who will fit the role of leader of the entire team. He believes that the culture of that he has instilled in the congregation that of team leadership will supersede the personal preferences that want to take the centre stage above the ideals of the team. He is also counting on the fact that the team has had an opportunity to see him leading as a result they are most likely to duplicate his style of leadership.

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

The general fears are around changing the ethos, culture and philosophy of the congregation. Particularly if this type of leader has cultic tendencies which tend to be seductive and make people believe that he/she is invincible. One of the things that he does is to equip the church against such cultic behaviour, is to hold members' workshops where he personally makes emphasis to warn the people about the dangers of such cultic leaders. These teachings are also being documented. Some of the fears are based on losing the financial benefits and packs as founders or senior pastors. As a result of this, the church has adopted a principle where all pastors are having a secular job and giving their time for free in service to the work of the ministry. No one is being paid except the office staff members. This helps with the process of succession in removing the temptation of the benefits that come with succession. Everyone is a volunteer and it is, therefore, not about the position of leadership because of the benefits but it is serving God without any material remuneration so that there is purity in serving God.

5. How prepared are you for succession and why?

There is a move towards preparation for succession by giving associate pastors in the congregation an opportunity to rotate in their duties, so that they can all learn how to conduct the church service. There is also a way of training some by allowing them to chair the meetings of the pastorate, whereas in the past that was a responsibility exclusive for the founder. These processes although deliberate, they are not formalised. There is however an intentionality of building a team centred culture. This is seen in the various branches of the congregation where it is not only one pastor who

is leading the congregation but it is a set of three pastors in each congregation. This is a deliberate way of removing the focus away from an individual or a personality, so that the congregation is built around the vision. If it ever happens that the successor diverts from the main focus of the vision and the ethos of the ministry, the pastorate team and ministry leaders are well capable of handling this matter, based on the previous experiences they handled. There is no documentation of this process but it is imbedded in the system and culture of the church.

6. In your view what role does the incumbent pastor and his/her successor have on the succession plan?

It is important for the successor to guard the doctrine of the church. Successors must also go further than the previous generation went. They must be innovative but their innovation does not mean they lose the essence of the truths they have known over the years.

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

The church leadership and board must ensure that the ideals of the church in terms of succession are maintained, although these are not documented.

8. Is there any other reflection on this issue that you wish you share?

He does not believe in a family dynasty. His wife is in the leadership of the church as an administrator but she will not automatically assume the role of successor by virtue of being family. At best she will have ceremonial duties as a pastor's wife, which include being an advisor to the leadership team of the congregation.

The following question came as a follow up to the set questions above.

9. In the eyes of the congregation, is there a person they think is your right hand and will most probably take after you? If there is such a person, how prepared are the leaders to manage the disappointment of the church if that leader is not the one in charge?

His answer to this question was that, members differ in how they perceive and understand organisational dynamics. There are those who are new or recent members who will see things differently from those who are older members. The majority of the members have gotten used to a team work type of leadership and to name a particular person as successor would be simply "a paper exercise because the visibility of that person will not be too dominant if they maintain the same culture and *modus operandi"* (Direct words: 2019). He continued to say that what would unsettle people is a change of the culture from a team leadership to a centralised leadership style where everything revolves around one leader.

5.3 Focus group with founders

A focus group was used in order to buttress the one- on-one interviews with founders. Closed, structured questions were developed in order to facilitate the discussion. This was a group of eight participants who are all founders of congregations for over 20 years. Four of the participants are over 50 years old but are less than 55 years old. Two are over 55 years old but less than 60 years old. One is over 60 years old and the other is 80 years. Two of them brought their wives along who are included in the eight. The discussion took an hour and thirty minutes. The following were the questions that were posed:

1. Have you ever thought or contemplated a succession?

They all agreed that they have been thinking about succession and have expressed their thoughts in one way or another to a second person. The latter was confirmed by all with an exception of one and his reasons were that his experience in the previous church where he used to be a member was a negative one. He recalls that when his previous senior pastor announced his succession and nominated the successor, there was so much murmuring in the church because everyone had their favourite successor and assumed that their favourite pastor will be a successor. It is against this background that he has not discussed this with anyone.

2. Have your thoughts or contemplations been expressed or communicated to anyone?
3. Who have you communicated your thoughts to? Your wife, children/child, family, colleagues in ministry, friends, church leadership or other (please state the other)

They all have discussed succession with family only but not with the congregation. The 80-year-old widower in particular raised his discomfort with informing the church because he is afraid with how they are going to react. He suspects that there will be a jostling of positions and power struggles and he is not yet ready to discuss it with the church.

4. Do you find it comfortable or uncomfortable to share or discuss your succession?

There were only three out of the eight who felt the subject of succession made them uncomfortable.

5. Are these thoughts or contemplations on your succession written in a document somewhere, formal or informal?

On the question of a written formal document on succession all of them with an exception of two do not have anything written. The ones who have something written, indicated that it is simply a general statement that says that the second in charge will take over the church if the pastor is incapacitated in any way. They still feel that this is ambiguous and not specific.

6. If anything were to happen to incapacitate you in doing ministry (death, sickness or any other form of incapacitation) is there an emergency plan in place that can be followed?

The six out of the eight indicated that they do not have a succession plan that can be followed in a case of emergency. The other three indicated that there is a constitutional provision and one of the three further stated that he actually has a policy that is an addendum to the constitution in case of an emergency.

7. Do you think your current leadership is capable and/or competent to manage your succession in case you are suddenly incapacitated?

Six of them felt that their leadership was capable to handled succession in case they died and only two indicated that their leadership would not have the capacity to handle succession.

8. Do you prefer your succession to happen while you are:
Still alive and capable or

Still alive but incapable or

In your absence i.e. when you have passed on?

All of them indicated that they want their succession to happen while they are still alive.

9. Do you have intentions to retire? If your answer is yes:
    Do you have a plan that details when exactly (date) you are going to retire?

    What you are going to do after retirement?

Five of them indicated that they are planning to retire but three are not willing to retire. It is of note that the 80-year-old is among the three that is not planning to retire. The concept that informs the three is that ministry is not a job or an employment to them, it is a lifestyle. Among the 5 that are planning to retire only 2 have a specific date set for retirement, with only 3 knowing exactly what they plan to do after retirement.

10. What kind of economic lifestyle do you intend to enjoy? Do you intend to maintain the same lifestyle you have now or will you downsize from your current economic benefits?

There are only three among those who plan to retire, who want to downsize on retirement, the other two want to keep the same lifestyle.

11. If you intend to retire, what kind of relationship will you have with your congregation as a predecessor? Will you be:
    Still in charge of the church (i.e. making decisions on operations) or

    Oversight (executive- Veto power or Ceremonial- advisory)

Among the five who plan to retire, they all want to play an oversight role over the church with all four having a ceremonial- advisory responsibility. Only one of them wants to have an oversight with a veto-power.

Further discussion went to the selection of a successor. There was a comment posed in a form of a question. Which one is more important in succession, the process or the appointment? Most felt comfortable with discussing the process and felt that it was risk free than discussing the appointment of the successor. The 'how' is better than the 'who'. The 'who' will then come out of the 'how'? So, it is a question of the process first then the appointment will be a by-product of the process. When looking at the process, we must also look at the governmental structure of the organisation.

The question is whether the governance structure will remain the same or will change from founder to successor. Will the successor enjoy the same benefits and privileges as the founder?

Two of them confirmed that they have had to restructure the governance of the church in preparation for the succession. One indicated that he removed all the pastors from being the next in authority from him and he put elders or the church board (who were not pastors) as next in authority (second layer) and the pastors as the third layer because he feels that it is the pastors who are likely to be the greatest threat than the elders (church board) to the stability of the work during succession.

He then stated that he was personally at ease about succession because he has covered himself financially. He has other means of income except the church, alluding to the fact that most pastors will always find it difficult to hand over the baton because of financial security of their families. All agreed unanimously that the issue of financial security for the family is the most concerning element in succession. Part of the reason why some pastors appoint their successors within their biological family is because they want to guarantee the financial sustainability of the family. One of the participants gave an example of his father in-law who was 75 years old but could not retire because he was not having any other form of income but through the ministry. When he finally decided to retire the successor was given seven times his salary, the church board bought a house and a car for the successor, things that were never done to the founder because he was still staying in the mission house. It is these kinds of stories that make pastors either resist succession or make it a family dynasty. One participant suggested having a policy which clearly protects the interest of the family even when the founder is gone. He stated how he has written in his policy that the church must continue to pay his wife half of his salary, in honour of the founder.

The critical issue is not only the livelihood of the family but the livelihood of the church also in terms of the vision. How does one ensure that the vision is preserved? So, the 'who' and not only the 'what' is as equally important. It has to be the right person.

One explained how he has earmarked two people in his church as his successors but he cannot make up his mind because at times they look like they are failing at another time they look like they are doing well. The question that kept on coming is: how will you really know who the right one is? Are they not going to be allowed to do mistakes?

Will we ever find the perfect one? Perhaps this is why succession must be done while the founder is still alive and still capable, so that he/she can manage whatever matters that need attention, including the departure of the disgruntled, which is inevitable when there's someone new in leadership.

The other question that came up was the role of the founder's wife? Is she not as equally important as the founder? The answer to this is Yes and No.

Yes, as a mother she has ceremonial powers depending on how she was functioning while the founder was alive. No, she does not have executive powers because she may have not been called but is married to the one who is called. A suggestion was made that it must be clearly stipulated from the policy document what role the wife will play once the founder is gone and that role must be something she was already doing while the husband was alive. If this is not cleared, it may cause contentions that may end up splitting the church.

One participant narrated a story where the wife contended for the position of successor after the death of her husband because she did not agree with the choice or appointment of the next leader by the church board. So, the church was split into two where some followed the successor and others followed the wife. After a while, most came back to the wife. Now the current problem is that the wife is now intending to get married again to another man and this is causing yet another loss in the church because of the power that may be transferred to the new husband. This latter story is the reason why the founders felt that it may not be very wise for the wife to have executive powers unless it is stipulated that she will automatically forfeit those powers if she gets married again and perhaps assume more ceremonial powers.

A question on an emergency plan on succession was raised. Most participants seemed not to have a clear plan that is written down. In fact, they did not even know that it is important to have an emergency plan. One participant informed the group that he and his ministry friend have an agreement that if anything were to happen to any of them, they will have to be the ones that come and be given the power to convene a meeting that will deal with succession and meantime be the ones who decide on the pulpit ministry which must be handled by senior leaders and not the congregation's local pastors. He made mention of the point that whoever comes to help out at this

level must be someone that the church already knows and respects, who has in a number of instances spoken governmentally to the church.

The conclusion that was reached by the focus group is that succession is not and can never be a 'one size fit all', because of the different governmental structure or polity of the church. Succession must be clearly documented and be as detailed as possible. There has to be an emergency succession plan which involves individuals who are not strangers to the church.

5.4 Section 2 Interviews with successors

The following are the questions that were posed to successors:

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?
2. How did you find the process of succession and why?
3. What were the main reasons that led to succession and how did they affect the church?
4. Please give insight on the documented details of the succession plan?
5. What was the method used to discuss the succession plan with the congregation?
6. What were the expected results of the plan and were they sufficiently achieve? Please elaborate on your answer.
7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?
8. Elaborate on whether these suggested roles were assumed or not and why?
9. Given a second chance what do you think could have been done differently?

5.4.1 First participant

It was difficult to follow the questions as arranged above with this participant because of the complexity of the narration which had multiple successions and also for the sake of not breaking the flow of the narration, the participant was not interrupted by systematic questions.

This participant narrated the story of his succession where he was called by the pastor who was to be his predecessor. The congregation where the pastor was serving had a background of a classical Pentecostal church where the polity was an elders governed church with the pastor leading the team as 'one among equals'. The pastor was however beginning to move slightly the polity from an eldership governed church to that of a pioneer, one leader model. This caused tensions in the leadership to an extent that his then associate pastor resigned from the church and was followed by his sympathisers who consisted of a third of the church. Only a third was left while the other third just walked away from both sides. This was a painful split, like a divorce in a marriage, as members were choosing who to follow. The successor was called by the pastor to succeed the associate who left. When the successor came, he was not aware of the reasons that made the other pastor to leave but was soon to find out.

He continued serving as a new associate and discovered that the senior pastor who called him was doing things that were contrary to the leadership culture of the church. He was taking unilateral decisions on sensitive matters in the congregation that needed a unanimous decision by elders. The pastor felt he was entitled to make unilateral decisions because it was under his leadership that the congregation built the three thousand seater auditorium. The elders led by the successor had to confront the senior pastor for acting out of character with the ethos of the congregation. He gave them a tough time throwing tantrums which showed his inability to handle pressure which was mounting from all directions including financially. Some members, reacting to the totalitarian attitude of their pastor, decided no longer to make their financial contributions. The new building was purchased through a loan from the bank and yet the income of the church had dropped because of two thirds of the church that left. His autocratic, tempestuous leadership style that was full of outbursts of anger and frustration was also contributing to the lack of support by the church. The senior pastor then informed the elders to decide what they wanted to do with him in the light of these challenges.

The elders then wrote a letter that dismissed their senior pastor from his position as pastor because they felt that he was emotionally broken and needed a time of restoration and healing. They recommended that the apostolic oversight of the church, which is the covering body under which the church was affiliated, can take care of him and help him through his brokenness and restore him. If he is fully restored, he could

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come back but if not, they were happy to move on without him. "The leaving of the senior pastor was painful it was like an abortion or a divorce, it was very traumatic for the church" (Direct words: 2019). What made this process painful also is that the elders did not divulge to the congregation the reasons why the pastor was leaving, with the intention to protect him, but unfortunately this lack of information left people speculating.

The next natural successor to the vacant position of senior pastor was the narrator of the story, but the oversight body did not feel that he was the right man for the job although in the eyes of the congregation he was. There was, therefore, a negotiation between the oversight body and the elders of the congregation, where a compromise was reached that allows the oversight body to send their successor who will be senior pastor for two years, almost like an interim pastor, then after two years he will hand-over to the narrator as the official long term pastor. Six months later, the narrator convinced the elders to make the current interim pastor a permanent pastor and the elders conceded. The new permanent pastor did a great work to restore confidence back to the church, a sense of family, unity and love. He spent 5 years as a pastor and then left under a cloud of immorality where he unfortunately fell into an adulterous affair with a youth pastor whom he appointed against the recommendations of the elders. When he was caught out by his wife who reported the matter to the elders, he then eloped with the young girl and never surrendered himself to any disciplinary process. The church was once again suffering another loss of a pastor.

The narrator had to fill in the gap as successor and he had to manage a lot of losses from the church. The congregation lost trust in the concept of marriage because the predecessor and his wife used to teach a lot about healthy marriages. This affected the women of the congregation because they reckoned that, if the senior pastor who advocated for strong marriages, was having an adulterous affair, how will their husbands who were already weaker, become faithful in marriage. The congregation was in shame and was embarrassed by the immoral conduct of their pastor and lost trust in the integrity of the office and function of a pastor because the senior pastor and the youth pastor had an adulterous affair. This act of the senior pastor caused the congregation yet another loss and reminded them of the previous losses but this one was even carrying with it a scandalous behaviour. The participant described this moment with the following words: "We prayed, we mourned and we lost our identity

and confidence. The disgrace was massive" (Direct words: 2019). The issues of loss from the past came up again. The building was still offensive in the eyes of the church because it still was a burden financially. The successor had to deal with all outstanding losses from the times of the first leader, through the preaching of the word. What made it difficult to address this moral failure was the presence of the senior pastor's wife who was still in the congregation. The successor had to re-write and re-teach on marriage, divorce and remarriage from the scripture. This was to rebuild the faith of the congregation over again.

The vision statement was scrapped and everyone was called upon to listen to what God wants to do and what direction he wants the congregation to go. When everything was settled after much repentance the successor over the years changed the culture of ministry from a mega church model of one main leader to that of a team led family oriented model. This caused a number of people to leave the church even those who did not leave during the time of the moral failure of the previous pastor. The reason they left was because they were suffering a loss of a church culture they had subscribed to when they joined the church.

Although the narration did not answer each question as outlined above, there were answers to some of the questions given in this section. The process of succession was explained and how it impacted the congregation. There was no documented plan for succession; as a result, intuitive knowledge was used by the elders in dealing with the process of succession as it evolved. The discussion or the lack thereof with the congregation concerning succession was narrated. There was no systematic method used to discuss the issues of succession with the congregation except to report the incidence and the way forward. In terms of the roles played by different stakeholders, the narrator did indicate that things could have been done differently if they were given a second chance. The elders could have disclosed to the congregation the reasons why the senior pastor in the first instance had to be released from duty. This could have avoided a lot of speculation from the congregation which negatively affected the image of the congregation and the pastor. The senior pastor in the first instance did what was right by allowing the elders to make a decision about his future when he realised that he was not coping with his work. The congregation ideally should have been informed in the process of transition as it unfolded. Lack of a clear succession plan was the reason why there were no clear roles for each role player.

5.4.2 Second participant

The second participant is a female pastor who is a successor. She answered the first three questions in one response.

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?
2. How did you find the process of succession and why?
3. What were the main reasons that led to succession and how did they affect the church?

She was a successor in a congregation that has had a history of forced successions because of the pastors who were dismissed by the elders. She was the fourth successor in14 years. This is a high turnover of pastors within independent Pentecostal churches. She came in to be successor with fears that history can repeat itself even with her. The congregation was led by elders and they fired and hired pastors at will. The multiple successions were abrupt and traumatic for the congregation, because they were done without preparing them for the process of succession. Most of the successions were imposed on the congregation. This hiring and firing reduced the membership that was at one time 600 people strong to diminish to 50 people in a period of 14 years. This also affected the income of the congregation.

After firing an incumbent pastor, the elders decided to step down and to ask the chairperson of the pastoral team to lead the congregation. The governance structure of the church was such that the elders were the highest decision makers followed by the pastoral team whose responsibility was to look after the ministry needs of the congregation. The successor was a chairperson of the pastoral team. When the elders decided to step down they handed over the church to the next level of authority which was the pastoral team. The chairperson of the team was then requested to act in the capacity of senior pastor while the congregation was going to pray for guidance on who was supposed to be the senior pastor among the six pastors that were already part of the pastoral team.

4. Please give insight on the documented details of the succession plan?
There was nothing documented about the succession plan.

5. What was the method used to discuss the succession plan with the congregation?

When the elders resigned, they were just feeling tired and demoralised and they never used their constitution or any by laws or policies on how to step down because the constitution was silent on this matter. The constitution only addressed the stepping down of the pastor but not of the elders. Everything was therefore done based on their intuition at this point. As a result, while they were all in prayer and waiting for the leadership of the Holy Spirit in this regard, there were those who were already showing personal interest in the position and as a result they started lobbying others to vote for them, for the position of senior pastor. Some elders wanted to put their own choice candidates for the senior pastor position. There was, therefore, no discussion about the succession plan except just to inform people what will be the next step. In this case, they were told that the elders will be stepping down and allow the pastoral team to lead the church.

6. What were the expected results of the plan and were they sufficiently achieved? Please elaborate on your answer.

What was expected was that the Holy Spirit, after a period of prayer, will lead the congregation, on who will be the senior pastor of the church. This became a difficult assignment to discern because of people's personal interests. What saved the day was the recalling of one of the previous pastors who pioneered the building of the current church premises in the '90s to come and be the overseer of the church during this time of transition. He was happy to do so and after assessing the whole situation he then appointed the chairperson of the pastoral team who was acting as senior pastor, to be now the official senior pastor of the church. The decision was initially contested especially by those who had their own aspirations and ambitions for the position, but ultimately his appointment was accepted, because he was respected by all, as one of the early pioneers of the congregation. The objective the congregation envisaged was finally achieved, although some were not happy about it, as a result they left the church after the endorsement of the senior pastor.

7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?

8. Elaborate on whether these suggested roles were assumed or not and why?

The predecessor must be able to inform the board and prepare the church of their plans to leave preferably 12 months in advance. This will also help him to make the necessary preparations for the successor to know where the weaknesses of the congregation are, the challenges and the strengths. The board must also be involved by advising the predecessor on what outstanding things must still be sorted before the departure. In the case where the elders want to dismiss the pastor, it must still be done in a dignified and godly way. The congregation must be informed a year before succession so that the reasons for the departure of their pastor are well known and fully discussed. The church must still be fully informed and be given an opportunity to engage with the process through questions until all parties are satisfied even if there is no mutual agreement but at least there has been consultation. She then indicated her experience which was caused by lack of proper planning. She felt alone after she was appointed senior pastor; she felt that she was left to fail. There was a Sunday service where a call was made to the congregation for those who wanted to work with her to stand up and be counted. It was a very tense moment but some stood up but others sat down. Among those who sat down, were members of the finance team who were an essential administrative support system for the church. This meant that she had to start everything from the beginning including running the administration and the finances of the church with the help of one or two volunteers which she had to find. The process of succession was, therefore, filled with contentions, striving and full of strain. She had to raise a prayer team while the rest of the people were just watching. Some people were leaving the church because of a tense and an unhealthy environment. She felt alone especially as a woman who is unmarried with no husband to stand on her side and give direction. "I had to literally trust on the Lord and to believe that he has appointed me. I had to tell myself that I must not feel insecure, and I don't have to run away, but I must believe that God is the one who is going to build this work." (Direct words: 2019).

9. Given a second chance what do you think could have been done differently?
This was answered in 8 above when she gave details to the process that she believes must be used in succession.

The following questions came as a follow up to the interview, and are not part of the set questions:

10. Do you think the church experienced grief displayed in a form of denial, anger, bargaining, depression and acceptance?

Some of the members of the church were in denial that there is now a new leader. They just couldn't accept it to a point where others came to confess to the successor that they are finally left with no choice but to accept that she is their new leader. There were also those who were outright angry and confronted her with patriarchal stereotypes that she is not married and she is a woman and therefore cannot lead the church. They even blamed the leaving of members on her, especially those who are male. There was no bargaining that she experienced or witnessed but there was a sense of depression seen by the dwindling of membership. There is also acceptance among those who are left.

11. Are you already working towards your succession and in what way?

She indicated that she is already strategically walking in a discipleship and mentorship relationship with some pastors and congregation members, in order to train them for succession. She has put some of the leaders in training.

12. What plans have you put in place so far to bring about change in the church?

The constitution was changed after the elders stepped down but it was a defensive constitution which was reacting to the elders as the ones in charge of the church. It made the congregation the one in charge of the church but they are still planning to change it so that the pastor is the one who has a final authority with the support of the elders. This is still a work in progress. There is a plan in the constitution where in the case of an emergency succession, the oversight leader or body will work with the church for three months as they together identify the next successor.

5.4.3 Third participant

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?

The participant is a successor of a predecessor who was a founder. After three years that the church has been in existence the founder felt led by the Holy Spirit to go to a different town to be part of a leadership team of that church. This successor together with other pastors was left to look after the church. The successor explained that they believed in the principle of the fivefold ministry as expounded by Ephesians 4:11 where the ministry gifts of apostle, prophet, evangelist, teacher and pastor are recognised.

He was therefore appointed by the predecessor as a leader of the team where the decisions are taken by the collective but there must be one who primarily gives the direction of a decision taken by the collective. "This leader is called first amongst equals" (Direct words: 2019)

2. How did you find the process of succession and why?

There was a discussion during the leadership team sessions while the founder was still around. The founder initiated the discussion with the team, which is the same team that started the work with him. As much as this was a discussion open to all, the desires of a founder were honoured. The team values were based on trust and trusting the appointment of the founder, also the value of trust among the team was evident. The transition was smooth from the side of the leadership team but it was a difficult transition from the side of the congregation. This is because the congregation was only 2 –3 years old and therefore very much attached to the founder; the congregation was not given enough time to process the transition because it happened in a short space. The process took less than a year for it to happen. The top leadership met first then the lay leaders were engaged and given time to reflect. The congregation was then just informed of the decision that the leaders had taken. Part of the problem that also made the transition difficult for the congregation was the change of the leadership style. The successor's style of leadership was different from that of the founder and therefore some congregants started to leave the church and when they were asked, they indicated a change of leadership style among others as a primary reason for them leaving the church. The attachment to the founder was also still strong among some congregants where from time to time he would be informed of things that were taking place in the church although he was no longer around. There was also some resistance from the side of the congregation not being certain where the church was going. Some of the congregation felt as though the vision had changed although the leadership team felt that there was change per se and the vision of the church was still upheld.

Another contributor to the resistance of the congregation was that they were informed about the transition and not necessarily given an opportunity to interrogate the process or reflecting on the process and let them respond.

3. What were the main reasons that led to succession and how did they affect the church?

The reasons for the transition as already stated above was by the leading of the Holy Spirit for the founder to move on to join a leadership team of another congregation in a different town. The transition affected the church positively in terms of the church vision which is an apostolic vision which believes in church planting. The vision was growing as envisaged and it was affirmed and in that sense it was positive. The difficulty with the dwindling of numbers of a 500 strong membership was a temporary situation because the church did regain their numbers up to 700 at one point after the succession. This was also a good test of the elasticity and tenacity of the leadership and its capacity to implement the vision. There was also growth financially as the church grew although when the numbers decreased just after the succession the finances were also affected. Overall the transition was positive.

4. Please give insight on the documented details of the succession plan?

There were no records or documented policies on transition including in the constitution. Everything was therefore done by oral tradition. This oral tradition was based on the philosophy of ministry that of being an apostolic church that believes in being missional. The philosophy of ministry itself was not something documented but it was something the founder and the leadership in general taught. This is because the philosophy of an apostolic ministry was a new concept of ministry at that time, which was not known or highlighted by the general body of believers at that time even in the country. There were a few in the country that advocated for the apostolic philosophy of ministry at that time.

5. What was the method used to discuss the succession plan with the congregation?
6. What were the expected results of the plan and were they sufficiently achieved? Please elaborate on your answer.

The goal of the succession was achieved in that the philosophy of ministry promoted the expansion of the work through church planting and this is exactly what happened. The other goal was the stability of the work which was achieved both in the congregation that was left and those that were planted anew by the founder.

7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?

8. Elaborate on whether these suggested roles were assumed or not and why?

The predecessor played a role of informing the leadership team about the transition and even before the transition he took the time to educate the team about the importance of doing apostolic ministry through church planting and expansion of the work. The predecessor also took the time to talk with the successor about the future prospects of the vision in a way mentoring the successor about the future.

What could have been done better was the timing it should take to mentor the successor. The latter must be a deliberate or intentional mentoring and not a generic mentoring. It is always better if the successor is aware that he is being trained for a position of taking over the leadership of the church. It makes them mentally and emotionally ready. They must also start functioning as successor in the presence of the predecessor and under his mentorship and observation. The successor also has a role of closing the gap between the predecessor and the church. To comfort and assure the church that there is no break of the vision but there is continuity of the vision, while at the same time discovering their personal expression. The successor must maintain the values that were espoused by the founder and the church, with a responsibility to expand or build on these same values for more growth.

The church board or the eldership were supportive in giving him room to express himself as successor whilst at the same time they were guarding that the vision is still being followed and pursued. The eldership must also be able to bridge the gap between the predecessor and the congregation so that they demonstrate to them that there is no departure from the things that were taught from the beginning. The visible unity and support for the successor is very important from the side of the eldership and also for people to see it. The eldership must build systems around the things that were taught and done during the time of the predecessor. Seeing that during the predecessor many things were done without question because he was also a founder, the eldership must see to it that now after succession things are done by design and therefore systems must be built to ensure sustainability. This will safeguard departure from the vision even from the creativity of successors to come. The role of the congregation is to follow the vision as it is being spoken and to accept the transition

as it is being spoken by the leadership. The latter role must be played particularly by older members who will demonstrate to others that the new state of affairs is worth following. The successor feels reassured when the congregation is fully behind them. Although the congregation does not have a say on the choice of a successor but they must be given a chance to ask questions, to express their fears, their insecurities etc.

The following question was not in the original questionnaire but came as a follow up to the interview.

9. In retrospect, what could have been done differently?

More time could have been allocated to the time of the transition and specifically a time frame to be set way in advance. The congregation must have a buy in to the processes.

5.4.4 Fourth participant

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?

The participant shared a story of the succession of his father, where he was one of the potential successors. There were two other potential successors who were also pastors in the church assisting his father. The participant after finishing his bible school training was requested by his father to come back home so that he can succeed him.

2. How did you find the process of succession and why?
3. What were the main reasons that led to succession and how did they affect the church?

The main reason for the succession is that the father felt he is aging and desires to retire. The succession was resisted by his eldership team or his church board who felt that there are other candidates who could be more suitable than his own son. The father tried everything to prepare for his son to take over after him and some of the elders were still resistant to this desired transition. It was clear in the mind of the father who the successor would be and the elders also knew his desires although they were resistant. The congregation however was not told about this desired outcome of the father. Unfortunately, the father passed away after a brief illness. He passed away without verbalising his desire to the church, and there was no written document. The real problem started surfacing just after the funeral of the father who was also a senior

pastor and founder of the congregation. A contestation of a successor position between the biological son and one of the assistant pastors began. The second assistant pastor left the church to go and pastor a different branch of the congregation elsewhere. This contestation divided the church into two parts right through to the elders. There were those who were for the son and others for the assistant pastor. The conflict became so ugly that there were physical fist fights in the church. The conflict escalated to a legal battle where the assistant pastor and his faction were barred by law from entering the church premises. This is how the succession came about. It was by way of a legal route.

4. Please give insight on the documented details of the succession plan?

There were no documents or policies that were guiding the process of succession. This is because the predecessor was not an educated man although the members and some of those in the leadership of the church were educated.

5. What was the method used to discuss the succession plan with the congregation?

The succession plan was never discussed except to be shared in an informal way with the elders of the church who were resistant to the idea because they felt that other assistant pastors who have been in the congregation with the senior pastor were more qualified than the son who has not been around for a while although he was being trained in the bible school

6. What were the expected results of the plan and were they sufficiently achieved? Please elaborate on your answer.

Since there was no documented plan there were no documented expectations. The participant felt that it was his father's desire that the succession will be smooth and help to make the church to flourish. The latter unfortunately never happened.

7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?

The role the predecessor should have played was to leave a documented plan that addresses succession and where possible to have taken the time to engage the whole congregation on his intended plan. The management of the power struggle could have also been managed much better by him as founder than by his leadership which was

already divided on the matter. The church elders should have also taken the responsibility to advice the senior pastor to prepare a plan for succession or to assist him in crafting the plan since he was not an educated man.

8. Elaborate on whether these suggested roles were assumed or not and why?

The roles were not assumed because there was no plan to follow in terms of the succession.

10. Given a second chance what do you think could have been done differently?

There should have been a proper document that articulates the plan of succession. This should have been done by also involving the congregation so that they also are aware of the wishes of the senior pastor.

5.4.5 Fifth Participant

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?

The participant became a successor of a predecessor in a church that was 2 years old within their church movement. The successor was approached to succeed by the Apostle of the movement after the senior pastor of the 2 years old church died in a car accident

2. How did you find the process of succession and why?
3. What were the main reasons that led to succession and how did they affect the church?

The process of succession was not easy because the reasons that led up to the succession were traumatic. The predecessor was a friend to the successor. One evening when they were coming back from a family funeral of the predecessor with a convoy of three cars, the successor witnessed an accident which involved the vehicle of the predecessor with another vehicle. He arrived at the scene 5 minutes after the accident occurred. It is not clear what caused the accident but it appears as though the car which was involved in an accident with the predecessor's car lost control and capsized. While the predecessor was trying to swerve the car away from the one that had capsized he also lost control and ended up capsizing by the side of the road. The predecessor was traveling with his children, his wife and aunt who all died at the scene of the accident. It is the predecessor who was still alive and he was rushed to hospital.

The successor had to accompany him with an ambulance to the hospital. While they were making conversation on their way to the hospital, on arrival at the hospital the predecessor died. What made this experience very traumatic for the successor is that he had to pull out the dead family members out of the capsized vehicle and also to pull out the predecessor out of the vehicle. The second thing that made this a particularly painful experience is that the successor went through a similar experience 7 years earlier when his senior pastor also died in a car accident after they came back from a church conference. He was also following his senior pastor in a convoy of 3 cars when he witnessed the accident. This experience made him to relive the traumatic experience of 5 years ago.

He narrates: "I spoke out loud in the hospital after I was told that the pastor has died, that this is not happening again, not this time again. Then I spoke to God out loud saying to him: it is clear that you are failing us, by allowing us to go through the same experience for the second time. This is the last time that you will ever see me. This is too much. You have left us alone again with the same thing". I was very angry...I was very angry" (Direct words: 2019).

They had to leave the hospital and take the news back to the church members who were in a different province from where the accident happened. The successor had to quickly try to be recollected because he had to explain to the extended family and the church leadership all that happened. "This is what I hated the most, to have to narrate from the beginning what has happened. Firstly, I had to recollect myself and apologise to God for the words that I had spoken to him in anger and frustration. I told him that I was speaking out of pain... I didn't really know what I was saying and asked him to help me and strengthen me going forward." (Direct words: 2019)

The church was traumatised by the news of the passing away of their pastor with his whole family, all at once. Given that it was a 2 years old congregation, it struggled to come to terms with the sudden passing on of the senior pastor. It is 4 years later and although the church has somewhat recovered but it has not yet fully recovered.

4. Please give insight on the documented details of the succession plan?
There was no documentation on this succession in this congregation and also in the church as a whole.

5. What was the method used to discuss the succession plan with the congregation?

There was no particular discussion that was engaged with the congregation on the issue of succession either than the apostle of the movement (or general overseer) coming to be an interim care taker pastor for 5 months. When the 5 months was over, the successor was approached to be the one succeeding and he agreed. There was, however, a contender of the position of successor but he did not get any support from the congregation and so his matter did not cause any major dent on the church.

6. What were the expected results of the plan and were they sufficiently achieved? Please elaborate on your answer.

There was no plan for succession as such but the succession had to happen and the expectation of the leadership of the church is that the church will be stable and the work of the ministry will be able to continue. Four years later the work has stabilised although the church has not fully recovered from this tragedy.

7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?

In an ideal situation, the predecessor would have prepared the church for the eventuality of sudden death or incapacitation by leaving a plan for succession. The church board ought to be supportive of the new pastor so that the congregation will also learn from them and follow in their footsteps. This, however, was not done perhaps because the church was still young and no one envisaged that such a tragedy can happen.

8. Elaborate on whether these suggested roles were assumed or not and why?

The role of the predecessor did not happen but the church board have been supportive to the successor to the best of their ability. The congregation is slowly warming up to the successor but still misses the predecessor and his family.

9. Given a second chance what do you think could have been done differently?

That a guiding plan will be available to guide congregations in such tragic times.

The following questions were asked as a follow up and were not part of the set questions.

10. What process of grief counselling did the congregation go through?

There was no formal counselling session as such but the apostle of the movement when he came to be the interim pastor did a good job in sharing sermons that were meant to bring comfort to the church. There's not much that the successor has done in the area of grief counselling for the church but his aim was to help the church to rebuild the congregation and to move and help them to move forward.

It is worth noting here that after the successor had shared his story he broke down and cried. When we had given enough time for him to cry and to regain his composure, he indicated that the reason why he was crying is because he had not been able to share this story after the funeral had taken place and this interview has just reminded him the pain of that fateful day.

An observation to make concerning this section of successors is that there were fewer successors than founders. It was not easy to get successors as it was to get founders. There can be various reasons for this phenomenon. Some of the reasons could be that most churches end at a founder level. It is also possible that since the researcher is also a founder, the exposure was easier towards founders than successors. The next section is stories of succession as witnessed by congregants and also stories that address how the congregation processes their loss.

5.5 Section 3 interviews with congregants

5.5.1 First Participant

1. Please share on the events that led to succession and how the congregation experienced them.

The senior pastor and founder of this congregation was a pastor for over 25 years in this one church. He died after a short illness and left the church with two assistant pastors together with elders. One of the pastors was his biological son while the other was his spiritual son. Both these pastors were young and eligible to succeed him; as a result, they began to compete for the position because there was no succession plan that was left by the predecessor. Unfortunately, this competition strained a grieving church and led to a creation of two factions. The battle between these factions became so fierce such that it escalated to a legal battle. This caught the attention of the local newspaper, which featured the story in its front page. A verdict was released which disfavoured the spiritual son while favouring the biological son as the official successor.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? A loss of trust in leadership, in God, in the church etc.

There were a number of losses that the congregation suffered. The first loss was the passing away of the senior pastor and this was shortly followed by a loss of dignity, when the congregation was featured on the front page of the newspaper, for the wrong reasons. There was also a loss of confidence and trust in the leadership of the congregation (the church board or elders) which was requested to intervene in the situation but the leadership also took opposite sides. There was a loss of unity which used to make the church strong and bonded like a family. All these losses also brought a loss of identity which came as a result of the contentions and strife. The house of God, instead of being a house of peace, had now become a place of violence.

3. How did they show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger? Or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganization and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

There was a denial among some congregants who were not able to come to terms with the reality of the death of their pastor and the infightings that took place in the church. It was like a dream to others who thought it will soon be over and they will wake up out of this night mare. Anger was expressed on both camps to a point of physical assaults. There was also numbness among some members who never commented but were just quiet as though nothing significant was happening. Depression was also experienced by some who decided not to come to church anymore because of the toxic environment, while others left the congregation to join other churches in the area. There were those who were yearning and longing for the glorious days of unity, love and trust. They tried to bring both factions together to a point where they were even approaching the wife of the predecessor to take after her husband as an attempt to be a neutral person who will bring back what the church had lost. They were nostalgic and were hoping that by having her lead the church it will feel the same way like when the husband was leading the church. The wife was unfortunately already conflicted because she clearly took the side of the biological son. This is because she felt that this congregation was founded by her husband and therefore in honour of him, it must stay within the family. The other interest on her side

was to safeguard her accommodation since she was occupying the mission house or manse.

On acceptance, there was no way of knowing and assessing that people have accepted, because every one of the 300 members left the church, except one family that remained. The person who never accepted the loss was the wife of the predecessor. She was bitter and angry towards God, the church leadership and the congregation. She felt betrayed by all. Her bitterness escalated when her own son who she thought will protect her interests, drove her out of the manse, perhaps with an intention to give her a better house that is not embroiled in church politics. This good gesture from the son was not taken in a good spirit by the mother because the church manse was her home; as a result, she was not keen on leaving. She also did not like the direction where the son was taking the church after he took over from his father. She felt that the son was deviating from the way his father managed the church. The grief affected her health and she became ill for a very long time until her death.

4. In what way did the congregation mourn their loss?

There was no time for the congregation to mourn because of the battles that ensued immediately after the funeral of the senior pastor. There was no one who could help the congregation to mourn their loss.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were sung? Were they addressing the situation at all or were they just general normal choices of sermons, songs and prayers?

There was no such strategy from the leadership to help the congregation to mourn because they were also embroiled in conflict. The sermons that came from the pulpit at that time were more political than therapeutic. They were favouring one side of the faction while disfavouring the other. There was no environment conducive for mourning.

6. Is there any other thing you wish to add concerning the loss of the congregation?

There was no closure for many people, such that some people when they look at the building of the church, it reminds them of the traumatic multiple losses that came after the death of their pastor.

5.5.2 Second participant

1. Please share on the events that led to succession and how the congregation experienced them.

The participant shared a story of a congregation which experienced the loss of their pastor. The senior pastor on retirement together with his wife took their pension packages and used them to build a new church building for the congregation. The pastor called their biological son who was also a pastor serving in a different church, to come and join them. When the son came, he took a role of sharing the pulpit through preaching and teaching together with his father. This was well received by the congregation. A few months later after the church building was completed, the father unfortunately died after a short illness. After the burial of the father the congregation, the children and especially the wife were grieving. The congregation wanted the son to take over in the place of the father, since he used to share the pulpit in teaching and preaching with him. The wife was opposed to this suggestion because she felt that she is the one who needs to succeed her husband and not the son. She felt that she has made a great sacrifice with her husband by investing all their pension money in the building project of the church. She was trying to hold on to whatever was left which she shared with her husband. The son on the other hand felt that he must preserve the legacy of his father. There was therefore a contentious fight between the mother and the son on who the successor will be. The contention lasted for 4 years (2015-2019). The congregation was very sad about the fight that transpired between the son and the mother and was now suffering multiple losses. The mother was bitter because of her loss and every time she addressed the congregation, she spoke things that would hurt the congregation. On the other hand, the son was polite and caring which made the majority of the congregation to prefer the son above the mother.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? A loss of trust in leadership, in God or in the church?

The congregation suffered a loss of a pastor, a loss of peace and unity between the family where some had to choose between the son and the mother, a loss of having a successor to continue with the ministry in the absence of the father.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger?

Or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

In the congregation there were those who were in denial and numbed by the shock they experienced of a sudden departure of their pastor. The anger was caused by the contention they saw between the son and the mother which made them to long for their pastor because if he had been around, there would have not been any fighting. Some surely went into depression because of the loss of their pastor which was exacerbated by the conflict that transpired between the mother and son, as a result, they left the church unannounced. There was disorganisation in the church because of the uncertainty of who will be taking over between the son and the mother. Many things were left unattended because operational decisions had to be authorised by either the mother or the son who, unfortunately, saw things differently from each other, as a result gave contradictory instructions. The identity of the church got lost in the midst of the fight since the fight dragged for 4 years. The church is still struggling with the loss of their pastor, since the fight between the mother and the son is a constant reminder of their loss.

4. In what way did the congregation mourn their loss?

The congregation never got the opportunity to mourn the loss of their pastor because of the fights that ensued between the son and the mother. Added to the loss of their pastor, they still have to mourn the loss of peace and harmony in the church caused by the conflict.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing

the situation at all or they were just general normal choices of sermons, songs and prayers?

The son tried to bring words of comfort to the congregation in his sermons but these were short lived because the atmosphere of contention between him and his mother nullified the attempt to comfort the church. The focus that the church became pre-occupied with was to find a solution to the conflict and therefore their prayers and singing reflected their petitions to God to help them with a resolution to the conflict.

6. Is there any other thing you wish to add concerning the loss of the congregation?

The son was advised by the pastor who was their family pastor before they all ventured out for church planting, to withdraw from the fight and to allow the mother to be the official successor. The son finally conceded after a long struggle. A few months after the son conceded and left the church in order to give space to the mother to run things as per her discretion, the work suffered much with numbers further dwindling and finances decreasing. The mother then resorted to calling the son back to ask him to take over the church. The matter was still being properly negotiated at the time of this interview, under the oversight and guidance of their previous family pastor.

5.5.3 Third participants

This was a group of four participants who were all congregants at the same congregation at the time of succession

1. Please share on the events that led to succession and how the congregation experienced them.

The senior pastor was coming from a church conference with his church members and they were traveling in a convoy of three cars. The pastor's car was in front and got involved in an accident by colliding with an oncoming vehicle which had a tire burst, as a result, the driver lost control of the vehicle and changed lanes by moving into the lane of the oncoming traffic, where the pastor's car was approaching. It was a head on collision which had two fatalities which were the pastor and one elder. The other 4 survived, with two among them badly injured, including the wife of the pastor. The congregation was devastated at the news. Three of the four participants were part of the convoy that was together with the pastor. They witnessed the accident and were very traumatised by the incident. They were traumatised by the way the pastor died,

which, in their view, was a cruel way to die. When the car capsized it squashed the pastor between the seats of the car. He was still alive by the time they got to the accident but died in their hands while they were still trying to pull him out of the car. One of the participants indicated that the congregation experienced the loss in different ways depending on the maturity of each individual. Some questioned God, but some did not. Others left the church and others did not. Others blamed God and others did not.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? A loss of trust in leadership, in God or in the church?

The congregation suffered a great loss. It suffered the loss of a leader, a loss of faith in God, asking how God could allow such a tragedy to happen. There was pain, confusion, even on the side of the leaders that were left; there was a sense of being lost and not being sure what to say to the general congregation that was grieving. Everyone was grieving. There was also a loss of some members who were devastated by the loss of their pastor. One member officially informed the elders that she will be leaving the church because her main reason for coming to church was no more.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger? Or maybe a sense of longing or yearning for the lost figure? Was there some who were bargaining in order to try and change the situation was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

There was denial in the congregation after hearing the news. There was a sense of disbelief even to those who witnesses the accident. Although they saw what happened but they did want to believe that it happening in reality, one of the participants who were at the scene of the accident said that although he was at the scene, he only

believed that this experience really happened when he saw the casket of his pastor coming into the church and also when it was lowered into the grave at the graveyard. One of the participants who was not on the scene of the accident, indicated that they were so in denial such that they were waiting for someone to tell them that this was a big mistake.

In terms of anger, one of the participants indicated that when they arrived at the house of the deceased elder, with intentions to inform the wife, they began with a prayer before disclosing the news and the participant who was narrating said: "I could not pray because I was angry towards God. I told God I don't see any reason to pray to you. You are God, so why did you not prevent this from happening"? (Direct words: 2019).

There was also anger towards the driver of the vehicle that caused the accident. There was also anger on the side of the congregation towards the leadership of the church, asking why they did not consider booking a flight for the pastor instead of letting him travel by car. Numbness was also evident, especially to those who were at the scene. One of them indicated that when they left the scene of the accident, on their way to the wife of the elder who died, they were all silent in the car and "everyone was lost in their thoughts" (Direct words: 2019).

The wife of the elder after hearing the news started bargaining with God, praying out loud to God, asking him to raise her husband from death in the same way that Lazarus was raised from the dead. She questioned God as to what the difference was between Lazarus and her husband? There was also a sense of guilt which was expressed by one of the participants who indicated that the pastor wanted him to be the one who drove the car that was involved in the accident but he politely declined. Now in retrospect, he wishes that he could have agreed to drive the car; perhaps the pastor would have not died if he was the one driving. There was a level of a depression that the congregation experienced such that there were two members who were admitted to hospital for depression. Other forms of depression manifested as a post traumatic disorder, where one of the participants indicated that for three months after the funeral he could not drive his own car or the cars at work where he is working as a driver. When he gets inside a car, his body will start shaking uncontrollably when he is sitting behind the starring wheel. He was given a leave for a month and offered professional

counselling by his employer. The other participant indicated that his own wife was very close to the deceased pastor and although she had a driver's license she was afraid to drive any vehicle, to date.

4. In what way did the congregation mourn their loss?

There was no common strategy as such except that after the overseer left, there were informal sittings to talk about the incident and these helped with catharsis. What also helped the congregation to heal was the encouragement for them to focus on the good memories of their pastors. Two of the participants had a thought that perhaps God allowed this incident to happen at this time because perhaps he knows that if the pastor continued beyond this point he could commit mistakes that could irreparably damage the church. Others pointed out that their way of healing from their loss was through getting involved in the work of preparations for the funeral. This brought relief to them. Some individuals went to consult psychologists or therapists on their own so that they can be helped. Some unfortunately did not have the financial resources or the knowledge to get professional help.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing the situation at all or they were just general normal choices of sermons, songs and prayers?

There were different pastors from the territory who immediately came to comfort the congregation and to help those who were struggling with shock and grief. The general overseer of the church came and stayed with the church for 3 months as interim pastor was available to members for counselling.

6. Is there any other thing you wish to add concerning the loss of the congregation?

There has been a concern in the church leadership concerning succession. There needs to be succession plans and policies that will guide our congregation in a time of loss.

5.5.4 Fourth Participant

1. Please share on the events that led to succession and how the congregation experienced them.

The founder and senior pastor of the congregation died without leaving any succession plan. His spiritual sons, who are also pastors and previous members of the congregation before they were released to plant their own congregations, gathered together to pay their last respects for their leader. At the funeral, one of the respected city pastors who used to work together with the deceased pastor was asked to conduct the funeral service. In the midst of his preaching he then felt the need to make a pronouncement on who will be the successor of the deceased, at a position of a general overseer for the work. He pronounced that a spiritual son, who used to be a member of the congregation but was released with a blessing to launch his own congregation, was the one who was going to oversee this congregation.

This pronouncement was not well received by the congregation, including the leadership and the wife of the deceased pastor. The wife of the deceased pastor was very much opposed to the pronouncement and threatened that if the congregation agreed to the pronouncement, she was going to leave the congregation.

After the funeral, a meeting was held by the leadership of the congregation which consisted of some of the spiritual sons who were based in the congregation and those who were outside the congregation. The one who was appointed did not attend the meeting, but he was informed that the leaders have chosen a different person to be the successor, although this was not a unanimous decision, because others saw the leader pronounced in the funeral as a suitable candidate. This chosen successor was one of the elders in the congregation who moved up the ranks from being an instrument player in the congregation to being an elder. He had no formal training as a pastor but was chosen for his faithfulness and consistency in the church. The pronounced leader was informed about this decision and he did not have any problem with it, because in his view, the pronouncement was for him to oversee the work not to physically come to be the operational pastor and successor as such. There was however a third contester who was an ordained pastor of a sister congregation in a different location. He felt that he had a right to be a successor since he was an ordained pastor unlike the elder who was not ordained. This caused a division in the

congregation but ultimately the church board voted for the elder. The elder needed to be ordained as a pastor by a suitable pastoral figure. They asked the pastor who was pronounced at the funeral to help them organise the suitable pastor who will ordain the new successor. The only pastor, who was found suitable, was the very pastor who worked with the deceased and subsequently made the controversial pronouncement at the funeral. Six months later, the ordination of the successor took place and the ordaining minister re-emphasised that he still stands by his pronouncement of the suitable leader to be an overseer of the work and not a successor who does a day to day job of a pastor.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? Was it a loss of trust in the church leadership, in God or in the church?

The church experienced the loss of their pastor, who was a founder of the congregation. There is a loss of trust in the leadership of the church in how it has handled the succession because of internal contestations.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger? Or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

The denial was there at the beginning when the congregation was informed about the terminal disease the pastor was diagnosed with. Later on, when he had passed on, there was no more denial. The church did not experience shock, which could make them numb, because they were aware of the health condition of their pastor which had been there for a long while. The element of anger was directed at the way the succession was handled. The congregation was not given the opportunity to air their

views about the choice of the successor. They felt that it was too early for a successor to be appointed, let alone by a stranger. They still wanted to be given an opportunity to fully mourn the loss of their pastor before the successor could be chosen. Six years later, after their chosen successor, the congregation was still yearning for their deceased pastor. This is because they were not entirely happy with where the successor that was chosen by the elders has taken the congregation. They started to complain to the pronounced overseer, which they were not ready to receive six years ago, but now they feel that he is the only one, who can help out in giving guidance in this situation. The congregation is experiencing a loss of identity. They feel that the successor is running things in a very different way from the predecessor. The wife of the deceased pastor is also complaining that she has been side-lined by the successor in many of the decisions about the congregation. The bonuses they used to get as the family when her husband was still alive were reduced by 90%. The church board under the leadership of the successor want to remove the day care centre that the wife of the deceased has been running at the church premises, saying that it is making the church building untidy. The congregation has partially accepted the passing on of their pastor but because they have not had the opportunity to fully mourn, they are still struggling with full acceptance.

4. In what way did the congregation mourn their loss?

There has never been an opportunity that the church has ever had to mourn their loss formally. Perhaps when they meet privately, they share moments of their loss. The latter, however, cannot be verified.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing the situation at all or they were just general normal choices of sermons, songs and prayers?

There were no deliberate ways the leadership of the congregation came up with for mourning because they were pre-occupied with filling the position of a pastor and moving on. The sermons that were being preached were trying to warn the

congregation from allowing outsiders from prescribing how the congregation must be run. They were specifically referring to the pronouncements that were made at the funeral on the oversight for the congregation. They therefore took a position of defence and focussed all their energy on it instead of investing in healing the congregation from their loss.

> 6. Is there any other thing you wish to add concerning the loss of the congregation?

There are meetings scheduled that are meant to iron out all these issues of succession. The pronouncement that was made six years ago at a funeral has now been finally accepted but the terms of reference have not yet been set, in terms of the meaning of oversight and the expectations of the congregation.

5.5.5 Fifth participant

> 1. Please share on the events that led to succession and how the congregation experienced them.

The participant shared how the pastor suddenly suffered from a heart attack and was hospitalised. The first week he was able to communicate but thereafter that week he could no longer communicate for 4 months thereafter until his death. The congregation was 10 years old and he was the founder of the church. The congregation was shocked by the passing on of their pastor who was generally a healthy person and never complained of any sickness. His wife became the successor because she was leading the church together with her husband while he was alive.

> 2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? Was it a loss of trust in the church leadership, in God or in the church?

The church suffered a great loss because their senior pastor was a very strong leader who was gifted in teaching the bible. He was also an educated man who was also still working in his secular employment as a lecturer in the university. He had a strong influence within the network of churches that had a working relationship under one umbrella. He was also a mentor of other younger pastors who were still starting out in

ministry. He was very fatherly to the congregation and they related to him as a spiritual father.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger, or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

The church was well taught by the deceased pastor and so they were able to process the death of their pastor through biblical teachings, so there was no denial but maybe a disappointment. The wife of the deceased pastor was angry at God because she did not understand how is it that such a godly man who dedicated his life for the ministry can all of a sudden die of a heart attack. Where was God and why did he not heal him? The congregants on the other hand were not angry but were longing and yearning for their pastor since he was such a great leader to them. The wife on the other hand was bargaining with God to say that if God will heal her husband for him to come home even if he is not completely well, she was prepared to nurse him from home since she was a nurse by profession. The congregation was able to accept the reality of what had happened quicker than expected perhaps because of a long term of being hospitalised, they were prepared for any bad news. The wife on the other hand struggled to accept, as a result, she was taken to counselling before the husband died and after the husband died. The congregation is still grieving but in a manageable not destructive way.

4. In what way did the congregation mourn their loss?

There was a special memorial service that was held by the church after the official memorial service of the public since the deceased pastor was also a staff member of

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the university. The first three Sundays after the funeral the program was arranged in such a way that the different congregational departments (men's ministry, women ministry, the youth, the children and all other special projects) of the church, were given an opportunity to pay tribute to their senior pastor, thereafter, the preaching of the word would follow.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing the situation at all or they were just general normal choices of sermons, songs and prayers?

The general overseer of the congregation together with other senior pastors, within the network of churches where this congregation is a part, took turns to preach at the church. One of the messages that the overseer spoke about was how to deal with disappointments in life. This was a necessary message because the whole church had made an investment in prayer, believing that their pastor will be healed and come out of hospital, but this did not happen. The other topic was the sovereignty of God in such situations. The story of Job was used as a biblical example of a character that went through sufferings although he was a righteous man. The story of Jesus was also used that although he was the son of God but had to go through suffering even death by the cross.

6. Is there any other thing you wish to add concerning the loss of the congregation?

There were only two couples who left the church after the successor came. They were followed but a few people but not a significant number that would be noticeable. There was a thorough process before the wife could be appointed as a successor. The general overseer became the interim pastor assisted by his team. The wife was withdrawn from active ministry after her husband's funeral and was taken for a seven months' period away from the church. During this time, she attended therapy with a

psychologist, went overseas to visit friends and came back to worship for a season in the congregation where the overseer was a pastor. After the seven months' period, she went back to the congregation where she and her husband were pastors and she was just serving as an ordinary member of the church, who is an ordained pastor. She was not given a responsibility of ministry as such but because the church knew her they still recognised her in her capacity as pastor. The network committee led by the overseer is the one that managed the process of succession. They started by consulting with her to find out if she is willing to take the responsibility of a successor or not. After a short period of prayer, she agreed to take the responsibility. They then went to consult with the elders of the congregation to find out if they were happy with the pastor's wife to succeed the deceased husband. This engagement took about two months, by which time the wife of the deceased was already serving fully in the church structures, those she was part of before the husband's death. The elders were all in favour with making the wife an official successor. At that point the wife was gradually introduced to assume some of the duties of a successor while further consultations took place with the rest of the various layers of leadership in the congregation. When all leaders were on board, the matter was then presented to the congregation and there was a general acceptance. This whole process took about 5 months in total before officially inaugurating the successor, wherein members of the public and other church leaders in the community were invited to witness the inauguration

5.5.6 Sixth participant

1. Please share on the events that led to succession and how the congregation experienced them.

The senior pastor and founder died in a car accident, leaving behind a young congregation of three years and a young wife with three little babies, two toddlers and one infant. An interim pastor was appointed by the oversight network over the church to be a care taker of the church before they choose a full time successor. The interim successor was not able to manage the grieving church successfully. He had to be replaced by the chairperson of the overseeing network who became interim pastor for the church. The wife of the deceased was greatly affected by her husband's death seeing that the children were still young and had to be raised by her alone.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? Was it a loss of trust in the church leadership, in God or in the church?

The congregation suffered a great loss since it was still a fairly new congregation and attached to the founder. They suffered a loss of trust in God, asking how God can allow such an incident to happen.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger, or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

The congregation was in denial of what has happened because this was a young pastor with a young family. It was a shock and unexpected. The congregation at one point was numb, confused, disorganised they even lost their identity because they were still a young church which did not have yet a strong leadership and still trying to establish themselves. The wife was particularly affected. She wanted to be away from the congregation and the home they lived in with her husband. She was a teacher by profession but wanted to go and do medicine but she could not really leave because the children were still in school.

4. In what way did the congregation mourn their loss?

There was no formal way of mourning the loss. The congregation was just depending on the oversight leaders to give further direction in the light of the demise that had befallen them. This is why the successor could not stay because he lacked the

expertise to help the congregation to mourn and so he was resisted by the congregation because they were still grieving.

> 5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing the situation at all or they were just general normal choices of sermons, songs and prayers?

The overseer of the congregation took it upon himself to replace the successor who was no longer able to continue with the church. The overseer had to stay with the church for seven months trying to help them through this tragedy. The presence of the overseer brought healing and stability to the church.

> 6. Is there any other thing you wish to add concerning the loss of the congregation?

The wife of the deceased had what she describes as a 'spiritual encounter', one evening when she felt God spoke to her not to leave the congregation or home but to take a pastoral responsibility over the congregation. She informed the overseer and his wife when they came to check on her and on the congregation. They were pleasantly surprised by this turn of events since she was contemplating relocating. They had to consult with the broader leadership that they had set up, since they have been working with the congregation. This was a village congregation and so they were nervous about a woman leading the congregation and how the news would be received by the leaders and the congregation in general. To their surprise, the whole leadership and the congregation were relieved that the wife decided not to leave and that she was willing to be the official successor. They vouched to stand with her in her new role and to assist her where needed as a successor.

5.5.7 Seventh Participant

> 1. Please share on the events that led to succession and how the congregation experienced them

The senior pastor and founder had an accident and died at the scene of the accident. He was a pastor of the congregation for 7 years. He was a charismatic leader who connected with the people very strongly. His wife of two years was with him in the car but she survived and was hospitalised. She was unconscious during the time of the funeral and only became conscious after the funeral. The general overseer of the network where this congregation was a part had to come to be the caretaker pastor for 3 months up until the church was able to get a successor.

2. Did the congregation suffer any loss? If so, what kind of loss did they suffer? Was it a loss of a leader? Was it a loss of trust in the church leadership, in God or in the church?

The news of the death of their pastor by accident devastated the congregation. They suffered a loss of a leader, although some could have struggled with a loss of trust in God, most in the congregation were taught well by the deceased pastor and so they still trusted God to be able to carry them through.

3. How did the congregation show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger, or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganisation and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

The congregation experienced denial. They were also in shock, therefore, numb. They were not able to express their overwhelming emotions; they froze out of shock. There was also anger towards God asking why he allowed such a terrible death. The yearning came later when they were beginning to recover from the shock. There was a state of depression that was experienced to a point where some members were

admitted in the hospital because of depression. One of those members who were diagnosed with depression was actually at the scene of the accident. There was no bargaining as such that took place but there was a loss of identity where they felt they are not sure what all this meant in terms of their future. There was ultimately acceptance which came after a long while. When they narrate the story, one can still see how this experience was something that traumatised them.

4. In what way did the congregation mourn their loss?

There was no formal way by which the congregation mourned their loss except the informal chats when they meet privately which spoke of how they missed their pastor.

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were made? Were they addressing the situation at all or they were just general normal choices of sermons, songs and prayers?

The general overseer had to stay with the church for 3 months to help them to heal from this tragedy. He deliberately preached sermons that highlighted the great achievements of the deceased pastor. He made sure that he put the deceased in every major point he was making so that there is honour of his contribution to the congregation. He was also trying to comfort the congregation by encouraging them to be strong because this is what their deceased pastor would expect them to do.

5.6 Analysis

5.6.1 Section 1 analysis of interviews with founders

Sixteen founders were interviewed and the following is the analysis of the interviews. The first 8 founders were interviewed individually then the other 8 were interviewed in a focused group. Ten themes emerged from all the interviews with founders, these were: Financial security and prestige; Process of finding successors and their appointment; Retirement; Alive during succession; Role of founder's wife; Succession plan; Fears of founders; Role of founder; Criteria of successor: age of successor, the

role of a successor and the successor as a biological son or spiritual son; The role of the network (oversight body). These 10 themes will be briefly analysed.

5.6.1.1 Financial security and prestige

All 16 participants (100%) agreed that the number one factor that makes succession difficult for founders is financial security and prestige. Losing all the financial packs, privileges and the prestige that goes along with being a founder, while one is still alive, is a matter of concern for most founders. They also have a concern that when they are dead, will their families be taken care of by the congregation, or will all those packs and privileges die with them. This makes the founders grieve the loss of their privileges, as a result, they go into the five stages of grief by Kübler-Ross & Kessler (2005). It makes some deny the reality and inevitability of death. They try to hold on to life as much as possible. Some may even be angry at the prospects of a successor which in their view has come to take what belongs to them and their families. There may be those who may bargain with the church board in taking on more responsibilities during their term, so that they can extend their stay in the congregation. Others may even experience depression at the reality that death or retirement is inevitable, but ultimately there will be acceptance, hopefully while they are still alive. In terms of loss, the founders are grieving the potential loss of material things and an intrapsychic loss in the case of prestige (Hamman 2005:50-52, 54-56).

5.6.1.2 Role of founder's wife

There were 15 out of 16 participants (93.75%) that indicated that they did not want their wives to be their successors. There were various reasons that were put forth among others the reason of a patriarchal culture was top in the list. This is a sign of grief over a potential loss of identity or image among founders and the society they serve in. Hamman calls this an intrapsychic loss and defines it as a loss of an "emotionally important image of oneself" (Hamman 2005:54). Patriarchal societies draw their self- importance from the honour that society gives them as the 'alpha males'. When this image is removed or challenged, they suffer a loss of that which is internally imbedded in their soul and culture. Makama (2013) in her article on patriarchy and gender inequality discusses how pre-1960s patriarchy was defined in terms of the power that a father possessed as a head of the household (Makama 2013:117). Using the work of Kramarae (1992), Stacey (1993) and Aina (1998), she

explains how this definition evolved post-1960s in feminist circles to mean an organised systematic supremacy of men over women and the oppressive subordination of women to men. Gabaitse (2015) discusses how patriarchy is used within the Pentecostal tradition based on their biblical hermeneutic. She describes how worship in the Pentecostal tradition seem to be democratic where both men and women express themselves freely, however, her research has shown how women and men are not treated equally in terms of status where the Pentecostal movement "endorses male dominance and submission of women to men" (Gabaitse 2015:1).

Although scholars have indicated that the independent Pentecostal movement has given women a greater freedom than other African independent churches have done because of being still biased to a patriarchal culture (Asamoah- Gyadu 1998:21; cf. Kalu 2008:149); there is still inequality when it comes to the status of men and women in Pentecostalism. The patriarchal founders do not want to suffer intrapsychic loss where their 'image as the head' will be lost and overshadowed by a woman leading the church in their absence. The intrapsychic loss can be felt by the founder's wife when she is rejected by a patriarchal church board from succeeding her dead husband. She understands her role to be one of a mother over the congregation as much as her spouse has been a father over the congregation. She is the one who knows better the vision of her husband for the congregation but in a patriarchal culture all that experience, knowledge and even skill is not counted because one is a female

5.6.1.3 Alive in succession

There were 14 out of 16 (87, 5%) founders that indicated that they wanted to be alive when the succession takes place. They want to be there to witness the transition. Most feel that this is important so that they can be able to manage any situation that may transpire during the succession. Others indicated that they want to gradually pull out, so that the next leader can also gradually take over more responsibilities. It is possible that the founders' need to be alive during their succession is a sign of grief over a potential loss of role in the life of the congregation. Their identity is embedded in their role and as a result they cannot define themselves outside of their role (Hamman 2005:56-58).

5.6.1.4 Fears of founders

There were 13 out of 16 participants (81.25%) who reflected some fears about handing over the baton to the next generation. The reasons they put forth have mainly to do with their suspicion of the successor who may decide to change or alter the vision that they have built over the years. There is a mistrust of the successor's capacity to sustain the vision and the work of the ministry in general. It is this very suspicion and mistrust that makes most founders to struggle to pass the baton. Others may decide to come back to take over again although they had already handed over the congregation, as evidenced by the story of the Crystal Cathedral, discussed in the literature. The founders are showing signs of grief over development or change of the organisation over time. This is what is called a 'systemic loss', which is experienced by the founders and the congregation because of a change in the model or the operation of the church brought by the new leader. (Hamman 2005:58-59; cf. Mitchell & Anderson 1983:44)

5.6.1.5 Process of finding the successor and their appointment

There were 12 out of 16 participants (75%) who were comfortable with an outline on how the process of succession must be handled, as opposed to appointing the successor. They felt that appointing the successor will cause division, envy and competitions as a result destabilise the process of succession and the work of the ministry in general. It will also alienate those who were not chosen. The process of succession felt safer to them because it only spoke of the procedure and nothing more. The procedure detaches them from the pressure of appointing one while disappointing others. Some participants went to an extent of saying that there is also an undue pressure put on the one appointed to please the one who appointed. This will, therefore, restrict their creativity and innovation. The inability of the founder to appoint a successor can be easily seen as a way of delegating if not relegating or abdicating their responsibilities and giving them to others. Somebody has to ultimately make the tough decision. The loss that the founders fear to suffer in this category is the loss of relationship, where the founders fear to lose the loyalty of other associate pastors and some members in the congregation, who may feel prejudiced against. They feel that appointing a specific person may cause a split within the church. Hamman (2005) indicates that in a church split, the relationship loss can be experienced. This loss, in addition to the feelings of anger, resentment, betrayal and guilt, usually experienced

in a church split, complicates the grief of the founders and the congregation. (Hamman 2005:53; cf. Mitchell & Anderson 1983:37)

5.6.1.6 Retirement

There were 12 out of 16 participants (75%) who were willing to retire from the ministry whereas 25% were not willing. In the 75% that indicated a desire to retire, 58% of them were not sure of the date when they would want to retire this included the 80-years old participant. Only 25% of the total had a clear plan of what they wanted to do after they retire. All in the 75% who intend to retire have also indicated that they still want to be involved in the congregation even after retirement but only in the capacity of ceremonial oversight and not having any veto power. The inability to put a date may be a sign of indecision which may prolong the actual date of retirement or place it indefinitely in the unknown future. The lack of a plan for retirement either than their desire to have oversight responsibilities over their work, although ceremonial, shows that they have not fully processed what their desire for retirement actually entails outside of the congregation. This is a sign of grief over a potential loss of functionality and role. Most founders cannot fathom their lives outside of their function as pastors of the congregation because that is all they have been doing for the greater part of their lives. This loss of function and role is what makes transition from predecessor to successor difficult for founders. (Hamman 2005:56-58; cf. Mitchell & Anderson 1983:42)

5.6.1.7 Preparedness for succession

There were 12 out of 16 participants (75%) who indicated that they were prepared for their succession. This was, however, contradicted by a lack of documented evidence. Their preparedness was all based on oral narrative but there was nothing tangible beyond that point. Oral tradition has always been the way Pentecostals generally communicate even their liturgy (Hollenwager 1997: 294,329). When it comes to succession, the oral account does not assist much when people are grieving, because they tend to give various versions of the succession plan. A lack of documentation that clearly spells out the plan of succession can complicate grief. Intrapsychic loss which is an internal loss of identity, image or expected outcome can be experienced by the congregation that is grieving especially when there is no documented plan that has

been left to guide those who are going through pastoral transition (Hamman 2005:54-56).

5.6.1.8 The role of the predecessor

The role that the predecessor must play in preparing the successor has also been highlighted as important by 12 out of 16 (75%) participants, because it gives the successor a brief overview of what kind of a congregation they are about to pastor. This, however, is lost in translation because there is no document that specifically points to how the predecessor must prepare the successor.

5.6.1.9 The following categories had the lowest percentages:

5.6.1.9.1 Criteria for succession

There were various categories under this one category that emerged. There was 25% who felt that the successor must not try to be a pioneer like them but must be a pastor who has a responsibility to care for the sheep. The latter is a sign of grieving over a potential systemic loss that is brought by a change of direction from the norm to a different route that a succeeding pioneer will be bringing. There was a 19% that preferred a successor not to be a peer by age group but must be in the generation of their biological children. As a result, they preferred their biological son to be their successor. This category is a sign of grieving over a potential loss of relationship to the founder (if still alive); to the family of the founder and perhaps even the congregation, if the successor does not turn out to be a biological son. There was another 19% who did not have potential biological sons to succeed after them; they preferred their spiritual sons who have been with them from the beginning to succeed them and not strangers. Part of the reason why the founder wants his biological (or spiritual) son is to try and keep a relational connection with the congregation. It is of note that the emphasis of the latter is not on daughters but on sons which relates to a patriarchal culture discussed above.

There were only 4 out of 16 participants (25%) who indicated that the successor must protect the vision of the predecessor, must earn the respect of the congregation and the other leaders, must try to learn as much as possible about the vision of the church before jumping into conclusion to offer solutions to the assumed problems of the congregation. The grief that can be experienced in this category is a potential systemic

loss which is based on a change of patterns in ministry because of the developments that the successor will be introducing, as already mentioned under the fears of founders above. Most founders seem uncomfortable to the idea that there will be someone who will follow after them to replace them. Hence such a low percentage to what they think the role of that successor should be.

5.6.1.9.2 The role of the network (oversight body)

There were 2 out of 16 participants (12 %) who spoke about the role of the network or the oversight body in giving guidance to the process of succession. This meant that the majority of the founders do not have an oversight body that can intervene in case of a crisis during the time of succession. This relational loss between the congregation and a covering or oversight body can cause much grief during the time of succession especially when there are contentions; there is always a need of a neutral body that can help the grieving congregation mourn their loss (Hamman 2005:52-54; cf. Mitchell & Anderson 1983:37).

In grounded theory the first stage in data analysis is to identify categories that have emerged from the data. These categories must be further consolidated through a process of saturation where a fewer themes will emerge. This is a process called focus coding or axial coding. Out of these themes a theory will emerge. Our next stage of analysis is the identification of the emerging themes. The following emerging themes are in order of saturation or frequency from most saturated to least:

5.6.1.10 Financial security and prestige

Financial security and prestige has the highest percentage of all the 10 categories that emerged from the data. It has a 100% saturation which means that the number one reason why founders find it difficult to pass the baton is the issue of their personal financial security and prestige. Downgrading one's lifestyle and privileges seem to be a challenge among founders.

5.6.1.11 Wife not to be successor

This theme emerged as the second highest among the 10 categories identified. It had 93.75% saturation among the participants. It is a very interesting theme to note because it reveals a patriarchal nature of founders in independent Pentecostal

churches. This is a subject that can be pursued for further research to investigate the experiences of women successors.

5.6.1.12 Alive during succession

This theme emerged as third highest among 10 categories identified. It had 87.5% saturation among participants. Most founders want to experience their own successions and be role players in the process so that they can ensure that there is stability of the work despite the changes.

5.6.1.13 Fears of founders

This theme emerged as fourth among 10 categories identified. It had 81.25% saturation among participants. It revealed that most founders are hindered by their mistrust of their successors and this mistrust is what makes them not to prepare the congregation for an inevitable succession time. This lack of planning is what contributes to the intense grief which may even complicate when there's no succession plan available.

5.6.1.14 Succession plan

There are four themes that had an equal saturation of 75% in fifth position of saturation, namely: Process of finding successors and their appointment; Retirement; Succession plan and Role of founder. In all the four themes, there is one theme that encompasses all the others and that is a succession plan. When there is a succession plan it will clearly articulate how the successor will be identified and appointed. It will also have to clearly spell out the plan for retirement for the founder including the date and the activities that the founder will adopt after retirement. The role of the founder before and after succession must be spelled out in the succession plan.

It is evident also that all other categories can be summed up in one theme of a documented succession plan. The plan must be able to articulate the financial security of the founder and his family. It must be able to identify the role that the spouse and family will assume after succession. It must have both scenarios of succession, when succession is induced by an emergency and when succession happens following a pre-planned process. The latter will accommodate the desire for the founder to be alive during succession. The plan must be able to address all the fears of the founder. The

plan must ensure that all has been put in place to prepare the successor to match the desires of the founder and that of the congregation. The emerging theory out of this section is that a lack of a clearly articulate succession plan which addresses all the categories that have been identified and their major themes is a major contributor to the contentions that unfold in succession.

5.7 Section 2 analyses of interviews with successors

There were five successors that were interviewed. The following six categories emerged out of the interviews: the process of succession, the impact it had, the succession plan, role playing, grief process and future plans. These six themes will be briefly analysed.

5.7.1 The process of succession

There are 6 out 7 stories (85, 7%) that were forced successions, meaning they were not voluntary. Only 1 succession was initiated by the predecessors. Every successor had a unique story of how they experienced succession. Some had multiple experiences of succession in one story. The first participant narrated three kinds of successions. The first was when an associate pastor needed to be succeeded following a church split in which a third of the congregation followed the associate pastor. The second succession was induced by elders who dismissed the predecessor because of lack of performance; the third was an emergency succession caused by the predecessor who eloped with a female youth pastor, abandoning the congregation and his marriage. The second participant narrated her succession which was preceded by a dismissal of four predecessors in a congregation which had become known for not keeping a pastor longer than four years, a rare occurrence in independent Pentecostal churches. The third participant narrated a succession which was initiated by the predecessor with an intention to relocate. The fourth succession was by reason of death through sickness. The fifth succession was caused by a traumatic death of a young predecessor and his whole family in a motor vehicle accident.

5.7.2 Impact

Looking at the impact that the process of succession had, whether positive or negative, especially on the congregation, it emerged that 6 out of 7(85, 7%) successions had a

negative impact. The first participant narrated how all the three successions were preceded by negative conditions. The first was preceded by a church split which negatively affected the church, such that a third of the church membership left with the splinter group. The second was preceded by a dismissed pastor because of none performance. This had a negative impact on the church especially because the elders failed to inform the church what was the reason for dismissal which left the church speculating while suffering the loss of their pastor, without being informed about the causes for his departure. The third was preceded an emergency succession, when the senior pastor abandoned the congregation and eloped in an adulterer's affair with a youth pastor. The impact on the congregation was negative, such that, the congregation suffered a loss of trust in the church system, the institution of marriage and in the process lost their identity. In the first and second story, the congregation experienced a relational loss whereas in the third story the church experienced an intrapsychic loss, which were never mourned (Hamman 2005:53-54). Succession as narrated by the second participant was preceded by a culture of hiring and firing pastors within a short space of time by the elders. This affected the congregation's trust on the leadership of the church; as a result, the church lost a lot of members which negatively affected the income of the church. The congregation suffered multiple losses: an intrapsychic loss on the issue of trusting leadership, a relational loss on losing members and a material loss on the decrease of finances (Hamman 2005:50,52-54). The story of the third participant is the only one that had a positive impact on the congregation. The congregation did experience a temporary dip in numbers but it was not a major decrease and after a short while there was growth that exceeded the period of the predecessor. The succession of the fourth participant was contentious after the death of the founder. This negatively impacted the congregation such that the congregation suffered multiple losses: a relational loss when members physically fought against each other, an intrapsychic loss when the congregation lost their dignity and identity through the print media publications of their story, material loss when all the finances of the church were decreased(Hamman 2005:50,52-54).The succession of the fifth participant was preceded by a tragedy of the death of the founder and his family in a car accident. The congregation and the successor were negatively impacted such that they suffered a relational loss of a Pastor and a friend in the case of a successor. They also suffered intrapsychic loss when they could no

longer trust God which fundamentally changes their identity as Christians (Hamman 2005:54-56).

5.7.3 Succession Plan

All five participants (100%) in all their stories indicated that there was no succession plan document anyway. In all the 7 cases, succession was done orally and spontaneously as the leaders responded to the situation at hand. A lack of a succession plan can cause multiple losses. When there is no plan, a congregation can go into major conflict over what must happen during succession; who must be the successor and based on which criteria? A relational loss can occur and cause other forms of losses including material loss, intrapsychic loss and systemic loss (Hamman 2005:50-58). When these losses are not mourned because of unresolved conflicts, it makes grief work complicated. Grief can move from being normal to complicated when normal grief is unresolved. If grief is still not resolved but prolonged at a complicated stage, it can result into a dysfunctional grief which may manifest in a form of external impairments in relationships (McCall 2004:68-69,106-107,115).

5.7.4 Grief process

In all the 7 stories that were narrated, there is only 1 that indicated a deliberate step (which gives it 85, 7% lack of grief processing) by the general overseer, to do the work of mourning with the congregants. He preached using the story of Job in the bible as a method to help the church mourn their loss. He then availed himself to do a one on one counselling for those members who wanted to talk about their experience of loss. He stayed with the congregation for 5 months to help them process and mourn their loss. Concerning the rest of the 6 stories, there was no time to mourn their loss and, in some instance, there was a lack of knowledge on the importance of mourning the loss. Some simply continued with business as usual although the situation was no longer as usual. Others were immediately embroiled in conflicts concerning succession, which did not give them a chance to mourn. Conflicts make the work of mourning difficult and complicated as already discussed above. There were some who just did not have the tools to know how to mourn their loss, especially as Pentecostals, who emphasise the role of the Holy Spirit as comforter at the neglect of the role that the individual must play in order for the Holy Spirit to help in the work of mourning. Those who did not have the tools, the knowledge or the time to mourn, indicate an

intrapsychic loss which causes the congregation not to realise their future dreams of a healed, healthy and progressive congregation despite the loss (Mitchell & Anderson 1983; cf. Hamman 2005:54-56).

5.7.5 The following categories had lower saturations in the data:

5.7.5.1 Roles

Roles were divided into four areas: the church board, the congregation, predecessor and the successor. The role that the church board played in all the seven stories in the process of succession was 70% negative and only 30% positive. This high percentage of a negative response by the board is an indication of a functional loss which is "associated with a sense of being disoriented, a feeling that develops out of uncertainty." (Hamman2005:56). The church board or elders were ill equipped to deal with the change. Most of them were caught off guard and had to improvise on the spot, as the transition was in progress, because of a lack of a guiding plan. In the role of the congregation, 85% of the roles were negative and only 15% positive. In most cases the congregation was negatively affected and did not have a better way to deal with the challenge of succession. At times they were indifferent and, in some instance, they were totally ignorant of what was going on, as a result, reacted in shock when certain decisions were taken by the church board or the predecessor. The latter indicates a relationship loss the congregation experienced with the board and other role players (Mitchell & Anderson 1983:37; cf. Hamman 2005:52-53). The role of the predecessors was 85% negative and 15 % positive. Most predecessors were not positive about having a successor in the narrated stories because they were not emotionally ready for the transition. The latter indicates a functional and role loss on the side of the predecessors where they feel that the successor will be replacing their function and role in the congregation (Mitchell & Anderson 1983:41,42; cf. Hamman 2005:65-58). There was only one story where the predecessor initiated a succession and was looking forward to being succeeded. The other 6 stories do not reflect any proactive action to prepare for succession from the predecessors. The role that successors played was 57% positive and 43% negative. Some of the successors tried their best to make things work under adverse circumstances, given that the congregations were still grieving the loss of their predecessors. Most of the successors with an exception of one did not have the tools or the knowledge to lead the congregation through a time

of mourning for their loss. The latter indicates an intrapsychic loss where a lack of knowledge affects one's image of self as though one is an incompetent successor (Mitchell & Anderson 1983:39 ; Hamman 2005:54-56). The one positive incident was when the overseer who became the interim successor, spent 5 months with the congregation to help them through their grief.

5.7.5.2 Future plans

There were 5 out of 7(indicating 71, 4%) stories which showed an interest in working towards a plan of succession. These intentions were unfortunately still based on oral discourse that was not supported by any written plan.

5.7.5.3 Chosen themes

Out of these six categories, succession plan was the most saturated and, therefore, the highest, where everyone indicated that they did not have a written plan for succession whatsoever. This was followed by 3 categories that had an equal saturation which are: the process of succession, its impact and the lack of processing grief. The first two categories of the latter can be merged into one theme which is: 'the negative impact of the process of succession'. This leaves the grief experience as the third category. The last two categories on roles and future plans had a lower saturation and were therefore not chosen in the axial coding.

The final themes chosen are succession planning, the negative impact of the process of succession and the lack of being able to grieve. The final section of the interview was the responses of the congregation represented by 8 congregants from different congregations.

5.8 Section 3 analyses of interviews with congregants

There were 10 participants from different congregations who have experienced or witnessed succession.

Five categories emerged out of the interviews and these are: The experience of succession, the losses suffered by the congregants, stages of grief, work of mourning, the role of leadership in facilitating mourning. These will be discussed below:

5.8.1 Experience of succession

All 7 stories and experiences of all 10 participants (100%) are based on successions that were preceded by the death of the predecessor. This confirms the assertion made in the introduction that in independent Pentecostal churches succession is mostly by death of predecessor. There are, however, cases where the predecessor retired or was forced to retire because of health reasons, none-performance, immorality, or some other form of misconduct. The data collected reflects that there are cases where succession happened through other occurrences except death. It is observable that the majority of cases on succession are by reason of the death of the predecessor. The latter confirms the assertion made in the introduction that in most independent Pentecostal churches succession happens by reason of the death of the predecessor. Most predecessors hold on to their positions until they die. The analysis on founders has also confirmed that although incumbent pastors talk of a need for succession, most of them have not done much to prepare for it; as a result, succession is most likely to take place when they are dead. Succession by death, therefore, leaves the congregation in a state of grief over numerous losses in most cases. The congregation finds itself going through the 5 stages of grief discussed by Kübler- Ross and Kessler (2005) also by the four stages discussed by Hamman (2005) and the 6 stages discussed by McCall (2004). Below is an analysis of the grief suffered through multiple losses of the congregants that were interviewed.

5.8.2 Losses

On losses there were nine categories of losses that emerged in the data. These are: loss of a leader, loss of dignity, loss of confidence, loss of unity and peace, loss of identity, loss of faith or trust in God, loss of membership, loss of trust in church leadership and loss of someone to lead. In all the nine categories the most populated categories in order of priority were loss of a leader, loss of identity and loss of faith or trust in God. I will briefly analyse these high saturation losses.

5.8.3 Loss of a leader

All the participants (100%) experienced a loss of a leader. Most of these leaders were founders and therefore pioneers of the work. This is a relational loss because the pastor in most cases within the independent Pentecostal churches is like a father to

the congregation. Most of them build around an iconic or a family cultural model in their church governance (Weese & Crabtree 2004: 62-97). A relationship loss is a loss of doing things with, talking with, listening to, being emotionally involved with and being in the presence of the leader. Other forms of relationship losses can come through conflict and contention of succession after the leader has died. A relationship loss can trigger other forms of losses which are intrapsychic loss and material loss. The congregation develops an intrapsychic loss when it loses its identity especially in independent Pentecostal churches where there's a strong iconic culture. Other losses that can be triggered by losing a leader are material loss due to decrease of financial resources especially when there are contentions or conflicts during succession, (Mitchell & Anderson 1983:36-45, cf. Hamman 2005:50-56; see Weese & Crabtree 2004:55-123).

5.8.4 Loss of identity

There were 8 out of 10 participants (80%) who experienced identity loss. There were two main causes to this loss. One was conflict during succession and the other was tragic car accidents. When congregations are in conflict after the death of their pastor because of the dynamics involved in succession, it delays them from mourning the loss of their pastor. Conflict causes relationship loss, when unresolved, it leads to identity loss, which is intrapsychic loss or an internal loss of one's self-image or dream. (Mitchell & Anderson 1983:37-40; cf. Hamman 2005:52-54)

The trauma experienced by those who have witnessed the tragic accident of their pastor and in two cases the pastor died in the presence of the narrator. This sense of trauma leaves the specific congregant losing a sense of identity of who they are in the absence of their pastor. The same loss was also experienced by other members of the congregation when they heard the news of the death of their pastor by accident. These losses are also called unanticipated losses which tend to shock the recipients because they are sudden deaths. (Mitchell & Anderson 1983:49)

When the pastor was just healthy and operating well but suddenly they are no more. This can make the recipients lose their identity because the man who encouraged them, took care of them, prayed for them is no more. They struggle to figure out who they will be outside of him, hence they lose their identity. This is particularly prevalent in independent Pentecostal churches where the leader is highly esteemed and the

congregation is built around his or her personality. The latter is confirmed by Frahm-Arp (2010) in her research of independent Pentecostal–charismatic churches in South Africa, where she observed that "the head pastors were held up as the stars of the church. These spiritual giants exuded health, wealth, success and dynamic personalities, which the congregations were encouraged to identify with and emulate" (Frahm-Arp 2010:67). Traumatic events cause grief to be complicated and sometimes even dysfunctional. Sudden death can traumatise the congregation even if they were not at the scene of the accident. (McCall 2004:89-90)

5.8.5 Loss of faith in God

There were 6 out of 10 (60%) congregants who indicated a loss of faith or trust in God. All these stories are sudden deaths and therefore have a similar interpretation as loss of identity above. The loss of relationship with the deceased made the congregation lose their trust in God especially when they considered that the person who died represented God to them. The question of where was God when this was happening? How can God allow such a bad experience to happen to his servant? This line of question when not answered or addressed leads to questioning whether God cares, and whether he can be trusted, if he seems unable to protect his own. This therefore moves from relationship loss, to intrapsychic loss then to role loss. The congregation loses its relationship with God by losing their trust in God, which is an intrapsychic loss, this leads to role loss where they feel that the role that God ought to play as protector has been lost. Loss of faith or trust in God, if not addressed, can lead to a complicated grief because of the multiple losses that it generates (McCall 2004: 89,150).

5.8.6 Stages of grief

In the stages of grief there is Kübler- Ross and Kessler's (2005) five stages of grief while Hamman (2005) has 4 stages and McCall (2004) has 6. All the stages were put together and used in the interviews. There were 6 categories that had high saturation and these were: denial, anger, disorganisation, acceptance, depression and yearning or longing. The one which had the highest saturation level was denial where nine 9 of 10 confirmed that they experienced denial in the initial stages of their grief (90%). This is the first stage of grief in Kübler–Ross & Kessler (2005) and the second stage of grief in McCall (2004). The second highest to be saturated was anger with 8 out of 10

participants. Congregants interviewed indicated that they experienced anger in their loss which is the second stage in Kübler-Ross & Kessler (2005), the third stage in McCall (2004). Anger has equal saturation as disorganisation and it is the third stage of grief in Hamman (2005). McCall uses depression as inclusive of disorganisation at stage four of grief. The other second highest saturation category was acceptance. Congregants ultimately reached acceptance of the loss which is the last stage of grief according to Kübler–Ross & Kessler (2005), McCall uses the word 'recovery' which has similar connotations as acceptance. There are two third highest saturation categories with 7 out of 10 participants (70%) and these are yearning or longing and depression. Kübler-Ross & Kessler (2005) together with McCall put depression as the fourth stage of grief while Hamman (2005) puts yearning or longing as the second stage of grief. These six categories were the high saturation points in the data on stages of grief.

5.8.7 Mourning

When it comes to mourning there was no intentional or deliberate form of mourning that was done. Most of the work of mourning was informal, unplanned and coincidental. There were 5 out of 10 congregants who do not recall any level mourning that happened whether formal or informal. In two cases there were conflicts, as a result, there was no time to mourn. The other 4 congregants did not have conflict but there was no intentional or deliberate work of mourning done. People mourned privately and informally as they met and had small talk. It is only 1 that had a proper, intentional focus in mourning the loss. It means that 90% of the congregants interviewed, did not do an intentional or formal work of mourning. Talking is the primary way to do the work of mourning. People want to be heard and listened to when they go through loss and this is a primary way of healing them (McCall 2004:58).

5.8.8 Leadership help to do the work of mourning

There were only 5 (50%) participants that reported that their leaders tried to help them in doing the work of mourning although it was not formal but the intention existed to try and bring some kind of a healing and closure. The other 5 participants did not have any possibility of mourning their loss which is what complicates grief.

See Appendix A for a table that summarises the analysis above.

5.9 Theoretical coding

The analysis above brings us to the last stage in grounded theory which is selective coding or theoretical coding. This is where a theory emerges out of the data which will either add to the existing theories in the field on the subject of succession or bring up a new theory. The theory must give an answer to the questions raised in the problem statement. (Corbin & Strauss 2015:6; cf. Bloomberg & Volpe 2012:33)

5.9.1 Founders

In answering the problem statement questions: What causes the succession of a pastor to be ridden with contentions and power struggles…?

The contentions in succession can be caused by financial insecurities of a founder. When founders fear for their future because of no financial guarantees or losing the packs and status they used to have, it can cause contentions and power struggles which can make the predecessor to hold on to their position longer than needed, which in turn delays the preparations for grooming and appointing a successor. When the predecessor is dead, the contention over financial securities on the side of the family may still continue. If the spouse, although not a successor, feels that her right to accessing financial or material benefits that are due to the family, are threatened because of a new leader, she may contest for these until this results into a church split. The siblings are also likely to fight over the material resources if one among them stands to benefit more than the others.

The second reason why there are contentions during succession is a lack of a documented succession plan, which articulates succinctly the roles, responsibilities and terms of reference of all concerned i.e. the predecessor, the spouse and family, the successor, the church leadership and the congregation.

The third reason that is worth highlighting is the role of the founder's wife who in various stories from the interview has power that can deadlock the congregation. When there is no clear role and responsibility given to the spouse, out of her sense of duty, she will immediately assume a place of successor since in most independent Pentecostal churches she or he (in those very few congregations who are led by a woman pastor) is already second in charge. It is ironic that the founders are willing to

have their spouses to be second in charge while they are still alive but are not willing to make them first in charge when they are dead.

The fourth reason is that founders are simply untrusting and suspicious of their successors. The main theory developed out of this category of the data is that founders of independent Pentecostal churches are patriarchal, territorial and suspicious of successors. Although they understand the importance of having a successor, they find it difficult to let go of the reigns of control, hence **they do not** have a documented succession plan, which they see as essentially removing them from a place of power and control. Their greatest reservation with succession is financial and material security, their own and that of their families. Hence most of them want to be alive when succession happens because they want to ensure that certain benefits are secured for them and their families.

5.9.2 Successor

In answering the second question of the problem statement: Is there a succession plan in place and has it been clearly documented, communicated and adopted by all concerned?

The theory that emerges out of this category of the data is that: most successions in independent Pentecostal churches are forced or induced succession, they are not voluntary. The circumstances that induce the succession are usually negative. It is a sudden death, a moral failure or any other calamity. It is an emergency, unplanned succession. What causes contentions and conflicts in these kinds of successions is that there is no documented plan let alone an emergency plan, for succession. Most of these successions are preceded by conflicts; therefore, there is no time for the congregation to mourn their loss which then complicates their grief process.

5.9.3 Congregants

The theory that is emerging in this category is the same as the one in succession above, which states that: succession in independent Pentecostal churches is preceded by the death of a predecessor. This loss of a significant leader triggers an intrapsychic loss of identity and a loss of trusting in God. Most congregations go through stages of grief which are denial, then anger which activates depression. Although they have accepted what has happened they still experience disorganisation

which makes them long or yearn for what they lost. The nature of independent Pentecostal churches towards a family and an iconic culture makes their loss of a leader challenging. The latter is made complicated by the inability of most Pentecostal churches to mourn their losses. The inability to mourn is partly caused by the contentions that rise in succession which are caused by a lack of a documented succession plan.

The answer therefore to the third question in the problem statement, asking, what makes it difficult for the church to accept the new leader or pastor, is partly caused by the family and iconic cultures that most independent Pentecostal churches follow. These cultures create a strong attachment to the predecessor which makes the process of grief long and challenging at his or her death. At this stage of loss, it is unwise to introduce any new person who will be trying to fill in the big shoes of the predecessor who was like a father and an icon. The inability to mourn the loss of a predecessor can also make it difficult for a new leader to take over.

In summary, the emerging theory indicates the fear of material loss, in terms of financial security, and intrapsychic loss in terms of the prestige the founder and his or her family enjoyed. There is also a role loss when one is feeling like he is no longer being needed to do what they used to do, when they were still pastor in charge of the congregation. The latter goes together with intrapsychic loss, where their identity and self-worth is diminished, because they are no longer the centre of attraction; there is also systemic loss, where they feel that the vision of the congregation under the successor has changed, and it is no longer heading in the direction they had originally envisaged. All these above, cause founders not to initiate a succession process. The plan will clearly outline the process of succession including the terms of reference for selecting a successor, the exit plan of the founders which guarantees future security for themselves and their families. Despite the plan's promise, founders are nevertheless, untrusting or perhaps ignorant of the importance of such a plan. The lack of such a plan causes congregations to suffer double loss when the founder dies. The latter leads to contentions, conflicts and factions as individuals compete to occupy the seat of power.

The emerging theory, therefore, points to the inability of the founders to mourn their loss of financial security, prestige, privileges and significance; causing them to

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procrastinate or delay the drawing of a succession plan. Instead of doing the work of mourning concerning their future losses, by talking and planning about succession, most founders and long-term serving pastors avoid the subject until their demise comes. This unfortunately leaves the congregation in a state of loss, which they do not know how to mourn, because the founder or long-term serving pastor never made the time to mourn his or her own anticipated loss by communicating it in a form of a succession plan. This inability of the congregation to mourn their loss, further complicates the process of succession, by contentions for the seat of successor. When a successor finally comes, they also find themselves unable to journey with the congregation in their loss and may feel rejected by the congregation which is not ready to move on because of grief.

The inability to do the work of mourning, in order to heal from losses, is one of the main reasons why there are contentions during the process of succession in independent Pentecostal churches. The latter is also buttressed by a Pentecostal theology, which celebrates a triumphant theology and is weak on the theology of suffering (Warrington 2008:303-308)

5.10 Preliminary conclusion

The data collected has been transcribed and analysed. It was categorised in three areas which are: founders, successors and congregants. Various categories emerged and were reduced to those that had a higher saturation value. Out of these, a theoretical coding was used to develop a theory, which added to the existing theories within the body of knowledge in this field. It is noticeable that there were more founders and congregants that were interviewed more than successors. Data has revealed that founders are not keen on letting go of the reigns of leadership, as a result, there are not so many successors but there are countless pioneers or founders, especially in independent Pentecostal churches. There is clear challenge in two areas when it comes to succession and that is a lack of a documented succession plan and the inability for mourning loss. In the next chapter on the healing methodology the latter will be addressed.

Chapter 6

The Healing methodology

6.1 Introduction

The work of mourning by definition enables the bereaved congregation to let go of the past in order to take hold of its new future. This chapter is on the healing methodology that is being proposed for helping grieving congregations mourn their loss. Hamman's theory using conversation, communion and compassion as a work of mourning will be engaged.

Letting go of the past can only happen when people are invited to converse about the past so that they can interpret the future in the light of their loss (Hamman 2005:74). The work of mourning, therefore, can be facilitated by creating life giving conversations around grief. For these conversations to be fruitful there must be sufficient time provided for listening attentively. Leaders must be narrative inquirers where they make the time to listen to the stories of others concerning their past, present and future. This engages the narrative approach where the congregation "Reckons and recounts as it relates and narrates, and it considers, judges, and evaluates-all parts of the process of finding a new identity" (Hamman 2005:76). There is a loss of identity when independent Pentecostal congregations experience the exit of their predecessor. The work of mourning that is proposed by Hamman (2005) will help these congregations find their new identity in the absence of their predecessor.

Mourning is not a nostalgic practice that reminisces on the past but it is the ability to let go of the past in order to move into the envisaged future (Hamman 2005:74). Letting go of the past is only effective when a conversation is opened concerning the past, to help those who have suffered loss to vocalise their pain in order to be able to move forward. Mourning is therefore a therapeutic way of letting go of the past. It is the middle ground between nostalgia and total abandonment of the past which are both unhealthy ways of dealing with grief. The work of mourning by Hamman as already discussed in chapter 3 will be revisited but with an intention to apply the theory that will help in healing the loss of mourning congregations.

6.2 Conversation as a work of mourning- the narrative approach

It is important that before a work of mourning begins in the congregation, that one must initially understand the context in which the congregation exists so as to understand the premise that informs the congregation's behaviour. Knowing the context of the congregation refers to the environmental factors that affect the congregation. These can be the race of the congregation, the geographical setting of the congregation whether it is a city congregation, a rural, urban, semi-urban etcetera. It may be the economic status of the congregation whether it is poor, wealthy or just a working class and all other stereotypes that come with such classifications. The next area that must be understood is the culture of the congregation. Culture is informed by values, traditions, rituals, norms and artefacts that are espoused by the congregation. Knowing these values empowers one on how to enter into the conversation in such a way that will be received by all. The other important aspect that one should know about the congregation is the resources the congregation has. These include but are not limited to financial, material and human resources. Lastly, one must be aware of the conduct of the congregation in terms of its behaviour based on their leadership style which includes their communication and administration style (Hamman 2005:91-97)

Wesse and Crabtree (2004) give a further explanation of the conduct of the congregation calling it the four leadership cultures. These are the family culture, the archival, the icon and the replication culture. All these four cultural influences as discussed in chapter 2 are different from one another and they affect the congregation in different ways. The family culture and the icon culture are personality driven whereas the archival and the replica culture are knowledge driven. It is important for one to recognise these four cultural settings and start the conversation in light of the relevant cultural context of the congregation. When one has understood these four areas in the congregation then one must then tailor the conversation which is informed by these four areas (Wesse & Crabtree 2004:57-68)

The narrative approach is what Hamman (2005) advocates for in initiating conversation when doing the work of mourning. These conversations will lead to 'privileging' (Wimberly 2003:26). Conversations are important because they bring everyone in a convergence of thoughts and ideas where all are participating whether

by listening or talking. Conversations do not assume understanding or even agreement but they create a space for expressing what is felt and experienced. The way we have been socialised has a lot to do with the conversations we have internalised. Most of our values and beliefs are derived from the conversations we have been exposed to in life. Conversations can affect people positively or negatively. Some conversations build one's self-esteem while others can destroy it. Loss of a leader by death or incapacitation can recruit the congregation to internalise negative conversations. These internalised negative conversations are the cause of what behavioural scientist call 'dismembering' (White1995:48). Dismembering is a "Process of separating persons from their original meaning legacies and recruiting them into alienating conversations and stories" (Wimberly 2003:25). The latter causes an intrapsychic loss where one loses an important image of oneself and as a result a loss of one's identity. Privileging conversations which turn the negative internalised narrative into a positive one by vocalising how one feels about the loss experienced, results into re-membership. (White1997:11). Another way of looking at re-membership is called externalization which is the opposite of internalization (White 2000:3-7). While the latter is about containing what one feels and not talking about it nor confronting it but just accepting it. The former is a "decision to face the pain caused by privileging negative stories and conversations" (Wimberly 2003:28).

The negative story caused by grief creates an atmosphere of helplessness and in some cases even hopelessness. The first four stages in the five stages of grief as presented by Kübler-Ross and Kessler (2005) indicate this negative conversation that has been internalised. Externalization takes place during the process of reflection on how the negative recruitment has hampered one in their growth and development. This reflection is best conducted during a conversation with others which helps to reduce the negative and promote positive narratives. It is the latter that ultimately leads one to acceptance making it easy also to privilege God conversations or to pray (Wimberly 2003:28).

One of the most important skills that one must master is the listening skill. A suitable atmosphere must be created where the congregation will vocalise their emotions of loss. There must be a preparation of leading questions that will facilitate conversation to those who may find it difficult to open up. Hamman suggests that these questions must not dwell on the mechanics of the experience but must focus on the emotional

impact of the experience. To enable this, he suggests that the questions must ask 'what' and 'why' instead of 'how'? The interest is to fish out the underlying hidden emotions of the experience of loss by members of the congregation.

The congregation must be allowed to tell and re-tell their story so that they can recognised their negative internalised emotions and be able to externalise them through a conversation (Wimberly 2003:17). This process of externalisation is further explored by Wimberly and Wimberly (2007) when discussing five practices of story-sharing which are unmasking, inviting catharsis, relating empathically, unpacking the story, discerning and deciding the way forward (Wimberly & Wimberly 2007:37).

The reason why unmasking is the first practice to be used is because when people are grieving they tend to bury their loss so deep that it will take unmasking to get to the core of how they really feel about their loss. It is usual easy for the participants to open up when the facilitator is able to tell their own story of loss. This encourages the participants to open up and share their own stories also. It is much difficult for the facilitator to lead a successful conversation on loss when they have not done their own mourning at a personal level with their own mentor so that when they facilitate the congregation they do so with a re-storied approach (Hamman 2005:38).

The facilitation of these conversations can happen within specific sectors of the congregation. The young people can meet together, then the male and female separately. This allows a freedom of speaking to one's peers without a fear of intimidation and prejudice. The best way to start the conversation is to develop questions that will help the participants to enter the scene of their loss and how it affected them. The question is: Describe the scene or setting that led to your loss? This kind of question is meant to prepare the participants mentally and emotionally as they enter the events of their story. The next step is to introduce the problem at hand and in this case the loss that was experienced. It is also important to be as specific as possible on who the role players were in the loss. Were there any tensions that were experienced? Is there any plotline that can be discerned in this story? What is the climax of the story or resolution if any?

We will use one of the interviews about the loss suffered by the congregation when the founder died which was also followed by contentions. In this interview the congregants will be asked the following questions:

The next step is inviting catharsis. "Catharsis is the unburdening of the heaviness that has accompanied holding onto a troubling or challenging experience or circumstance" (Wimberly & Wimberly 2007:43). This is the point where we get the opportunity to offload the heaviness that is in our hearts by vocalising those things that we have always held back. The process of catharsis is most effective when individuals are given enough uninterrupted time to express their feelings. A safe space must be created for the individual to be free to share from the heart. There must be no intimidation whatsoever from others. When they share their stories they must not be judged nor feel the need to defend themselves. While sharing their stories they must feel: "Free to sigh, moan, cry, laugh, or express freely the feelings that arise in the throes of story-sharing" (Wimberly & Wimberly 2007:43). The following are the questions that can probe responses at this stage:

1. Describe the feelings you experienced when you heard that your pastor is leaving, has died or is incapacitated?
2. Were you anxious, nervous, shocked, numb etc.? What kind of thoughts went through your mind as you pondered on the news?
3. What did you want to say or do immediately after hearing the news?
4. What actions did you actually take and what were the results of those actions?
5. How did you feel when you were finally able to express your feelings?

The next step is to relate empathically. This means to listen carefully as others share their stories and receiving their stories as gifts. It also means to identify with other people's story as a reflection of your own. As people listen to others sharing their stories there exist a connectedness with each other which then helps in the work of mourning. "[A] mutual support builds and the discovery of insights, resilience, and a way forward begins to emerge. We become to one another the caring, nurturing presence of Christ." (Wimberly 2007:44).

The following questions are developed to probe answers in assessing the level of apathy in story sharing:

1. Was there anyone you were able to share your story with? Who are they? If not, were there challenges in finding who to share the story with?
2. What was the response of those you shared your story to? Were they interested, empathetic, affirming or disinterested?

6.3 Unpacking your story

This part refers to the beliefs and convictions (also named myths) that the individual holds to when going through a tough and challenging time. These beliefs and convictions are based on past tough experiences. This is what made the individual cope and survive last time and the same will make the individual survive even this time around. An example of this is when someone goes through a tough time and adamantly holds to a belief that no matter what happens they can never lack anything in their lives basing it on the Psalm of David where he says that "I have been young and now I am old, yet I have never seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). Another can have a conviction that accepts everything happening in their lives as going to work out for good at the end, no matter how bad it is based on the letters of Paul when saying "All things work together for good to those who love God, to those who are called according to his purpose" (Romans 8:28). Myths do not have to be based on scripture, they can even be based on English prose or proverbs or just a slogan that goes around motivation circles e.g. 'tough times never last but tough people do' or "when the going gets tough, the tough gets going" (English Proverb).

It is also possible to have a negative myth or belief, depending on one's upbringing and life's experiences. The negative myth may be something like 'Hope for the best but prepare for the worst' (English Proverb). When someone has this kind of a myth as a general philosophy of life, then they are very pessimistic and when challenges like loss come, then they become crushed under that experience because they have been waiting for it. It is this kind of story that needs to be unpacked in the narrative so as to help individuals externalise negative myths and adopt positive ones.

6.3.1 Questions for unpacking your story

The following are the questions that can help an individual unpack their story in discovering their personal myth or the myths that have developed over time.

1.   How did you handle the issue of your loss when it happened?

2.   What part of the story stirs up most emotions and why?

3.   Which issues do you feel are unresolved concerning the loss?

4.   Is there something you have done or intend to do to bring healing to your loss? Do you have people who can help you on this journey?

5.   How did this loss affect you, your family and the congregation?

7.   What is your view of ministry or of the church, after the loss?

8.   What beliefs or convictions did you develop after your assessment of the loss? E.g. 'Tough time's never last but tough people do'. Etc.

9.   What is the plotline that informs your convictions and beliefs? Is it healthy or unhealthy? Does it develop and grow you as a person and others around you or does it hinder your growth? Does it add to your ministry or does it subtract from it?

(Question 1-9 Adapted from Wimberly &Wimberly 2007:64,147)

The last one is the practice of discerning the way forward

The images, the metaphors, the symbols and the emerging pictures as stories are told, they are the ones that formulate our way forward. All of these images and metaphors are based on the myths that have been embraced whether they are positive or negative. The way forward has to do with assessing our beliefs and convictions from where our plotline is based and aligning them with God's plan and plotline. When we discover the plan or plotline of God to be different from our own, are we then willing to re-author, to edit and to upgrade our convictions and beliefs to fit into God's plotline? "The ultimate key to resilience is the linking of our story with God's unfolding story…Our resilience comes from God behind our stories, rather than from our stories" (Wimberly & Wimberly 2007:49).

The plotline of God may be much different from our plotline. Healing can really come from aligning out plotline with that of God. We need to ask the question: what is it that God is doing with this loss we are experiencing? Is there a message that God is trying to communicate to us? It is important to find God's plotline or God's view or intentions about our loss. The story of Joseph in the bible (Genesis 37-45) is a classic case of God's plotline unfolding in Joseph's seemingly misery. The story of his loss which begins with his family, his coat of many colours and his freedom was God's plotline to

save his people Israel from hunger and poverty that could have wiped them out. So what seems as loss was actually God's plan to restore.

The following questions will help in aligning the plotline of an individual with God's plotline.

1.   Does your plotline make room for God to act in your life in ways that give hope and direction when confronting difficult situations of loss?

2.   Do your beliefs and conviction make room for you to experience God's guidance? If yes, elaborate in what way.

3.   "Does this evaluation lead you to update, downgrade, discard, embrace, edit, or re-author your beliefs and convictions about how you see and respond to expectations?" (Wimberly & Wimberly 2007:65)

4.   What have you learnt out of this experience that will help you to be better prepared for any such further losses that may come in the future?

When this exercise of making conversation with others and with oneself has been done, it paves a way for privileging God conversations.

Narratives in a form of story sharing can always have challenges and tension. The five areas of tension discussed by narrative inquirers Clandinin and Connelly (2000) as discussed in chapter 3 must be the backdrop of the healing methodology.

All this tension is inevitable in conversations and it will take a very skilled facilitator who is a good listener and not easily pressured or swayed by contrasting views. Managing this tension requires a skill of negotiation. This negotiation is concerning relationships, purpose, transition, helpfulness and gaining control.

In negotiating relationships in narratives, facilitators must try and restore those who have been alienated relationally because of the events of the story told. It is important to separate fact from fiction in the story. Inviting more voices to verify the stories shared. Although this may not completely get to the actual facts because of people's subjectivity, it will go a long way in trying to heal or to manage the strained relationships. The other point of negotiation is to find the actual purpose behind the story. Questions must be posed to the story teller that will seek more clarity to what

they have shared. If one person claims their loss came through a new program that was introduced in the congregation, then questions of clarity must be asked for the person to further explain what they actually mean. A question like: "what exactly about the new program has made you unhappy"? Further questions need to be asked until clarity is established on the real purpose for loss. The other aspect to negotiate is the transition. The facilitator must always make sure that everyone understands that this is a process and everyone must exercise patience and tolerance as people are given opportunity to express their stories. The facilitator must be able to carry everyone along in the narrative to understand the importance of the process of transition as the narrative unfolds. This encouragement of the participants to be patient and mindful of their thoughts and actions as they narrate their stories can go a long way to ease the tension. The facilitator must also negotiate being helpful or useful in the process of narration. The participants are not sure what to expect of the process and of the role that the facilitator is to play in the process of narration. It is important therefore for the facilitator to negotiate their usefulness throughout the process. The final area to negotiate is being able to be in control of the process without infringing on the freedom of people to narrate their stories. This control is the ability to properly steer the conversation towards an amicable ending that will not leave anyone feeling disenfranchised by the experience. The facilitators must ensure that the conversation done through telling stories, listening and re-telling bring transformation and helps in the work of mourning. (Hamman 2005:87-90)

The art of listening is always a needed skill for the facilitators to master. There are various ways by which the listening can be facilitated. Facilitators can conduct conversations with various bible study groups in the church or home cell groups or small groups gathering in homes. The groups can be demographically arranged through ladies, men's and youth meetings etc. This can be done over and above pastoral visits conducted. All this is an attempt for the whole congregation to tell their stories. One of the skills of listening is that one must not be biased, must not be defensive, not be anxious or offended by the narratives that may be critical of the church or church leadership. The congregation must all be invited to this conversation in order for the work of mourning to be possible. If mourning does not happen, the congregation will always be in a perpetual state of grief which will hinder them from moving on and embracing their future. (Hamman 2005:100)

6.4 Communion as the work of mourning

The Psalms of lament as discussed in chapter 3 will be our focus in this healing section with a practical application approach.

There are forms of communion which are expressed through a sermon, music, prayer and rituals of Baptism in water and eating the Lord's Supper. The sermons of a pastor can become effective tools for facilitating the work of mourning. These sermons must be structured in a format that Capps (1981) discusses, echoed by Hamman (2005) concerning Psalms of lament. Hamman further challenges pastors together with their congregations in order to develop their own Psalms of Lament using the structure proposed by Capps which firstly addresses God, then brings a complaint, confesses trust in God, brings petition, proclaims words of assurance and vows of praise.

Psalms as wisdom literature or poetic books in general take a different expression from the rest of the other books of the bible. They have the ability to go into the dark places of life and bring out the pain that is deeply seated and caused by the various challenges of life. They are able to demonstrate an honest conversation with God where there is no holding back or any secrets but all feelings and emotions are put bare. They open a dialogue with God which is "raw, down and dirty, […] evocative, relentless. They speak to the human experience in ways other language cannot begin to approach" (Jones 2007:47).

The psalms of lament as articulated by Westermann (1981) in particular oscillate from pain to praise what Jones (2007) call 'plea to praise'. There is hope and expectancy that seem to surround the lament (Murphy1980:236). This movement does not park in grief and pain but it transitions into joy, hope, gratitude and confidence in God. The lament is meant to give expression to things that religious tradition tends to hide or supress. The language used in lament can be uncomfortable to an average Christian who may feel it is inappropriate towards God but if understood within a covenantal space where an honest conversation takes place with no secretes then it is most appropriate. This logic is the same in a marriage covenant where both husband and wife are transparent to each other and emotionally naked. This kind of honesty when done with the right attitude, helps to bond the couple instead of alienate them. "If the relationship is authentic, then it can endure and even thrive on the honest and candid

expression of all of the hurtful feelings. These feelings have to be spoken in order for them to be dealt with. Silence in the face of hurt does no good." (Jones 2007:49).

Jones (2007) uses Brueggermann's (2002) structure of the Psalms of lament which moves from orientation- disorientation and a new orientation.

Psalms of orientation are the starting point where there is a declaration of one's confidence in God, the trustworthiness of God is reflected upon, his reliability, dependability and the fact that he is in control. In orientation God is acknowledged for his manifold blessings and favour which he has shown. While in this state of orientation there will always be challenges of life that will try to upset this state of affairs. This upset is what introduces the disorientation which is where lamentations begin. There will always be things in life that will challenge the norms of life. These are suffering, death, sickness etc. During this time one becomes disoriented from the normal orientation when all is well. This disorientation evokes frustration, mistrust, frustration, doubt, anger and disappointment. When disorientation is in full swing then orientation disappears because of change and loss. Questions that want to understand why, how long and when start to come up. During this time of disorientation there is nothing predictable as it was in orientation. There is a sense of discomfort, instability and therefore an opportunity to be realistic and to ask God to act swiftly and decisively in defence of his people.

All of a sudden there is a change in the tone of the Psalmist without any warning or preparation from disorientation to a new orientation. The word that announces the change is the conjunction 'but'. This conjunction is the one that differentiates between disorientation and new orientation. The psalmist does not give light into what has happened to cause the new orientation except to just use the 'but' conjunction to indicate that the change has now come and hope has begun to rise again. "The "but" points toward the newness, toward the possibility of transformation. It points, indeed, toward miracle. The life of faith, grounded in relationship, has been once more reaffirmed." (Jones 2007:53).

It is the work of Pastoral care to journey with the congregation during their time of disorientation until they move into new orientation. There is a great temptation to try and fix the pain of people when they go through disorientation. It is not the work of pastoral care to fix the problem but just to be present during this time until the people

can experience a new orientation. The other temptation a pastor has when seeing the pain and hopelessness of the congregation during the time of disorientation is to directly or indirectly discourage lamentation as an act of lack of faith in God. This tends to make people hide their lamentation and internalize it. This unfortunately does not get rid of the lamentation but it pushes it deeper in their emotions as a symbol of shame and embarrassment. The congregation cannot walk in covenant with God and yet be unable to lament their loss. This is tantamount to dishonesty in a covenantal relationship. Therefore "covenant minus lament is finally a practice of denial, cover-up, and pretence..." (Brueggermann 1992:102).

6.4.1 Example of a lament

The following is a lament by the author which serves as an example of how the grieving congregation can mourn their loss through a lament, in a case where the congregation has lost their pastor by sudden death:

6.4.1.1 Address to God

Oh Lord you are our refuge and strength and we look up to you in this time of trouble (Psalms 46:1-2). Look how the mighty has fallen (2 Samuel 1:27). We do not know what to do now, but our eyes are upon you (2Chronicles 20:12).

6.4.1.2 Complaint

Just yesterday, we were all happy together and laughing but suddenly he is taken from us, he is gone, he has been stolen like a thief in the night. We are left without a shepherd, a father, a mentor. Arise oh God! And scatter the enemy (Psalms 68:1)

6.4.1.3 Confession of trust

Nothing takes you by surprise. You know the end from the beginning. You will carry us as a congregation because you are a father to the fatherless (Psalms 68:5). We shall yet put our trust in you because there is no one as faithful as you.

6.4.1.4 Petitioning

Do not allow our enemies to gloat over us (Psalms 25:2), may we never lose hope. Do not allow grief to consume us. Do not let us to be orphans in the land of our fathers. Don't let the devil have the last laugh. Do not leave us at a time when we need you most.

6.4.1.5 Words of assurance

Despite our situation you remain our protection oh Lord and in you we put our trust. You are a faithful God. You will never leave us you will never forsake us (Hebrews 13:5). We know that even when we pass through deep waters we will not drown because you are with us (Isaiah 43:2).

6.4.1.6. Vow of praise

We thank you Lord that nothing is impossible for you (Luke1:37). You are the creator of the universe and therefore there is nothing you cannot do. Even in our affliction we will still praise you because we know that our affliction is temporary but your love is triumphant and eternal.

This lamentation has scriptural references to demonstrate that the language of lamentation is found in various parts of scripture particularly within the book of Psalms. It is not a requirement for a lamentation to be referenced from scripture but this is a practice that is aligned with Pentecostal theological tradition.

The other aspect of Psalms of lament is that most of them seem to be very conscious of enemies and as a result tend to pray vindicatory prayers (Psalms 35, 59, 69, 70, 109, 137, and 140). Capps (1981) discusses how these vindicatory psalms can be difficult to understand in the context of pastoral care especially when one takes into consideration the words of Jesus when he says "love your enemies" (Matthew 5:44). There are three reasons that Capps puts forward to try and understand these imprecatory psalms. He advances an argument by Anderson (1974) that there are three ways of looking at these Psalms. Firstly, he states that the curses are not necessarily directed to people but they are prayers that are directed to God for him to intervene in the situation at a time and in the way that he chooses. The second understanding about these imprecatory psalms is that the psalmist's eschatology is

imminent and not futuristic. The psalmist does not seem to think that there will be a future where his enemies will serve their deserved punishment as a result the psalmist wants that punishment to be administered immediately. The final reason how the imprecatory prayers can be understood is based on a covenant relationship that Israel has with God. This means that Israel's enemies are also God's enemies because of the covenant hence when Israel asks for them to be punished God will act (Capps 1981:66)

Imprecatory psalms on the other hand resonate with African Pentecostal theology because of its traits of primal religion which see things as being influenced by either benevolent or malevolent spirits. The lamentation expressed through imprecatory language is the one that is mostly used because of the idea that there are malevolent spirits that are ultimately responsible for the disorientation of life. (Nel 2019:5). Within the Psalms of lament, the part where complaint is expressed is not necessarily a point of strength within Pentecostal tradition.

6.4.2 Maré's critique

Maré (2008) does not only see this as a weakness of Pentecostals but as a rejection of such a practice. He states how the liturgy and literature of Pentecostals seem to downplay the role of lamentation as an expression of worship. He escalates his argument by saying that this rejection of Psalms of lament by Pentecostals is based on the negative views that Pentecostals hold towards the Old Testament in general. To support his critique, he references Atterbury (1993) who quotes the speech that was made by Burger in the Apostolic Faith Mission (AFM) church, which is one of the largest classical Pentecostal churches in South Africa, when addressing the 82nd worker's council meeting on the 1st April 1991. In his speech Burger indicated that "when the Old Testament is not understood in Christ, it becomes a book that is a source of delusion and heresy…" (Maré 2008:92). Burger seems to suggest that the Old Testament can only be understood in a Christocentric context. Outside of this context the Old Testament can be misinterpreted. Maré argues against this statement indicating that it is not possible to always find something that refers to Christ in every Old Testament text, even if it is symbolic. He also refers to Malm (1988) who seem to support the view point of Burger on how the Old Testament is a mere shadow of the New Testament. It is this view on the Old Testament (according to Maré) that makes

Pentecostal theology to reject the Psalms of lament. He says that this view of Pentecostals about the Old Testament is contrary to their view on hermeneutics which works with the whole bible and not just the New Testament. (Maré 2008:92, 94)

The other argument he makes on this is that some Pentecostal theologians like Taylor (1985) and Law (1987) argue that Psalms of lament do not have a place in Pentecostal tradition. Furthermore, in practice, the liturgy of Pentecostals does not have any reference to a lamentation instead they "tend to reject any expression of feelings of negativity, anger, revenge, and complaint as a legitimate part of worship before God" (Maré 2008:95). He argues that it is hypocritical and unrealistic for one to believe that there is only room for praise and not for lament. He contends that Pentecostals also have the same challenging human experiences like the rest of the people and must therefore learn how to lament their experiences. Their inability to inculcate a lament in their worship deprives them from healing their troubled souls.

6.4.3 Response to Maré's critique

Maré's critique is based on a context of his denomination which he alludes to in the research and it is also based on classical Pentecostals. He specifically quotes the speech given by Burger in an AFM workers conference. Burger was one of the national committee members of the AFM (the white section) before he became its President in 1996 after the unity with the black AFM. The statements made by Burger in the AFM conference are not to be taken as statements that are applicable to all Pentecostals. It may even be argued that these statements may not be even representative of the AFM position but were spoken as discussion input from Burger.

On the Old Testament view of Pentecostals Maré confirms that Pentecostals take the whole bible both Old and New Testament as the word of God. But he then further argues that although the latter is the case, Pentecostals in practice seem to be selective in the use of scripture by focusing on the New Testament and down playing the Old Testament (Maré 2008:97)

Literature on Pentecostal theology does not make any selection of usage between the Old and the New Testament rather notes that the Pentecostals apply both equally even where such application may be unnecessary (Warrington 2008:184-205, cf. Hollenweger 1997:307-325, Nel 2007:524-541). On the contrary to Maré's argument,

"the Old Testament promises to Israel are often indiscriminately applied to the church…God's warnings of punishment to the Israelites are taken seriously by Pentecostals while the songs and poetry of the Old Testament echo the fluid dynamism of Pentecostal worship and spirituality" (Warrington 2008:190).

On the matter of psalms of lament Maré only focuses on the complaint element of lament. Capps (1981) structures the psalms of lament in six categories. The complaint is one among other categories of lament; it is not the only category. Addressing God, confirming trust in God, petitioning God, expressing words of assurance, and giving praise to God are other forms of lament that Pentecostals do well. The complaint in many cases is expressed through a vindicatory expression where God is called upon to judge or punish the enemy. This is based on the understanding that there are two kinds of spirits interacting in the affairs of mankind these are either malevolent or benevolent spirits. Benevolent spirits are responsible for all that is good in mankind and malevolent spirits are responsible for all that is evil. This dichotomy is what governs particularly African Pentecostal Theology which is mostly expressed in independent churches. This belief in invisible spiritual powers is something that is very real especially for Africans who already have a foundation of African tradition. Benevolent spirits are appeased for blessings and power to expel malevolent spirits (Nel 2019:4, cf. Bediako1995:94, Ray 1993:268). It is because of this dichotomy that it is not possible for African Pentecostals to view God as responsible for evil as expressed by some of the complaints in the laments (Ps.22:1-2).

The other reason from an African perspective that makes it hard if not impossible to engage in a complaint directed at God is that in African culture there is no room for confronting adults or anyone in high authority, let alone a deity. Respect for those in authority, parents and other elderly is something that is taught from one's upbringing. It is, therefore, a taboo to confront or direct a complaint to the elderly. (Kanu 2010:155; cf. Mbiti 1991: 175,177)

In an African thinking, God is the provider of only what is good. God is seen as the source of only what is good. There is no evil that can come from him. There are even sayings in various tribes that attest to the nature of God as a good God. The Ghanaians and the Congolese respectively have sayings that refer to the goodness of God: "God is good because he has never withdrawn from us the good things which he

gave us [Ghanaians] ...Rejoice God never does wrong to people [Congolese]" (Mbiti 1991:55).

The closest that Africans can come to a complaint is seen in the prayer that is usually done by the Congolese when they are in danger of a storm or some natural disaster, they say: "Father your children are in great anguish. Calm the tempest for here live many of your children. Do you not see that we are dying?" (Mbiti1991:62). The complaint as expressed in the latter part of the prayer although directed to God it is not considered confrontational or accusatory rather it highlights the plight of a nation in distress and asks for God's intervention. Such prayers, however, are not common in the African context. The lack of use of complaint as an aspect of lament in the African Pentecostal theology is therefore influenced by African culture and not by a leaning towards the New Testament while rejecting the Old Testament or an inability to be truthful in a time of worship or prayer while doing the work of mourning, according to Maré's critique. His critique, therefore, needs to take into consideration the perspective of African Pentecostal Theology which is influenced by African culture and unto which most independent Pentecostal churches in Africa subscribe.

The lament, therefore, is a great tool of helping the congregation to do the work of mourning and when it comes to complaint most African Pentecostals replace the latter with vindicatory or imprecatory statements as already mentioned above.

6.5 A theology of suffering

Most Pentecostals look at suffering as a weakness rather than strength. This stems from an understanding that suffering is associated with sin, which Christ has already atoned for on the cross. Christ, therefore, took our place on the cross so that we can be free from the consequences of our sin which includes suffering. The latter understanding is based on the following scriptural reference: "He… who knew no sin, [became] sin so that we can become the righteousness of God…" 2Corinthians 5:21NKJV. The suffering of the cross is associated with remembering the pain that Christ took on behalf of mankind, but it is not associated with identifying with the same sufferings in people's daily lives. Pentecostal theology seems to be weak in understanding the concept of victory through suffering or strength through weakness, especially as it relates to a believer's daily life. It mainly focuses on the benefits that

the experience of Christ on the cross has accomplished but not on the process that precedes the triumph (Warrington 2008: 303).

It is against this background that most Pentecostals find it difficult to focus on their grief because they do not have a positive view on suffering. "The recognition of the place of suffering in Pentecostal theology needs to be redeemed as an integral aspect of an authentic spirituality that acknowledges the value of suffering in the life of the believer and does not simply attempt to exclude it or assume that its presence is intrinsically illegitimate" (Warrington 2008:303). When suffering is taken as an authentic spirituality among Pentecostals, the work of mourning can begin and result in healing many congregations from their struggles at a time of succession.

6.6 Rituals

A lament can be expressed in a sermon, in a song, in a prayer and also in whatever form of ritual people can choose, including eating together the Lord's Supper.

Rituals "Assist us in moving through life's painful losses" (Billman and Migliore 1999: 122). They can be used to facilitate the work of mourning. There are many rituals that are already done in church during significant times or milestones in the congregation. It could be an anniversary of the congregation, a wedding, funeral or baby dedication; all these have their rituals of being commemorated. The congregation, therefore, must formulate rituals that will do the work of mourning during succession. The ritual can be incorporated in worship, and the facilitator must ensure that the experience is not just nostalgic but it also focuses on the future. It is the future focus in relation to the past that brings healing and enables the mourners to accept the loss and move on. Nostalgia on the other hand is "pining for the past in such a way that it shapes the memory by detaching memory from the context…" (Hamman 2005:144).

There are various ways of performing rituals which facilitate a work of mourning which a congregation may choose.

Hamman quotes things that need to be considered in preparation for a ritual drawing from Atkins (2004) and Hogue (2003): There must be planning, preparation and the performance of the ritual in anticipation. The planning must involve drafting the narrative and rituals that will be used in collaboration with congregants. Narratives and rituals must be simple and concise. They must communicate values that are specific

and clear. They must accommodate emotions and sensory stimulation of touch, smell, taste, sight and hearing). They must not be nostalgic but must focus on how to process the current status in the light of both the past and the future. The expression of the narrative and the rituals must be communicated within the cultural dynamics and language which the congregation can relate to. Time must be provided for the congregation to reflect so there must be no rush to change the worship liturgy. After the worship service, time must be made for people to engage in conversation on how they have understood the worship service in the light of the narrative and rituals. The narratives and rituals must be voluntary. No one must feel coerced or manipulated to participate. (Hamman 2005:146)

When it comes to narrative and rituals it is important for the facilitator to be aware of the values that the congregation subscribes. There are congregations within independent Pentecostal churches that will have a fundamental problem with focusing on those who have died even if it is their leader. Their understanding is that the dead have nothing to do with the living, therefore, there must never be a focus on them; accept just to acknowledge their contribution to the congregation. The best way to do the work of mourning in such congregations is to focus on the teachings the leader used to emphasise and quoting those words in their sermons, their music and their prayers. This is the best way of mourning with the view of the future in mind especially those things that the leader still wanted to see happening. The successor must therefore be very aware of these dynamics within the congregation and honour the things that the predecessor loved so as to show respect and continuity.

6.7 Compassion as a work of mourning

Compassion as the work of mourning follows after conversation and communion. It is these latter two that generate compassion in the congregation. Without compassion it is impossible to do the work of mourning. Compassion as defined in chapter 3 is not pity or to feel sorry for someone but it is sharing in the suffering of another or identifying with the pain of another. It is very difficult to effectively care for those who suffer loss without showing compassion. Hamman refers to Stone (1996) in his book on Compassionate Ministry, where he summarizes a compassionate ministry. He says that the first step that will help people to be compassionate is to build faith in them by spending time to teach them on the caring ministry of Christ so that they can aspire to

be as compassionate as Jesus. The second step in healing people is to expose them to other people who are going through a similar or a more painful experience than them so that they can take the attention away from their own pain temporarily as they focus on healing or curing another person's pain. In this way they become wounded healers (Nouwen 1979). The third step is for the facilitators to come up with creative ways of presenting the message of compassion to the people which moves them from just mere theory to practice. The fourth step is to be able to present a gospel that is able to make the average believer to be compassionate enough for people that they are not afraid to confront the pain and loss of people with spirituality that can heal the people and not condemn or judge them. The final step is to teach people to learn how to commit to the process of compassion no matter what may happen next. The fact that people are experiencing loss must not make them less compassionate and they must be prepared to go through the process all the way till the end. (Hamman 2005:171)

When dealing with compassion we are dealing with a broken congregation in a broken world which needs a saviour and caring care givers. The ministry of compassion is what makes us human. It forces us to deal with the practical day to day struggles of people. Compassion as the work of mourning is an intentional process of reaching out to the congregation, making sure that they are comfortable by ensuring a hospitable environment for them to speak; helping them to let go of the past by expressing it so as to be able to redefine a new identity. (Hamman 2005: 173)

One of the problems in congregations is for facilitators or leaders to use church programmes in trying to address the challenge of loss. This is a shortcut that tries to avoid going through the pain of mourning the loss, to just replacing it with a program. The latter, although it may give a temporary relief to a grieving church, it is not sustainable. The structure and the character of the congregation cannot be changed by programmes; they can only be changed by congregations doing a work of mourning as discussed above. (Hamman 2005:178).

McCall (2004) agrees with Hamman (2005) on conversation as a critical tool for dealing with grief. She calls it 'talk therapy' and states that it is a primary treatment in all forms of grief recovery. She categorises grief in three classifications. There is normal grief, complicated grief and dysfunctional grief. Normal grief is a journey where

one undergoes a process of dealing with loss through various grief stages. How one grieves is as important as the grief itself. In other words, the process is as important as the journey (McCall 2004:44). Kübler- Ross and Kessler (2005) write on the five stages of grief; Hamman (2005) discusses the four stages of grief and McCall's (2004) six stages of grief are: shock and numbness, denial, feelings (emotions), depression, reorganisation and recovery. These stages will be discussed in detail below.

6.7.1 Shock and numbness

This is a physiological response that is built into every human being, to help them process what they are hearing or seeing, especially when it is unexpected. This helps the body to gather enough strength or energy to deal with what is being spoken or heard. This state of shock and numbness lasts only for a short period, from a few minutes to a few hours. When the loss is extremely tragic, then the shock can last for days, weeks or months. In general, this stage lasts for a limited period. (McCall 2004:46)

6.7.2 Denial

This stage follows naturally after hearing of the loss. The stage serves to protect the recipient of the shocking news from the impact of the loss and being overwhelmed by the news. Covering one's face or saying phrases like "No, it can't be true. I can't believe it. I just saw her a moment ago" All these are expressions of denial. This stage may be experienced from time to time during various phases of loss. One can deny that they are angry, have intense sadness, or other such emotions. Denial can be overt or covert, depending on the nature of the loss. When the loss is less significant, then the denial is overt. When the loss is very significant then the denial is covert. (McCall 2004:46)

6.7.3 Feelings

The initial feeling that occurs soon after the recognition of loss is anger, which is expressed in different forms with intentions to establish control or to figure out what really happened. These feelings, if experienced during the shock or denial stage, they are likely to be supressed by a need to protect oneself from the impact of loss. A person's normal reaction to any news is likely to be the same when they are faced with a loss. In other words, whatever preferred emotional response one usually expresses,

it is most likely the first one which will be expressed even during loss. Guilt and fear are most likely to be the underlying feelings of anger and frustration, while despair and disappointment may be the underlying feelings for sadness. Some may even have subtle feelings of relief, especially if the deceased was in a prolonged state of pain. The latter emotions are usually difficult to express or identify. Feelings take time to dissipate and can also be intensive, so they need to be respected, individually identified and expressed. (McCall 2004:48)

6.7.4 Depression

Feelings come, one at a time, and there will be a dominant feeling over others which may turn into sadness or sorrow over time, if it is a negative feeling that is not quickly dealt with. The latter is the case on how depression begins. This feeling releases a sense of something significant that is missing. Grief depression is not a clinical grief but a sorrowing grief which is different from a major depression or a clinical depression. Grief depression is a stage of grief with three elements that an individual must work through. These are: to review, to envision and to decide. In reviewing, the person reflects on the feelings that surrounded the loss. The negative, the positive and anything in between that existed in the relationship, is sorted in one's mind. After sorting, a conclusion is reached that creates a new narrative that sums up the relationship and tries to bring a new meaning to the loss. (McCall 2004:48-49)

A review phrase can sound like this: "He was such a caring and wise pastor, although he was strict and a disciplinarian. He has taught us to trust in God, to be prayerful and to be our brother's keepers"

After the review, one is able to look into the future and envision how it will look like in the light of the loss. There is no permanent decision made at this stage concerning the future but all possible changes are noted, especially those that are directly affected by the loss. Permanent changes may actually be executed years after the loss. When review and envisioning is done again later, it does not have the same impact and pain experienced during the first depression. The last element of depression to work through is a decision to move on. Each individual reaches this decision in a unique way and at a different time. This is a point where the church or congregation reaches a conclusion that: 'Although we miss our pastor, we have to move on and continue to

preach the gospel to the community around us. This is what our late pastor would also expect us to do'. (McCall 2004:49-50)

6.7.5 Reorganisation

Reorganisation is learning the skill of recovery and managing the changes that come after a loss. When one is aware of the changes that should happen, mentally, emotionally and physically, preparation for the change can be overwhelming and may even lead to depression. Reorganisation is a phase that does not only take place externally but it also happens internally. Learning how to cope with both internal and external changes can make one's journey to recovery challenging. Change is never easy but it is even tougher if it comes as a result of loss. "The greater the loss the more involved the change. The more involved the change, the more feelings arise that can tend to keep grief acutely present in a person's life" (McCall 2004: 51). If the bereaved person does not like the change that their loss has brought and as a result not willing to adjust, their process of reorganisation can last longer than anticipated. (McCall 2004:50-51).

6.7.6 Recovery

Recovery is being intentional about making new relations and nurturing existing ones. The intention of normal grief is to return the bereaved to their normal everyday living before the loss. It is also possible that one may not have had a healthy response to life before the loss and even if they seem to have gone back to normal life, they still look sad. This could be caused by previous unresolved grief from other losses. Recovery will, therefore, not be the same for all people because grief is unique to each person. Grief can therefore be seen as natural, unique and varied. Normal grief is the kind where there is no need for professional intervention although the pain and turmoil of loss may be intense. Normal grief will still be uniquely experienced by individuals as they go through the various stages of grief. It generally takes time to grieve; therefore, it takes time to recover. The length of the recovery period depends on the value and nature of the loss. When one losses a distant relative, they may recovery much quicker than a close next of kin. Some recoveries can take up to ten years, while unresolved griefs can take even longer to recover, especially in the case of complicated and dysfunctional grief. (McCall 2004:54)

6.8 Patterns of grief

McCall (2004) states that grief manifests in various patterns: It can be linear and sequential from stages1-6, or it can be circular where one is going back and forth between the stages but ultimately recovers. Grief can also stay longer in one stage than the other stages. It can be intermittent where grieving stops only to be activated later in life. It can also be a lifelong loss of a person or object. This latter pattern is what is usually witnessed in complicated or dysfunctional grieving. Some patterns are lifelong unacceptable losses. (McCall 2004:54-55). Grief is, therefore, not easily treatable because of its unpredictable nature. "A person's grief can be partly normal, partly complicated and partly dysfunctional" (McCall 2004:13).

6.8.1 Normal grief

Normal grief in the context of a congregation is no different from the way an individual would experience it, except that it is experienced by a collective. McCall (2004) suggests ways by which such normal grief can be managed.

The first level of management is self-management. This is when a congregation does not need formal therapy but has the internal ability, necessary to go through the process of loss. The other is a sufficient relational support from fellow members of the congregation, other congregations around the area, friends of the congregation and supporters from the surrounding community. The congregation can also empower itself by reading through literature that can help them on areas of grief. Although there's plenty of literature on individual grief but there is not much on shared grief by a homogeneous group. The principles of grief on both, however, remain the same the only difference will be the group dynamic. Values, rituals and ceremonies of the congregation go a long way in assisting congregations during times of grief. The best way of managing grief is still talking through it. The latter has been fully discussed on conversation as a work of mourning. The final management of grief is time. The lapsing of time can help many grieving congregations to heal from their loss when all of the above are also part of the healing process. (McCall 2004: 57-58).

6.8.2 Complicated grief

Complicated grief is when normal grief is unresolved in the life of an individual or a group. This is caused by a preoccupation with a particular loss which can be witnessed

by those closer to the grieving person. Complicated grief takes time before it wears off. It is a sorrow that remains extended over a long period. There are three common indicators of complicated grief, namely: the intensity or a remarkable absence of intensity on the grieving; the long –lasting duration of grief; the pervasiveness of grief in one's daily routine. The latter can be observed by those closer to the grieving person, by professionals and sometimes by the bereaved. (McCall 2004:68-69)

Complicated grief may occur in different ways at all six stages of grief. At the stage of denial and shock, grief can be complicated when the nature of loss is so traumatic that it is incomprehensible. In other words, the bereaved has blocked the events of the traumatic loss in order to protect him or herself from the pain they are not yet ready to process. If left longer in that state, the grief may move from complicated to dysfunctional. Grief can be complicated when the bereaved avoid dealing with the magnitude of their loss by wanting to quickly move on with their lives without doing the work of mourning which is essential to recovery. Complications may also occur when societal rituals surrounding death or significant loss are not observed. Some people are intentionally not allowed to attend funerals in an attempt to protect them from further harm. The latter may even be a medical or a family recommendation because of the fragility of the individual (or individuals) concerned. In some cases, the ritual of viewing the body of the deceased may be forbidden by the family because of the bad state of the body due to an accident or some other tragic incident. The omission of that ritual is most likely to cause complications to the grieving process of those individuals, however noble the intention. In the minds of some people there may not be proper closure until they have seen the evidence that the deceased is no longer alive (McCall 2004:71-72).

Some complications in grieving can come during the feeling or emotional stage. In most independent Pentecostal churches there is an implicit expectation for members not to show feelings of grief for their loss. There is scriptural reference that is used by some Pentecostals to support their implicit denial of expressing feelings of grief. One such scripture says: "Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope" 1Thessalonians 4:13(New International Version). Pentecostal hermeneutics, discussed in detail in chapter 4, tends to interpret scripture from a literal and prescriptive view. The emphasis of this scripture is not about a denial in expressing

one's feelings but it is about not being hopeless concerning the future of those who have died. The concern was about resurrection not about grief. Jesus also wept for Lazarus (John 11:35) expressing his feelings concerning the loss of his friend. The church of Thessalonica was concerned about their fellow believers who died, whether they will be able to share with the living, the glorious experiences of the coming of the Lord. There were also extreme practices of grief that were done by the unbelieving to an extent of hiring mourners who will mourn the irreparable loss of their loved ones. Believers on the other hand should be aware that those who die believing are received in the presence of the Lord hence they are said to be asleep and not dead. They will be awakened from their sleep in the resurrection (Pulpit Commentary 1887).

This denial of expressing feelings of grief results in complicating grief. There are also individuals who are unable to express their feelings. They have the feelings but they do not know how to express them because they are incapable of accessing their feelings. Alternatively, they resort to actions and thoughts instead of vocal expressions. The latter complicates their grief because verbalising one's feelings is essential for the work of grieving.

6.8.3 Dysfunctional Grief

Dysfunctional grief is defined as "A significantly disordered or impaired grief response" (McCall 2004:113). Normal grief is by itself a very challenging experience, but it can turn into complicated and even dysfunctional grief when there are factors and conditions that weaken and damage the bereaved. Some of the factors and conditions that cause dysfunctional grieving is when one is overwhelmed by their loss. When the latter happens, then complications start to develop, which when not addressed, lead to obstacles and these mature to barriers. Barriers can manifest in a form of health problems, disease and destructive behaviour (e.g. pathological), including violence or criminal activity in some cases. These barriers lead to a dysfunctional grief response when they are so severe such that they cannot be worked through by the individual or the group concerned. (McCall 2004:111)

When there are problems of conduct or behaviour in all given situations of life, it is important for the counsellor to always assess for a possible experience of grief and loss. When the latter is discovered then the counsellor must be able to detect at what stage is the grief whether it is normal, complicated or dysfunctional? The assessment

must uncover the nature of the loss and the ability of the bereaved to cope with the situation. In some cases, there has been more than one significant loss that has occurred. This accumulation of losses when not dealt with, result in cumulative impact of loss which leads to complicated and even dysfunctional grief. It is possible that the diagnosis of dysfunctional grief responses may be found in incidences that may not even be related to grief. In other words, grief can hide itself and manifest through a trivial misbehaviour unrelated to grief (McCall 204:106-107).

It may seem difficult to identify dysfunctional grief responses in a congregation, but traces of such dysfunctional grief response may be found especially in congregations that have had multiple cumulative losses that have not been dealt with over the years. The turnover of pastors over a short period of time in a congregation is an indication that there is some level of dysfunctional grief response. Counsellors working with churches through transitions must be aware of this phenomenon and devise a strategy to journey with such a congregation until it completely heals.

Dysfunctional grief response can be classified in three categories of impairments: internal, external and transcendent impairments.

6.8.3.1 Internal impairments

Internal impairments can be observed in three areas; in the physical or biological area, in the psychological area and also in the spiritual area. When assessing internal impairments, the continuum of thoughts, feelings, actions and beliefs must be evaluated whether they are in a functional or a dysfunctional locus. The assessment will be effective when the internal condition of the bereaved was known prior to the loss, during the loss and after the loss. Individuals or groups can look strong during times of preparation for transition such that it is evident on face value that they are coping well with their loss, without being aware of the internal impairments which are most likely to surface long after the transition (McCall 2004:114).

6.8.3.2 External impairments

External impairments on the other hand are socially related with family, friends, acquaintances, the community and the prevalent culture in one's surroundings. McCall (2004) relates a story where a sibling of the deceased was grieving his brother's death by suicide because of his bi-polar condition. What made this grief turn into a

dysfunctional grief is that the deceased left the brother with debts, five children from different mothers and a stigma of a death by suicide which brought the family shame in the community and the church. These external impairments made the bereaved brother to avoid contact with people because of shame, to a point where he decided to sell his house so that he can relocate to a different neighbourhood. When his pastor saw the for sale sign outside his house he perceived that this was no longer a normal grief process and decided to meet up with him. In counselling, the bereaved brother began for the first time to talk about all the external impairments which led him to want to relocate. In subsequent consultations he was able to change his mind about relocation and resolved to talk more about the challenges he was facing because of the presenting external impairments (McCall 2004: 115).

Congregations can also suffer external impairments when the departure of their pastor leaves them with debts. One of the cases in the interview reveals this kind of a story where the departure of a pastor left the church with much debt to finish paying up a huge building project. The church leadership at one point wanted to sell the church building. They actually hated the building because it reminded them of the loss of their pastor but also the debts that they had to pay after he left. As in the case of individuals, it is best to always find a counsellor who can help the congregation verbalize their loss, something that this particular church did not do.

6.8.3.3 Transcendent impairments

This form of impairment is one of the challenging ones because it is not so easy to identify it unless the person/s bereaved talk about it. At times when therapists deal with a patient who has spiritual impairments, they will avoid dealing with that area, with a fear of being intrusive because that is a person's private life. The only time therapists will be comfortable to deal with spiritual impairment is when it is seen as part of a larger disease problem like a mental illness; even then, the spiritual impairment is likely to take a secondary place to the primary mental diagnosis. (McCall 2004:116).

When it comes to the congregation the area of spirituality is likely to be the one that gets attention more than the other first two impairments. The preaching, the songs the prayers and all other church rituals done, are all intended to heal the wound caused by loss. The only challenge is to be able to do a thorough assessment of the impact of spiritual impairments among individuals in the church. It may not be easy to know

exactly how individuals in the congregation are processing their loss until there is an opportunity for each of them to vocalise their challenge. It will be a grave mistake to assume that each individual has been cleared of all spiritual impairments because of the preaching and other cooperate church rituals. It is important therefore for leaders to study and look for signs that may indicate spiritual impairment in the congregation among individuals. (McCall 2004:116)

The severity of the impairment in dysfunctional grief can also be classified in three categories: mild, moderate and severe. In mild dysfunction, the impairment will be intermittent or transitory, but one will still be able to continue with basic functions while having minor coping challenges. A mild dysfunctional grief response can always be considered as a complicated grief, especially if it does not show pervasive effects and has limited impairments. In the case of a moderate dysfunction, there is diminished ability for basic functions over a longer period of time. Crucial life functions will still continue although their coping abilities will be challenged in specified areas. In the case of a severe dysfunction, there is a great problem with performing basic functions even life skills. Crucial life functions are threatened while ability to adapt to normal life is difficult and diminishing. To illustrate the degree of dysfunctions above, McCall (2004) uses an example of a person who experienced a traumatic accident in a four lane highway. A few years after the accident, he still finds it difficult and an inconvenience to drive the same path again, which indicates a mild dysfunction. The one with a moderate dysfunction when thinking of driving through the same highway, the palms start to sweat, the heart begins to race, the chest starts getting tighter because of fear. The only relief will come when there's an alternative route to be taken to the same destination. Sever dysfunction will be a panic attack followed by a heart attack on hearing about the highway. This is a full blown phobia which indicates a mental disorder that has a potential of harmful outcomes (McCall 2004: 117-118).

There can be signs of severe impairment in a congregation that has dysfunctional grief responses. There are congregations that have mild dysfunctions which show intermittent impairment of a transitory nature, although they seem to be able to run the basic functions of a church. In the interviews a story was told of a pastor who committed adultery with a female youth pastor then they both ran away from the church before they were even disciplined. The church suffered from a complicated grief which had elements of a dysfunctional grief response. The congregation suffered multiple

losses in one incident. A loss of leaders they loved; a loss of trust in the leaders and a feeling of being betrayed; loss of their dignity as a congregation because of the shameful act that the leaders committed which stigmatised the church. This congregation although it was operating fairly normal, it would intermittently experience the grief, years later, after the incidence happened. The latter is evidenced by special programs targeting males in the church that are still running today, to hold them accountable in their sexual conduct. There is also an example of a moderate grief response among the interviews made. This was caused by the multiple cumulative losses of pastors who were fired every 2-3 years. The congregation went through a diminishment of basic functions, over a period of time, although crucial life functions still continued, their coping capacity was challenged. This led to multiple splits, with every leader that left being followed by sympathising members. Severely dysfunctional churches go through impairments which can cause a church to shut down or close its doors. Although in the interviews there were no such congregations, it is most probable that a congregation, just like an individual can be so dysfunctional that they commit suicide, so can a congregation lead to a point where it shuts its doors.

6.9 The spiritual side of grief and loss

Spirituality can be defined as a practice concerned with transcendent matters that inquire on the meaning of life. Spirituality is also concerned about the wellbeing of others more than self. This definition on spirituality is derived within the context of religion (Fretzer 1999:2; cf. McCall 2004:135).

There is, however, a broader definition for spirituality which sees spirituality as "that which provides meaning, purpose, and connection for an individual, a group of individuals, a community and a culture" (McCall 2004:136). This definition positions spirituality as a connector across various spheres and aspects of life. The spiritual connection is also between the mind and the body of an individual. When these three are in equilibrium (the spirit, the body and the mind) they enable the individual to adjust to a new reality after loss. Spirituality is therefore an integral part of grief work and a necessary part on the journey to recovery. During a normal grief process, the spiritual element of the individuals helps them to move towards healing and recovery. There are, however, instances where a person can activate their spirituality in negative ways which may complicate their grief and if not dealt with, may lead to a spiritually

dysfunctional grief response. It is not spirituality which is dysfunctional but it is the internal or external expression of spirituality by the bereaved, which causes the dysfunction. When one is disconnected spiritually, there must be a quick attempt to reconnect them, or else, they will slip into distress which leads to dysfunction. This latter condition requires appropriate treatment. (McCall 2004:136-137)

6.10 Types of treatment

The primary treatment of recovering from grief is 'talk therapy'. In addition to 'talk therapy' there are other forms of therapy which are suitable for managing complicated and dysfunctional griefs. Talking is therapeutic when the bereaved find a skilled counsellor who knows how to listen and give a correct diagnosis. 'Talk therapy' helps with catharsis where feelings that have been internalised become vocalised. It also helps to externalise thoughts and feelings that have been hidden inwardly and are inaccessible. It brings these out for sifting and sorting. Talking also helps with being able to prioritise, plan, practice thoughts, feelings and behaviour that will be consistent with a healthy grieving pattern. Therapy becomes affective when individuals are allowed to experience and express their own reality. The reality expressed by the bereaved must not be challenged but must be respected, received empathetically and be validated as their reality and their truth. (McCall 2004:196)

Treatment can be arranged according to types of therapies. There are basic grief therapies which include narrative therapy and psychoeducational therapy. There are also adjunct therapies that include behavioural therapies (cognitive, counterfactual, problem-solving and stress reduction); holistic therapies (pastoral /spiritual care counselling, existential and alternative spiritual care therapies); expressive therapies (art, body movement, dance, journaling and poetry); system therapy, medication therapy and substance abuse therapy. There are also long- term therapies (psychodynamic, developmental and pastoral psychotherapy) and multiple therapies that can be used based on various needs.

6.10.1 Basic grief therapies

6.10.1.1 The narrative therapy

The focus of the narrative therapy is to get the bereaved to talk about their loss. This helps the bereaved to tell their grief story. This practice is by itself therapeutic when

done within an environment conducive to healing. This is an environment which is relational and where the bereaved can share new versions of their story based on the shifting feelings, thoughts, beliefs and experiences. As the story shifts the therapist reflects the observations back to the bereaved individual. This also teaches the individual to learn to reflect on their own story and take steps towards making changes that are therapeutic on the journey to recovery. The outcome of this narrative therapy is to help the bereaved to tell and retell their story in the presence of others, who are also sharing their own stories, ultimately helping all to re-story the experience of loss in a positive perspective, over time. The average time period for this treatment can be brief, moderate or long term, depending on each unique case. This therapeutic approach can be done with a group and in a one-on-one setting. Sessions can be conducted within church premises or using the therapist's premises. The narrative therapy can be used for normal, complicated or dysfunctional grief responses and may need additional therapies especially when treating complicated and dysfunctional grief responses. The therapist must choose an appropriate method for the sessions whether structured or unstructured therapy depending on the uniqueness of each case. (McCall 2004:198)

6.10.1.2 Psychoeducational therapy

The focus of this therapy is on teaching the processes and stages of grief already discussed in full above. This teaching will enable the bereaved to identify the grief responses and be able to locate which stage they are in the process of grief. This therapy also teaches the individual or group to recognise complications and dysfunctions in grief and be able to use this knowledge to actively engage in their recovery process. The average time that such a therapy takes is brief and it can be conducted with a group or with a one-on-one setting at either the congregational or therapist's premises, depending on what is convenient for effective therapy work to be done. This therapy can be used in normal, complicated and dysfunctional grief responses. The limitation of this therapeutic approach is on those who may have personality disorders or some kind of mental developmental challenges especially within a group dynamic. The limitation with those who have personality disorders or mental developmental challenges may be in understanding the concept of stages in grief and being able to objectively identify where they are located in the equation. Both

the narrative and psychoeducational therapies are usually paired and used together in therapy. (McCall 2004:198-199)

6.10.1.3 Adjunct therapies

Adjunct therapies are needed in a time when grief is complicated and is not responding to normal grief responses. This approach is also used when the outcomes required need other forms of therapies either than the normal grief therapy. This approach may also be used based on the needs of the group. Inclusive in adjunct therapies we find: behavioural therapies, holistic therapies, expressive therapies, system therapies, medication therapies and substance abuse therapies. These will be fully discussed starting with behavioural therapies.

6.10.1.4 Behavioural therapies

The following behavioural therapies will be discussed: cognitive, counterfactual, problem-solving and stress reduction therapies.

6.10.1.4.1 Cognitive Therapy

The focus of this therapy is to restructure distorted and unhelpful thoughts on grief, loss and recovery. The outcome of this therapy is to change the thoughts, the emotions or feelings, the behaviour and experience of the bereaved. The period of time this therapy takes is brief. It can be done in a group or one-on-one setting at either the congregation or therapist's premises, depending on what is convenient for effective therapy. This therapy can be used in a normal grief. It is also useful for complicated grief and absolutely essential for dysfunctional grief. The limitation of this therapy is that it does not deal sufficiently with values and meaning since it is mostly cognitive. Another challenge is that, an undertaking to change one's thinking on what they perceive to be their truth or reality can further complicate their grief. Also attempting to quickly change how one feels about their loss may supress their true feelings and cause those feelings to be buried, which further complicates the healing process and if not wisely managed may lead to a dysfunctional grief response. It is advisable for cognitive therapy to be used together with narrative therapy so that the bereaved can have the opportunity to narrate their views and feelings within the context of cognitive therapy. (McCall 2004:199-200)

6.10.1.4.2 Counterfactual therapy

The focus of this therapy is to confront questionable facts about the loss and replace them with alternative information. This therapy takes an aggressive approach. The therapist is aware of a particular truth and persuades the bereaved towards it, eliminating all other forms of truth from the bereaved point of view. The outcome of this approach is to get the bereaved to objectively face the reality of their loss. This treatment although it takes a brief period, it needs to be repeated with a long term view. This can be done in a one-on-one setting and sometimes in a group. Mostly this is done at the premises of the therapist and at times when necessary it can be done where the bereaved is more comfortable. This therapeutic approach is meant for sever dysfunctional cases of those that are in total denial of their loss or are unable to comprehend the significance of their loss. The limitation of this approach is that it can drive an individual further into dysfunction if not properly executed. The confrontation must be done within a loving and supportive context. (McCall 2004:200)

6.10.1.4.3 Problem- solving therapy

This is another behavioural therapy which focuses on solving day-to- day, immediate problems. The focus of the therapy is to manage complicating factors as they arise, from becoming barriers that will lead into dysfunction. The period for this type of therapy is brief and it can be conducted in a group or in a one-on-one setting. Sessions can be conducted within church premises or using the therapist's premises. This approach can be used when dealing with normal grief. It can be useful also during complicated grief and it is essential for dysfunctional grief responses. The limitation of this approach is that it does not give one an integrated picture of the meaning of loss and recovery and its significance. It does, however, address impaired and inappropriate expressions and feelings. It can be an effective tool during the reorganisation stage of grief. (McCall 2004:201).

6.10.1.4.4 Stress-reduction therapy

The focus of this therapy is to find coping skills and techniques for reducing stress. The outcome of the therapy is to help the bereaved to be able to overcome internal and relational environments that induce stress. This therapy takes a brief period of time. It can be used in a group, on a one-on-one, as self-help or a wellness program.

The sessions can take place on the premises of the individual/s or the therapist or perhaps on the church premises. It is useful for normal grief, and it can help in complicated grief but essential for dysfunctional grief. The limitation of this therapy is that it does not directly address grief per se but it helps in reducing the symptoms of grief. (McCall 2004:202)

6.10.1.4.5 Holistic therapy- Pastoral psychotherapy

The focus of this therapy is recovery from grief through an integration of meaning and purpose. The outcome is to bring forth a healed and emotionally stable individual who is able to relate in a healthy way with their environment. The period of time it takes is brief to moderate. This therapy can be used in a spirituality and recovery group and also on a one-on-one. The venue where such a therapy can be conducted is either the church or therapist's premises. The therapy can be used for normal grief and especially for complicated grief. The limitation of this therapy is that pastors, who have not been licensed as therapists, may lack the clinical skill to assist those with complicated and dysfunctional grief. Spiritual counselling must be complimented by other forms of therapy when handling complicated and dysfunctional grief cases. (McCall 2004:202)

6.10.1.4.6 Existential therapy

This therapy focuses on those who have survived traumatic events and are recovering from grief, in order to be integrated into normal human existence. The outcome of this therapy is to help the bereaved to have a sense of self-worth, purpose and altruism, despite the challenges and experiences of one's grief. The period of this therapy is usually brief and can be done with a group or a one-on –one session. The venue for the sessions can be held at the congregation's premises or at the therapist's premises. The therapy can be conducted for normal and complicated grief. The limitation of this therapy is that it is most likely to benefit those who are well educated and had a normal healthy routine before the loss. Those who have experienced traumatic, tragic and horrendous losses, stand to benefit from this therapeutic approach. The bereaved must have the ability to understand the meaning of life and its value. This starts by appreciating the small things in life which both educated and uneducated can appreciate. This, therefore, makes the approach possible to all people (McCall 2004:202-203).

6.10.1.4.7 Alternative spiritual care therapies

These include meditation, labyrinths, spiritual direction and religious counselling. The focus of this therapy is to help the bereaved to find healing from grief using spiritual tools, practices and rituals. The outcome of this therapy is for the bereaved to experience an intervention of transcendent power to help them to have hope and spiritual strength, on their way to recovery. The period of this therapy can be brief, moderate to long-term. The session can be conducted in a group or on a one-on-one, whether from the congregation or the therapist's premises. This therapeutic approach can be used in normal grief but it is mostly essential in complicated and dysfunctional grief. The limitation of this therapy, like the pastoral psychotherapy, may lack clinically skilled personnel to deal with complicated and dysfunctional grief processes. There may even be a criticism and pejorative attitude towards other therapeutic methods from those who prefer this method (McCall 2004:203).

6.10.1.4.8 Expressive therapies

These therapies include art therapy, body movement, dance therapy, journaling and poetry. The focus of these therapies is to express grief through all other means either than vocal means. The outcome is to help the bereaved find creative ways of expressing their grief which will help them receive catharsis. The period for this therapy is brief and can be used in a group or a one-on –one session, either at the church premises or the therapist's premises. This kind of therapy can be used for all three levels of grief responses, the normal, complicated and dysfunctional. Expressive therapies are used for those who find it difficult to vocalise their grief by reason of a traumatic experience that has disabled conversation or any other incident that caused such vocal inhibitions. The limitation of this therapy is that the therapist must be able to interpret the non-verbal expressions of the bereaved and must be sure to choose a non-verbal expression that will be suitable in expressing the state of grief for the bereaved. There may be also a need to explore other behavioural therapies that can complement the expressive therapies. (McCall 2004:204)

6.10.1.4.9 System Therapies

This therapy focuses on communal and familial systems and how they can assist the bereaved in processing their grief. The outcome of the therapy is to help the bereaved

to work within a system that will assist them in processing their grief and enable them to recover their rightful place within the community or family system. The period of this therapy is brief and can be used in a group or a one-on –one setting. The sessions can be conducted at the church or the therapist's premises. This therapeutic approach can be used for normal, complicated and dysfunctional grief responses. The limitation of a systems therapy is that it focuses on interpersonal relations. The bereaved must have the ability to differentiate themselves in relation to others. It may help for the bereaved to know about the stages of grief as outlined in the psychoeducation therapy to compliment the systems therapy. (McCall 200:204)

6.10.1.4.10 Medication therapy

The focus of this therapy is to stabilise dysfunctional grief responses manifested through behaviour, feelings or thoughts. The outcome is to help the individual to be able to physiologically cope with their grief. The duration of this therapy can be brief, moderate or long term, depending on the response of the bereaved to the medication. This therapeutic approach works better on a one-on-one setting. The venue where this therapy can be administered is at the therapist's premises or where it is suitable for the bereaved. This therapy is mostly used for complicated and dysfunctional grief but may also be used for normal grief, if it is a traumatic and challenging loss. The limitation of this therapy is the need for a medical doctor or a qualified practitioner like a psychiatrist especially in dysfunctional cases to administer the medication. The medication doses must also be monitored and their effects. Medication by itself does not solve the problem of grief but simply creates an atmosphere conducive for grieving to take place. In the case of a congregation, this therapy may not be needed for the entire congregation but there could be individuals who may need medical attention. This was the case as reported in the interview where two members had to be hospitalised because they suffered depression after the death of their pastor and they had to be given anti-depressants. (McCall 2004:204-205)

6.10.1.4.11 Substance abuse therapy

This therapy is also known as a change therapy and focuses on understanding change as it occurs on the individual who is recovering from substance abuse because of grief. The outcome is to help the individual to be aware of their abuse of substances and help them break free from it. The period it takes for this therapy is from thirty to sixty

days or a lifetime, depending on the responses of the individual. This therapy works better in a group setting and can be done at the premises of the therapist or any suitable premise for the group. Substance abuse therapy does not cure grief but it helps in cases where substance abuse is hindering the process of grief. This approach must be implemented concurrently with grief work and not in isolation lest the bereaved regresses (McCall 2004:205).

6.10.1.4.12 Long-term grief therapies

This kind of therapy is needed by individuals or groups that have experienced moderate to extreme complicated and dysfunctional grieving. The process is usually intense and it focuses on insights that integrate the past, present development and the growth of one's personality. It is mainly repair work that is being done in long-term grief therapy and it mostly benefits those that have had traumatic multiple losses (McCall 2004:206).

6.10.1.4.13 Treatment priority scale

There are three priority areas that are looked at when it comes to grief therapy: safety, functioning and grief processing. On safety, one is assessed whether they have a desire and a plan to harm themselves or others. Some forms of harm may be subtle like a diabetic who eats food that is high in carbohydrates so as to help them cope with their grief, the consequence thereof is a rising in their blood sugar level which compromises their health. Another person may express their grief by engaging in road rages which puts them and others around at risk. When this is noticed, it must be attended quickly. The other aspect that is tested as a priority is the ability for one to function well in their daily routine. Safety and functionality are the two basic aspects that are interrelated which reveal one's thoughts, beliefs, feelings and behaviour during a time of grief. The third area of priority for treatment is grief processing. This is a process when losses are identified, understood and insight is gained on how these losses affect the individual and others. This processing involves the ability of the individual to learn about their complicated or dysfunctional grief, in order to initiate change of behaviour where it is needed and let go of what cannot be changed. At times the individual may need to learn how to carry their grief with them but ensure that it does not affect them in negative ways. The latter is only possible when safety and functionality are relatively normal. It is important to note that all therapy is about

recovery which includes repair, development growth and transformation of an individual or a group through a use of multiple forms of therapy. Grieving persons must be aware of the need to interact with various professionals who can assist them with therapy when and where necessary (McCall 2004:209).

In the same way that individuals must be assessed on safety, functionality and the ability to process grief, congregations must also be assessed. There are congregations that can endanger the institution and the congregants because of not handling well the issue of grief. Such congregations will also lack functionality because of their inability to process their grief. Therapists or pastoral counsellors dealing with bereaved congregations must assess and treat them in the same way they do with individuals or families who have suffered loss.

6.10.2 Holistic treatment of grief

The primary task and objective of grief is to make sure that the bereaved remember their loss positively i.e. they have good or positive memories and that they are able to continue living and functioning normally after the loss. Remembering well and reconstruction of continuity of being are the two most crucial objectives which makes therapy holistic. (McCall 2004:209)

6.10.2.1 Remembering well

The common responses to grief are that people must try and forget their loss so that they are able to move on in life. This kind of approach is usually resisted by those grieving, since they find themselves unable to forget, therefore, unable to move on. In natural grief, the pain of grief tends to heal over time, enabling the person to recover. In complicated and dysfunctional grief there is a greater struggle with grief, hence the holistic approach of remembering well. This approach encourages bereaved individuals not necessarily to forget their loss but to remember it positively. Remembering well requires the individual to gather memories from their thoughts, feelings, emotions and experiences. In addition, they must also have memories from other sources material or human. There needs to be a deliberate commitment to researching knowledge on the past and how it is relevant to the present and future. The task can never fully be exhausted but can be put on hold only to be picked up during anniversaries or any other significant developmental stages of an individual or

a group. Remembering well can take a person from acute grief, passing through anger, sadness, disappointment to relief and finally acceptance. This leads to the ability for continuity with life through reconnections with people and normal routines. It is these reconnections that help to manage grief because disconnection opens a door to grief (McCall 2004:210).

6.11 Preliminary conclusion

In this chapter we discussed the healing model drawn from behavioural science and pastoral care streams. It is clear that it is not only one stream but an interdisciplinary approach that can help in healing the grief of loss in a congregation. The three approaches on doing the work of mourning through conversation, communion and compassion have formed the healing model proposed in this chapter. The understanding is that it is impossible to do the latter two approaches without firstly engaging in the first approach of conversation. Within conversation we explored the narrative approach using Wimberly's (2003) theory of privileging through externalisation of every negative internalised narrative. Furthermore, another theory of Wimberly & Wimberly (2007) on the narrative approach where the model of sharing stories which re-story the negative one's in order to bring a positive narrative was used. When dealing with communion as the work of mourning, Hamman's (2005) theory of the Psalms of lament in helping congregations to mourn their loss was used within the context of independent Pentecostal churches. Compassion was discussed as a by-product of the first two approaches where everything is driven by love for God and for his people. McCall (2004) was used to buttress Wimberly and Hamman to give practical treatment options for people going through grief, using various grief therapy techniques. We have learnt from McCall (2004) that grief is not only a normal process during a time of loss but it can also be complicated and dysfunctional.

In basic therapy, the narrative and psychoeducational therapies are used. Then adjunct therapies are used for complicated and dysfunctional grief. Severe cases of complicated and dysfunctional grief need long-term therapies which are usually intense since they focus on repairing the damage caused by grief. We also discussed priorities to look out for, during grief, and that is the safety and functionality of the grieving and their ability to process their grief. The latter depends on the former two priorities. Finally, we discussed the holistic treatment of remembering well in order to

reconstruct continuity of being. The next chapter will be recommendations that are based on the findings.

Chapter 7

Findings and recommendations

7.1 Introduction

This chapter discusses the themes that have emerged from the findings. These are: financial security and prestige, patriarchal view, power dynamics in succession, succession plan and the work of mourning. The findings were interpreted and a conclusion were drawn. Recommendations were given with an intention to practically implement the conclusion made from the findings and also for further research (Bloomberg & Volpe 2016:271-173).

7.2 Financial security and prestige

The findings reveal that one of the primary concerns that founders have about succession is the guarantee of their financial security and prestige. Are the packs that they used to get during their term as pastor still going to be available? Is their family still going to be cared for the way it was before succession? The prestige and honour they were given before succession; will it still be there after succession?

These findings lead to the following conclusions: founders find it difficult to initiate a succession plan because of the uncertainty of the financial security and prestige for them and their families. Founders are also concerned about their ability to influence the current affairs of the church. They do not want to lose significance in the eyes of the congregation, hence others decide to put their biological children or family members as successors, so that there is a guarantee that the family will always be secured and honoured even if the founder is no longer there. Family dynasties could, therefore, be motivated by financial security and prestige among other reasons. Succession feuds are still rife in family dynasties because the plan is never revealed in good time or never revealed at all, for the preparation to begin. Founders, therefore, have a great influence when it comes to succession within independent Pentecostal churches. They are the ones who are the initiators and enablers or hinderers of succession.

7.2.1 Recommendation

An exit plan must be drawn in a form of a written document that clearly indicates how the founder will be taken cared by the church even when he or she is no longer in active pastoral ministry. The plan must be a product of discussions between the church board and the founder. This is important because the church board is the one that must drive the plan and implement it. The congregation must begin as early as possible to prepare for that eventuality where there is money set aside to take care of the founder and his family. Fortunately, there are many finance companies and brokers that can be approached to provide products that can suit the lifestyle that the founder as predecessor and family will still enjoy. In the area of prestige, the plan must clearly articulate that the founder and his family will always enjoy the honour and respect due to them. This honour must be articulated to the context of the congregation and its traditions. It must clearly stipulate the powers that the founder and his family will still yield and how far they go. There are ceremonial powers and there are executive powers. The recommendation is that the founder and his family will exercise ceremonial powers and not executive powers. Ceremonial powers are those that are used for giving guidance and advice when called upon but they do not have veto power, which are exclusively for the executive, which in this case will be the successor and his or her church board. A good example is the functions of the royal house and the government in countries where there is a working democracy. This is seen in the South African context where traditional leaders like kings have a ceremonial function to advice government and raise areas of concern, but the government has an executive function with veto power. A good example of such a mutual relationship between ceremonial functions and executive ones is seen in the relationship between the Zulu Kingdom led by King Goodwill Zwelithini and the South African government.

7.3 Patriarchal View

Findings reveal that most founders do not want their wives to be their successors. They argue that the wives are not called into the ministry, with an exception of those who are. Some argue that women tend to be emotional and yet others just blatantly state that in an African cultural context, women cannot lead men in anything including in ministry. They state that most men will not appreciate being led by a woman.

These findings lead to the following conclusion: that some founders in independent Pentecostal churches are patriarchal. They will not receive women to lead the church no matter how much they justify the reasons; they simply do not believe in women being leading pastors of a congregation. How does this patriarchal attitude contribute to the contentions that transpire in succession? What causes the wives of the founders or long term serving pastors to yield so much power after their spouses have died? Stories in the interview, attests to the latter.

7.3.1 Recommendation

A full research needs to be conducted which will investigate what causes a patriarchal nature within independent Pentecostal churches and in what way is it prevalent when it comes to succession. To investigate how the founder's wife experiences succession and how much influence she carries in succession. To investigate the same about the family of the founder also, how the children experience succession and if at all they have a role to play. It will also be valuable to investigate if congregations are open to a female successor and what their challenges are in succession and how different or similar are their experiences of succession with their male counterparts.

7.4 Power dynamics in succession

Most founders do not want to take the individual responsibility of appointing a successor but they want to still be in charge of the process behind the scene. Their oral account without any documentation is an indication that they have not fully processed in their mind what exactly must happen during transition. They also indicated that they want to be around during the succession period and to have ceremonial powers over the affairs of the church after the succession. They feel strongly that a successor must not play a pioneering role to the church, like a founder, but must be a shepherd who is a caregiver to the congregation. It is of note that the input of the founders were not supported by any documentation except from two who indicated that they have a clause written in their constitution that addressed matters of succession in general terms, but not specifically their unique contexts. Founders are also suspicious of successors, that they will change or alter the vision that they have established in the congregation. They mistrust the successor's motives, intentions and competence.

The findings lead to the following conclusion: That founders show a lack of trust and insecurity when they see the successor's work being only to look after the congregation and not to pioneer. It is these insecurities that make succession a difficult process. Founders are also not keen to work on a succession plan because they do not trust the motives and competencies of successors. Their suspicion of successors, make them suspicious of the whole concept of succession and therefore they become unwilling to hand over the baton to another generation, let alone even plan around such a possibility. It is this very unwillingness to work on a plan that leads to conflicts after the founder or long term serving leader has died. Although they do not trust the decisions of the next generation, they unintentionally choose to live the tough decision of succession for the next generation to deal with, instead of them managing it while they are still alive

7.4.1 Recommendations

As much as founders or long term serving pastors should not be the sole appointees of a successor, they still have a greater responsibility than other leaders in their teams, to provide leadership to the process of succession. They should not be hiding behind the leadership team and seek to control things behind the scene. There has to be a clearly written procedure that is not generic but that is specific to the context of each congregation. This procedure on appointing a successor must be included in the comprehensive plan on succession. There are no guarantees that the predecessor will live to see the succession process, therefore, an emergency plan will have to be in place and properly documented while the comprehensive plan is being crafted. The successor is not the founder, and does not need to pioneer like the founder, but he needs to ensure that he maintains what the founder has accomplished and only later on, when the congregation is ready, build on what the founder has done. The latter affect how the governance structure will look like. The pyramid model where the founder is alone at the pinnacle of the congregation and everyone else is at the bottom will have to change when it comes to the successor. The model will have to be a plurality of leadership at the top where the successor is accountable to other leaders as peers. He becomes 'one among equals'.

7.5 Succession Plan

Findings reveal that founders, long term serving pastors and their congregations do not have documented succession plans. The majority seem to have some kind of a plan which they have communicated orally but nothing written or documented in any way. A few have not even communicated their thoughts although they are contemplating. They are not sure who to talk to and where to begin such a sensitive conversation.

These findings lead to the following conclusion: While there are independent Pentecostal pastors and congregations who do not think of succession, there are some congregations and their founders who think about succession. The latter, however, do not take the time to write their thoughts down in a form of a document. Unfortunately for most, the time of death arrives before their thoughts have been captured in a document. Contentions usually erupt after the death of the founder with most people claiming that the founder spoke to them personally to be the successor or on who must be the successor. A lack of a written plan is definitely a major contributor to the contentions that ensue in the congregation concerning succession.

7.5.1 Recommendations

There needs to be a time when the founder and the congregation, as represented by the church board, come together to discuss the wishes and thoughts of the founder on succession while also listening to the inputs of the church board on the matter as implementers. A facilitator is needed to guide the process when they discuss this delicate subject, to ensure that the interests of the founder together with his wife, together with the advice of the church board, are taken into consideration. The facilitator must be someone who is skilled in facilitating such discussions, who will have the knowledge of how things work in succession. Different models of succession will have to be compared and also different written documents. Some of the models may need to be borrowed from other institutions on how they do their succession. The succession plan must be clear on when and how is the succession planned for. It must be clear on the strategy of identifying and grooming a successor. It must determine and be clear on the timelines for succession: how long will the preparation period take before the successor takes over, what the preparation entails, what is the role of all stakeholders (the incumbent pastor, the church board, the pastor's wife and family and

the congregation) in the preparation phase for succession. The plan must also include the retirement or exit plan of the incumbent pastor including his material package on retirement as indicated above. The date for the retirement must be set, so that there is a specific goal to work towards. The plan must indicate whether the successor will inherit the predecessor's leadership team and for how long? There is, therefore, a need to train pastors, church leaders and congregations on how to prepare for a smooth succession. There are a number of principles that make up a good successor. These will need to be taught to all pastors as a curriculum across all denominational lines. The specifics on each church tradition will be added on the general principles on succession. Among other strategies, it is best to have a successor who has been groomed in the congregation and who has been understudying the founder or long term serving pastor. The latter will alleviate the fears of the pastor of a change of his vision. It will also be easy for the founder or pastor to train the successor personally, to ensure that their competence levels are equal the task of leading the congregation. When the successor is a protégé of the pastor, it will give the pastor a sense of still being influential over the direction of the congregation although no longer hands on.

7.6 Mourning

Findings reveal that there is no intentional way of mourning loss in the congregation. Those who do mourn, do it informally as they chat among themselves about the experience of their loss. There is no intentional focus on the work of mourning. Others do not even get to do it at all because of the conflicts that take away the focus from mourning.

These findings lead to the following conclusion: The concept of mourning does not seem to be a practice that independent Pentecostal congregations are familiar with or one that is part of a culture to which they subscribe. These congregations seem to be unaware of the importance of mourning their losses; as a result, they suffer multiple losses especially when the loss is followed by conflict. These multiple losses complicate their grief. When mourning is still not done at this stage, their grief can be dysfunctional which will lead to such congregations not being able to keep successors or having never ending conflicts on succession which lead to lawsuits and schisms.

7.6.1 Recommendation

The previous chapter on the healing methodology has gone into detail on various healing methods that can be used in dealing with grief, including complicated and dysfunctional grief. A theology of mourning must be taught in independent Pentecostal churches so that congregations may learn the importance of mourning their losses. Pentecostal theologians have to spearhead this kind of teaching so that they can raise these debates with an understanding of Pentecostal theology, its strengths and weaknesses.

7.7 Successors

7.7.1 Findings

The findings reveal that successors encounter a hostile environment which has no succession plan. There are expectations that are unreasonable where successors are being compared with predecessors in everything. There are no clear terms of reference because there is no plan. There are power dynamics at play, where members of the predecessor's family are still influential and have expectations that the successor should carry out. There are also leaders and some members in the church who have influence over how the congregation should be run, and in the process, undermine the role of the successor. Those successors who had healthy relations with people within the congregation before succession, are now looked upon with suspicion, as though they have been envious of the privileges of the predecessor, especially in the case of death.

The findings lead to the following conclusion: Successors suffer an intrapsychic loss where their dignity calling and respect is undermined. Successors experience a functional and role loss when the role they ought to be playing towards the congregation is assumed by others in the leadership or in the congregation without their consent. Successors who have been part of the congregation, suffer a relationship loss when they assume a place of their predecessor. While there are those who are supportive of them as successors, others are resistant to their leadership.

7.7.2 Recommendations

Successors must be trained and prepared for the challenges that come with succession. They have to understand how to be bridge-builders between the old and the new era, and must be sensitive to the power dynamics of the congregation, by knowing who has influence and how to work with them. They must not assume that there is a succession plan that gives details to the process of succession including the roles and responsibilities, therefore, they must be prepared to be the ones who will craft a working plan on succession, together with their leadership, which will be tested during their term for the next succession period.

7.8 Congregants

7.8.1 Findings

The findings reveal that most successions happen only after the death of the predecessor. The congregation suffers loss when their pastor dies. Most congregations do not take the time to mourn their losses, rather, the tendency is to carry on like it is business as usual and start searching for a successor. Most congregations are resistant to a successor especially one who is not from within the congregation or the denomination. Contentions usually arise when congregants are not aware of the succession plan and have not been prepared in advance so that they are not in shock when it happens. These contentions may become so severe such that there are legal battles which tarnishes the image of the congregation. Congregations who have been prepared and informed in advance, handle succession with much dignity than those who have not. Congregants always have their own prospective succession candidate in mind, and when their expectations are not met they become frustrated and some frustrations may lead to disruption of the succession process. Some congregants lose their trust in God, when contentions become prolonged and toxic.

These findings lead to the following conclusion: Predecessors do not have a retirement plan and their congregations do not encourage them to retire. There is no succession

plan in place which addresses the issues of retirement and succession. Congregations are ignorant or in denial of the reality that one day their favourite pastor will be no more. Congregations do not have a methodology of mourning their losses. Congregants are not informed and prepared in advance when it comes to succession.

7.8.2 Recommendations

Congregations must insist on a succession plan from their pastor and leadership. The succession plan must include a retirement plan with appropriate benefits or packages that will care for the predecessor and his/her family. The plan must also indicate the role that the predecessor will play towards the church, after succession. Congregants must be taught and prepared that a day will come when their favourite pastor will be no more and be taught how they need to handle that time when it comes. They must also be taught how to hold up their faith during such times and also how to support the successor, who may not be their favourite, in their role as a new pastor for the congregation. Congregants must be taken through various healing methodologies as details in chapter 6 above, and use the one that will be suitable for the context of each congregation.

7.9 Recommendation for further research

7.9.1 A further research needs to be done on how traditional churches experience succession. What are the differences and similarities on succession between independent Pentecostal churches and traditional churches?

7.9.2 The study focussed mainly on the grief experienced by founders or long serving pastors and also on the congregation. There is a need to do a further research on how successors experience loss. The loss of where they come from before joining the new church and new losses experienced in a new environment.

7.9.3 There is a need to research on the patriarchal nature of independent Pentecostal churches, as revealed by data, and the role of the founder's wife within this context. Literature and data have revealed that the founder's wife has a great influence as one who is second in charge and yet not fully endorsed in that same capacity after the death of the founder, by the founder first, how much more by the congregation. What are the losses she suffers in the context of succession?

7.9.4 Finally, a research that proposes various models of succession plans for various contexts and congregational traditions is needed, in order to assist congregations, church boards, founders and successors on handling successions.

7.10 Conclusion

In the introduction of this study in chapter 1, a statement was made that most independent Pentecostal churches, unlike classical Pentecostals and traditional churches, experience their succession by either death of the incumbent pastor or retirement or moral failure. This statement has been confirmed by the data to be true. Most of these successions are prone to conflict and disputes to a point of others taking the route of lawsuits. It is against this background that this study intended to answer the question: what causes the succession of a pastor to be ridden with contentions and power struggles especially after the death of a long serving pastor or founder in independent Pentecostal churches? The study has shown that most contentions are caused by a lack of a written succession plan which is properly communicated to all involved. The reasons behind a lack of written succession plans which among others are: founders or long term serving pastors have reservations with the concept of succession because it threatens their financial security and prestige, which they have enjoyed so far, as senior pastors and founders. They are also suspicious of successors as those who are opportunistic and desiring to hijack the vision of the church and change it to suit their personal taste and needs. The other sub question was: what makes it difficult for the church to accept the new pastor?

The study has shown, among other reasons, that most congregations grieve the loss of their pastors and while they are still grieving, they find it difficult to receive the new pastor and move on with him as though it is business as usual. There are multiple losses that the church grieves which stem from the main loss, of losing a pastor. Literature has given more insight on the various losses congregations suffer which are: relationship loss, intrapsychic loss, systemic loss, material loss, functional and role loss. Most successors have been insensitive to the grieving process that the church is undergoing and have been found wanting in the skill of journeying with the grieving congregation. In their zeal to do the work of the ministry they started introducing changes to the congregation which are the only memories the congregation still had of their previous leader, deepening the grief the congregation is

already suffering. The latter is what causes the congregation to resist the new pastor as successor. The literature overview in chapter 2 has given insight on the subject of succession and the challenges that are associated with it and how others have navigated around this subject. The theories of Kübler-Ross & Kessler (2005) buttressed by Hamman (2005) helped the study with a methodology to enter the space of the congregations who are grieving their loss as well as the loss of the predecessors. The former theory provided a basic knowledge of how individuals process grief whereas the latter showed how congregations process grief. In chapter 4 a discussion from literature on independent Pentecostal churches, as a subject of this study, gave a broader understanding of why these types of churches are unique in their practice of succession. We looked into their historical background, their practice of hermeneutics and their theology. The data in chapter 5 was collected through interviews of the founders, the successors and the congregants that revealed the specific themes that emerged which helped to formulate a theory that added to the existing theory on this subject of succession.

The theories of Hamman (2005) and McCall (2004) were used to propose a healing methodology that will journey with those who are struggling with their loss in all stages of grief from normal, complicated to dysfunctional. The objectives of the study as set out in the introduction have been satisfied. The main cause for contentions in pastoral succession has been investigated and discussed. Literature has revealed various challenges that congregations go through during succession, out of which valuable lessons have emerged. The importance of a succession plan has been highlighted through literature and also through data in order from which incumbent leadership can draw lessons. A healing methodology was proposed in chapter 6 to journey with those who have been wounded in the battles of leadership succession. It is the hope of this study that its main aim, of helping independent Pentecostal churches to have a smooth transition during succession, has been achieved.

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Appendix A

Tabled summary of data analysis

Category:	Founder	Successor	Congregants
Theme	Financial Security & Prestige *100% Material loss	No Succession Plan 100% Systemic loss	Death of Predecessor 100% Relationship loss
Theme	Patriarchal View(on the role of founder's wife as successor) 93,75% Role loss	Negative Impact of Succession 85,75% Role loss	Stages of grief: Denial 90% Anger 80% Yearning 70% Depression 70% Acceptance 70% Intrapsychic loss
Theme	Power Dynamics (Founders alive during succession 87.5%) (Fears of founders 81.25%) Intrapsychic loss	No Grief Process 85.75% Intrapsychic loss	Losses Loss of identity 80% Loss of faith in God 60% Intrapsychic loss
Theme	No Succession Plan 75% Systemic loss		

Loss classifications adopted from Mitchell and Anderson(1983:36-45)

*Percentages refer to the number of affected participants per theme

14 Kidd Lane

King Williams Town

5600

Dear Sir/ Madam/ Rev/ Dr/ Prof……

<u>REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A DOCTORAL DEGREE (PhD) IN PRACTICAL THEOLOGY</u>

You are earnestly requested to participate in a research project that is undertaken as a requirement for PhD degree with the University of Pretoria under the supervision of Professor MJ Masango.

The thesis title is:

<u>Pastoral succession in independent Pentecostal churches: A pastoral challenge.</u>

The main objective of this research is to help independent Pentecostal churches to have a smooth transition in times of pastoral succession.

The study has two phases, namely:

1.   Review of Literature

2.   Empirical Research done by way of interviews.

It is with the latter phase of the study that your participation is requested. This will involve an interview with you.

The duration of the interview is estimated to be between 45 to 60 minutes. You are assured that all your personal experience or inputs obtained will be treated with utmost care to maintain confidentiality. In the final report your name will not be divulged to ensure anonymity. You are also assured that efforts will be taken to ensure that all the ethical obligations and considerations will be adhered to. Participation in this research is voluntary. Should you in due course decide to withdraw your participation at any time, you are free to do so.

Kind Regards

Mr. Matshobane M.M.

Signature………………….. Date…………………..

The Letter of Consent

<div align="right">

University of Pretoria

Faculty of Theology

Lynnwood Road

Hatfield

0083

</div>

Researcher's name: Matshobane MM

Contact Details   :   0835715177

Student number   :   13416449

Title of the Study:

Pastoral succession in independent Pentecostal churches: A pastoral challenge.

This serves to confirm that I……………………………………………………………………… agree 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 aware that my participation is voluntary and I am assured anonymity and confidentiality. The researcher will use a fictitious name when referring to me and the information is treated as confidential.

Signed at …………………………………………….on this………….day of ………………….. 2020.

Participant's signature……………………………….

Researcher's signature………………………

Questionnaire

Name of participant (fictitious name)

Name_____

Address(
optional)_____

Age_____ Gender _____ Marital Status_____

Occupation_____ Employer
_____

High Standard of Education _____
Tertiary Education _____

_____

Purpose of the interview questions: To get the participants to share experiences
in their own words.

Research questions:

The following are the questions that were asked to founders:
1. What is your understanding about pastoral succession?
2. If you were to be incapacitated to continue in ministry whether by reason
   of death, health, morality or any other such reason, how would you like
   your succession to be handled?
3. What processes or plans do you think need to be followed for your
   wishes to happen?

4. What fears or reservations would exist in long serving pastors or founders concerning succession and what in your view are the causes of those fears?

5. How prepared are you for succession and why?

6. In your view what role do the incumbent pastor and his/her successor have on the succession plan?

7. In your view what role does the church leadership (church board, elders etc.) and the congregation have on succession plan?

8. Is there any other reflection on this issue that you wish to share?

Focus group questions

The following are the questions that were asked a focus group of founders

1. Have you ever thought or contemplated a succession?

2. Have your thoughts or contemplations been expressed or communicated to anyone?

3. Who have you communicated your thoughts to? Your wife, children/child, family, colleagues in ministry, friends, church leadership or other (please state the other)

4. Do you find it comfortable or uncomfortable to share or discuss your succession?

5. Are these thoughts or contemplations on your succession written in a document somewhere, formal or informal?

6. If anything were to happen to incapacitate you in doing ministry (death, sickness or any other form of incapacitation) is there an emergency plan in place that can be followed?

7. Do you think your current leadership is capable and/or competent to manage your succession in case you are suddenly incapacitated?

8. Do you prefer your succession to happen while you are:

Still alive and capable or still alive but incapable or in your absence i.e. when you have passed on?

Do you have intentions to retire? If your answer is yes:

Do you have a plan that details when exactly (date) you are going to retire? What you are going to do after retirement?

9. What kind of economic lifestyle do you intend to enjoy? Do you intend to maintain the same lifestyle you have now or will you downsize from your current economic benefits?

10. If you intend to retire, what kind of relationship will you have with your congregation as a predecessor? Will you be:
    Still in charge of the church (i.e. making decisions on operations) or
    Oversight (executive- Veto power or Ceremonial- advisory)

Successors

The following are the questions that were posed to successors:

1. Have you ever participated or witnessed a process of pastoral succession and how were you involved?
2. How did you find the process of succession and why?

3. What were the main reasons that led to succession and how did they affect the church?
4. Please give insight on the documented details of the succession plan?
5. What was the method used to discuss the succession plan with the congregation?
6. What were the expected results of the plan and were they sufficiently achieve? Please elaborate on your answer.
7. When it comes to role playing, what roles must be assumed by the predecessor, the church board or leadership the successor and the congregation in pastoral succession?
8. Elaborate on whether these suggested roles were assumed or not and why?
9. Given a second chance what do you think could have been done differently?

Congregants

1. Please share on the events that led to succession and how the congregation experienced them.

2. Please share on the events that led to succession and how the congregation experienced them.

3. How did they show or express their loss? Were they in denial (by pretending like nothing has happened and everything is still business as usual? Were they showing numbness which is usually caused by shock? Were some perhaps showing an element of anger? Or maybe a sense of longing or yearning for the lost figure? Were there some who were bargaining in order to try and change the situation? Was there any level of depression or a sense of disorganization and/or loss of identity that was experienced by some in the church? Ultimately was there acceptance of what they could not change? Did people actually get over the loss or are there still residuals of it still.

4. In what way did the congregation mourn their loss?

5. How did the then leadership help the church mourn their loss or heal from their loss. Was it in a form of sermons given or songs sung or prayers made? If you can still remember what sermons were preached during this time or what song choices were sung? Were they addressing the situation at all or were they just general normal choices of sermons, songs and prayers?

6. Is there any other thing you wish to add concerning the loss of the congregation?