

# **Helping those damaged by priests in counseling: a case study in the Anglican Church**

Thesis

By

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**Declaration** \_\_\_\_\_

I George Henry Palmer hereby declare that his thesis is a product of my own original work, unless otherwise stated. Conclusions reached are my own and may not be attributed to any other individual or association. I furthermore declare that this research has not been submitted to any other University.

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## Abstract

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This research deals with the pain and rejection a woman suffered after having gone to her priest for counseling. She only wanted him to stop the abuse from her husband and to re-build her marriage through proper counseling. The priest promised to visit her but failed to do so. Instead, one Sunday during the Eucharistic service, she heard him preached about her situation. In his sermon, she was judged and condemned. This traumatized the woman immensely and as a result, she walked out of the church and has never returned. This research will propose a model for healing to all Caregivers in journeying with troubled souls.

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## Chapter One

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### 1.1. Introduction

In this chapter, the author aims to present the research problem, the background to the study, as well as the aims, objectives, significance and overview of all the chapters of this thesis. Also, key terms and concepts used in this research will be explained. The focus of this research is based on the traumatic experience a woman suffered after having spoken confidentially to her priest about her serious domestic problems. To her surprise, he preached about her situation from the pulpit. To worsen matters, during his sermon, she was condemned, judged and convicted to be a candidate that would burn in hell one day. This incident affected her emotionally. Although the preacher spoke in general terms, the woman could detect that the priest was speaking of her and her situation. As a result, she left the church that day and never came back. This is the kind of damage the author is talking about. This woman clearly felt trapped in her situation and the ideal person she thought could help, was her priest. In referring to the job and functions of the priest installed over a Pastoral charge, the Bishop in the Anglican Church authorizes the priest in the following way: “Receive the cure of souls which is both mine and yours in the name of the Father and the of the son and of the Holy spirit”. (Service for parish use 1993-CPISA: p: 16)

The conduct of the priest did little to instill confidence in him as a shepherd but supports the argument of Waruta and Kinoti when they say: “some people needing the services of a counselor will avoid interacting with pastors because of the concern that pastoral counseling might often be naïve, prescriptive, judgmental and loaded with impractical demands”.

(Waruta and Kinoti: 2005:4)

One of the aims of this research is to make priests, who are also pastoral counselors, aware that their counseling approach, methods and techniques can either heal or destroy a help-seeker. The author intends to elaborate more on this in chapter 3. The expectations of the woman when approaching her priest were completely shattered to the core; hence the author chooses to describe her experiences traumatic. In her own words she said: “That was the worse pain, rejection and embarrassment I have ever suffered in all my life”.

This motivated the author to embark on this research. The end result of all this resulted in the woman relinquishing her church membership. The way in which the priest offended and traumatized the help-seeker described in this research is in stark contrast to Thomas Halton`s depiction of the “office of priests” which is taken from Polycarp`s epistles to the Philippians where he says “presbyters must be tenderhearted, merciful towards all, guiding back the sheep that have gone astray, refraining from unrighteous judgment, not hasty in judgment knowing that we are all debtors because of sin”. (Thomas Halton 1985:127)

The author will expand more on these concepts and theories in chapter 3.

## 1.2. Background of the Study

In the author`s view, part of the problem that led to this unfortunate situation was the cultural differences between the woman and her priest. The preacher was an English speaking white European male and the context was at a predominantly Coloured community in Eldorado Park, south of Johannesburg, the woman was residing. For the purpose of the author`s readers, the term “Coloured” was given to a section of the South African populace which was not classified as white or European by the former white National Party regime. At that time, the apartheid government classified all South African citizens into 4 categories based on skin colour and the straightness of one`s hair into

- (1) White ( of European descent)
- (2) Coloured ( Light skinned Afrikaans speaking people)
- (3) Indian ( of Asian descent)
- African ( Dark skinned vernacular speaking people)

In line with the Group Areas Act of 1936, a policy was entrenched in the brutal apartheid rule of law. Each population grouping had to reside and settle in separate demarcated areas throughout South Africa. The Coloured, Indian and African areas were impoverished, overpopulated, under developed and crime infested. These areas faced tremendous socio-economic challenges which were not adequately addressed as it was the case in the white privileged suburbs. The author was born and raised in a disadvantaged community and maybe it was that prejudice or mutual association that the author could relate and mirror his pain with the pain experienced by the

offended woman. Our people faced a lot of challenges on various levels and it was extremely difficult for parents to raise children in the face of political and social impoverishment. It was not strange for tainted people to turn to the church for help and upliftment with the expectation that the church firmly believed that it is the way in which God would intervene to restore lost hope. Robin Gurney holds the same view as he says “in our contemporary world, the challenge to diaconia is to develop new forms of action which will continue to meet the needs of individuals, families and the wider community while at the same time promoting social justice on local, national, regional and global levels”. Robin Gurney describes diaconia or Christian service as, “offering a cup of cold water” to a troubled soul in the name of the Lord. By doing so, he continues and says, “It gives a face to both pain and hope”. (Gurney 1995: ix). The author is disappointed that the very church that was supposed to offer the offended woman a “cup of cold water” became the one that traumatized her immensely. The denomination, to which the author and the offended woman belong, is the Anglican Church and the parish church in Eldorado Park is called The Anglican Church of the Transfiguration. The history of the Transfiguration parish can be traced back to the 1940`s in Kliptown, before Eldorado Park came into being. For reasons which will not be discussed in this thesis, all these years it was the practice of the Anglican Church to appoint white male priests from England to facilitate ministry in her parishes.

### **1.2.1 Anglican Beginnings In South Africa**

This practice can be traced back to 1749. According to O.M. Suberg, it was during the same year that the first Anglican service was held in the Cape for British soldiers and sailors on shore on the sea route between England and the East. Thereafter, the Dutch governor agreed to allow British chaplains to hold regular services at the local Dutch church in Table Bay. These services, at first, were intended to cater for travelling sailors and conducted by Anglican naval chaplains for their members. It was only after 1814, when Britain for the second time, annexed Cape Town that we saw thousands of British families taking up residence in Cape Town or the “Eastern Frontier”, as it was called.

This was the beginning of the Anglican church's practice to import white European male priests from England. One can see that initially that the move was to cater for their own. This was the time when missionary societies like the society for the promotion of Christian knowledge (SPCK), the society for the propagation of the gospel (SPG) and the colonial Bishops fund (CBF), who all had their roots in Britain, started to embark vigorously on Anglican missions throughout South Africa. At this time, all these efforts were not sanctioned by the mother church in England but by individuals in charge of the missionary society in England. There was clearly a need to have a resident Anglican Bishop in South Africa in order to co-ordinate all these fragmented ministries which by then had stretched even to the Eastern Cape and some "in-land" of South Africa. In 1847, Robert Gray was consecrated as Bishop in Westminster Abbey and was sanctioned by the crown to preside as Bishop of the Cape Colony, its dependencies and St. Helena. Suberg sees this as very significant in the history of Anglicanism in South Africa because "these letters commissioned Gray as an officer of the British State and gave him protection of British law. His ecclesiastical authority was given to him by Queen Victoria as supreme Governor of the church".

(Suberg 1991, p.21)

Gray not only became the first Anglican Bishop in South Africa but also its first metropolitan (Archbishop). The significance of his ministry is that he managed to make the Anglican Church in South Africa to become independent from the Church of England and the British courts. This was entrenched by the first provincial synod of the CPSC in 1876 and especially its third proviso, over which Gray presided. As people moved and settled into the inner-parts of South Africa-away from the coast, more Dioceses were formed and more priests ordained and bishops consecrated. This progress created a colour leadership problem. "The CPSC needed to represent the composition of its members. The laity tended to be South-African born, but the clergy tended to be born and/or educated in Britain".

(Suberg 1991: 65).

Suberg falls short to say that the clergy were all white, European males and whether this imbalanced has at this point adequately being addressed, will not form part of the author's research. There was a real need to indigenize the

CPSA, a process that is still pain-strikingly happening of which the author sees himself as a product. In the same year just months after his ordination to the priesthood in 1994, the author was instructed by his Rector and church wardens to pay a pastoral visit to a woman whom they find difficult to connect with. Priests before the author had tried on numerous occasions to speak to her but to no avail. They had come to the conclusion that this woman is a “Stubborn rebel”.

At first, the author was scared and hesitant to visit the woman but eventually he had to go. Fortunately for the author, he was not chased away like the others before him but welcomed with reservations. In her own words, the only reason why the author was allowed in, was because he grew up in front of her and she

knew the author`s parents very well. Only then did she relate her painful story which took places even years prior. The author was paralyzed by her story and did not know how to journey with her therapeutically. This motivated the author to research a model to work with people who has been damaged by other priests.

### 1.2.2. **The Woman`S Story**

She had a problem with her husband who was a heavy drinker, an ardent womanizer and a violent human being. On returning home after his late night escapades, he would not hesitate to beat her to a pulp if she dares to question him about his whereabouts, or his coming home late. She was too scared to ask him for money. On many occasions, she had to survive on the hand-outs which were given to her by loving neighbours. The whole family was living in fear because every weekend they had to flee from the comfort of their home to the rescue of the neighbours, running away from the husband`s violent actions. In defense of the neighbors` attitude of showing sympathy and empathy, Waruta and Kinoti speaks about how “natural it is for traditional African societies to show a strong community spirit which is expressed in responsibilities for one another`s welfare”.

(Waruta and Kinoti 2005: 26).

The above statement challenged the pastoral care that the priest was following which had failed the woman in need. Out of desperation, the woman had gone to her priest for help and advice. The only time for her to see the priest was on a Sunday, after mass. There were three reasons for that.

- (i) As a missionary priest, he was never available because he did not live within the community but somewhere in the suburbs.
- (ii) He also had to take services to other parishes on a Sunday. So really, he did not have enough time to pastorally be available on Sundays.
- (iii) She was scared to leave the house and family during the week for fear that the husband might turn up unexpectedly only to find her not there. She rather chose to be a faithful housewife rather than risk more beatings and to face false accusations.

During her discussion with the priest, she said in frustration and desperation: "I can't take it any longer. Maybe my husband will come to his senses and change his behavior if I do the same things he does". (Interviews 1995) the priest never said anything but promised to go and see them soon but he never did visit. To her dismay, the following Sunday she heard he preaches on how St. Paul urges wives to be submissive to their husbands, how wives should respect and accept the authority of their husbands as their masters. He finally shared how people should accept their suffering as God's will for them and if they dare to challenge and resist, as a rebel, they will find themselves burn in hell one day. Stunned and traumatized she left the church and never returned. Up until the time of my visit, she regretted her decision to see her priest about her domestic problem. The major question to ask is how does the next priest heal people who have been damaged by a predecessor?

After the incident, only close friends came to support and motivate her but the rest stayed away as if someone has banned them from her life. She found herself being treated like a leper. She only heard through the grapevine (close friends and children) how church members refer to her as a "Rebel". This stigma became part of her life. As she was relating her story, one could see the pain and hurt in her eyes and on her face. Then suddenly, she burst into tears and cried bitterly and uncontrollably.

After a while, what might have felt like hours to the author, she assured the author that she would be okay and that she would never stop loving God? She would always trust him and talk to him in prayers, but she is really missing the opportunity of worshipping God in church. When the author left that woman, he felt emptiness inside and is still wondering whether this is what Gurney refers to “as a black hole in my soul”.

(Gurney 1995:1)

### 1.3 Aims and Objective

The pain of the offended help-seeker has lived with the author for many years and has shaped the way in which he conducts ministry; especially on

- (i) The relevance of preaching and
- (ii) Performing a ministry of presence.

The author has become obsessed with the notion of being available to God’s people at all times. This might have its own disadvantages, which will not be discussed for this purpose but the fact that this damaged woman was not listened to properly, and not empowered, shaped the method in which the author is currently conducting ministry. At that time, the author was still inexperienced and poorly prepared to deal with cases like these. Only now, after 17 years in ministry can the author confidently say that he has obtained the skills to do proper pastoral care; hence the aim of this research. Also, the aim of this research is limited to and directed at the conduct of the pastoral caregiver rather than to evaluate the content of his sermon. By doing so, the author is hopeful that pastoral caregivers, in particular, and the church as a whole can benefit from this research in the following ways:

- (i) The need for the Anglican Church to offer Pastoral counseling and care as a separate discipline at seminaries when training candidates to become priests. This is to strengthen the pastoral counseling that is provided within Anglican circles.
- (ii) The importance of exposing all church based caregivers to an introductory course in Narrative therapy and church leadership.

- (iii) The need for church ministers to fashion their ministry on the Jesus-model of shepherding in living out love and compassion when shepherding the flock of the good shepherd.
- (iv) Church authorities to be careful and sensitive of cultural differences when placements of priests are made.
- (v) To once more sensitize all church-goers to practically live out the biblical principal of becoming one another`s keepers by showing care and concern in community life.
- (vi) To seek a way of caring for people who have been damaged by colleagues in ministry. How does one enter into the space of a wounded person without violating him/her?
- (vii) To discover a method of conducting ministry for priests.
- (viii) To create awareness of the healing powers or mechanisms that sermons should have and to serve as a reminder that the context of worship should be a healing act and not a painful experience.

#### 1.4 The Research Problem or Problem Statement

The betrayal of a church member by her pastoral counselor her priest, in whom she had put a lot of faith and trust after having confidentially emptied her soul to him, is the main problem that the author wants to explore.

This injustice was done from the pulpit and therefore the author feels that it is equally important to explore the dynamics of power and authority given to priest`s at ordination. The context in which this story has taken place, will also be explored more to show the importance of being sensitive to people`s culture, history and traditions. After having listened to the story of the offended woman, the author cannot help but to ask himself the following questions:

- (i) What is it that causes priests to share confidential matters in a sermon?
- (ii) In what way can the Narrative Approach in doing counseling be beneficial in the worship service to both the priest and congregation?
- (iii) What causes people not to become one another`s keeper; especially in showing concern, empathy, love and compassion?



- (iv) In which way can the abuse of power and authority by a priest bring damage to the very people he/she is supposed to be shepherding?
- (v) In what way can church authorities take into account cultural differences when placing priests in charge of Parishes?
- (vi) What should be the role and aims of a priest who is also a caregiver when proclaiming the good news of salvation?

The above questions remind the author of the statement, “if God is on the side of the poor, the oppressed, the help-seeker, the weak and vulnerable, the troubled soul,” can the church, through its ministers, take a different stand by causing damage to people; especially in a worshipping context?

Apart from worshipping or adoring God in a formal congregational context, Christian worship is intended to bring healing to a troubled soul. This is uniquely summoned up in the words of St. Augustine of Hippo as he says, “our hearts are forever restless until it finds rest in God”. Evelyn Underhill defines worship as follows: “The absolute acknowledgement of all that lies beyond us- the glory that fills heaven and earth”.

(Underhill 1946: 193)

The act of worship is no doubt a response that human beings show and live out to Gods election of us as created according to his likeness or in His image. Underhill continues in saying that humans become conscious of the creator and to the eternal reality from which we came from and through our worship, we show recognition of his existence. In this research, the author will not discuss the various types of worship accompanied by its elements but will only mention the essential aspects for us as humans in relation to God. The worship services is designed to be a sacred, divine meeting place where humans come in a bruised state with expectations to be healed and strengthened by God. This holy encounter with God should never be spoiled; especially by ministers during sermons. Preaching or the proclamation of the word is one way in which we encounter God in worship. Definitions of preaching are many and vary as much as attitudes towards preaching do. Most scholars, however, believe that the word for “Preach” comes from the Latin word “to proclaim publicly” which means, that when someone preaches, he/she is proclaiming some message. When he or she preaches the gospel

he or she is proclaiming the Good News of redemption through Jesus Christ. It becomes clear that, from whichever premise one wants to investigate “Preaching”, according to Bernard Manning, the underlying fact remains that preaching “is the manifestation of the incarnate word (Jesus Christ) from the written word (holy scriptures) by the spoken word (the preacher)”.

Edwards. O. C.J r 2004 p.24

The author will discuss in detail about the elements of preaching in chapter 3 and also engage Donald Capps in which he views the relationship between preaching and pastoral counseling as they both form an integral part of the author’s research emanating from the woman’s negative encounter with her priest.

### 1.5. Research Gap

A lot has been research on preaching and counseling as healing therapy. Nothing has been done on how congregants are damaged by sermons conducted by priests. This research will focus on an Anglican perspective of healing; more especially the African cultural perspective and come up with a model of healing to those who has been damaged.

### 1.6 Research Method

This research will consist of 2 major parts, namely:

- (a) Review by Literature
- (b) Empirical Research

**Literature Review:** will relate to the following concepts from the author’s topic: i.e.

- (i) Narrative approach/ therapy.
- (ii) What is pastoral care; especially in an African context?
- (iii) The role of the pastoral counselor with special emphasis on the ordained priest.
- (iv) Preaching in the congregational context with special focus on the dynamics of power and authority given to the priests at ordination.

(v) The relationship between preaching and pastoral counseling as seen from the premise of Donald Capps.

Gerkin's in his book "An Introduction to pastoral care" identifies the following models of care:

- (a) The pastor as priest, prophet and wise guide.
- (b) The pastor as shepherd of the flock.
- (c) The pastor as mediator and reconciler.
- (d) The pastor as ritualistic leader.

The author, however, chooses to work with the "pastor as shepherd of the flock"-metaphor. The author will further use the works of Waruta and Kinoti, who are using a similar model of caring in their book "Pastoral Care in African Christianity". The author will also do an exegesis of John 21: 15-17, where Jesus advises Peter to take care of his sheep. The author will allow the three sources to dialogue with each other in order to emphasize what the implication of "caring" and "shepherding" for priests and pastoral caregivers should be. Nick Pollard's "positive deconstruction" theory will be used to work out a model for reconstructing the lives of wounded people. Wimberley's theories in "Moving from Shame to Self-Worth" will be used to address the shame and guilt which wounded people grapple with after being damaged. This model is also useful in reconstructing the lives of wounded people.

### **Empirical Research:**

This is qualitative in nature and will be used. In this part of the research, the author will use a grounded theory approach which refers to the theory derived from data from the ground. The data will be systematically gathered and analysed throughout the research process. It will help the author to develop a method of caring for damaged people.

### **Qualitative Approach**

This method of research is chosen based on the interest of the author in pastoral care. The aim of this research is to find out what is actually happening on the ground

and why? In other words, to determine the extent and nature in which people are being damaged or taken care of by caregivers/priests/counselors.

Questions will be set and people will be interviewed under the following categories:

- (1) Members of Anglican congregations. (In Eldorado Park and Ennerdale communities)
- (2) Anglican priests. From Diocese of Johannesburg and Christ the king Dioceses
- (3) Diocesan structures/ placements committees which are normally headed by the Diocesan Bishop. Again from the two previously mentioned Dioceses.

After the data collected is analyzed, it will inform perceptions the author on the theory of caring e.g. can a person be damaged by a counselor/priest during counseling if the appropriate principles regarding counseling are meticulously and correctly being followed? What steps are being taken to heal the damaged souls?

## 1.7 Definition of Key-Terms and Concepts

The author will use a lot of key terms and concepts such as grounded theory, shepherding model, and pastoral counseling, to name but a few. These concepts and terms will be clearly defined and explained in the different chapters relevant to its discussions.

## 1.8 Chapter Outlines

**CHAPTER 2** -Research method and design. In this chapter the author will concentrate on the research method chosen i.e. review of literature and empirical research.

**CHAPTER 3**-Literature review.

**CHAPTER 4**-Interviews and data analysis- consistencies and contrasts with Literature.

**CHAPTER 5**- Model of caring –shepherding model.

**CHAPTER 6-** Conclusion and proposed suggestion. This chapter deals with a summary of the conclusions drawn from this research. It also provides some recommendations for future studies in the field of pastoral care.

### **Preliminary Conclusion**

Having dealt with the research problem, aims and objectives, relevance as well as background to the study, chapter two deals with the methodology i.e. the method that will be used to do the research.

## Chapter 2

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### 2.1 Introduction

As already mentioned, the background to this research has to do with a woman who went to see her priest for help regarding her abusive husband. The abusive husband was a heavy drinker and whenever he came home from his late night escapades, the wife would be beaten up for no apparent reason. One Sunday after mass, she privately spoke to her priest about her frustration and pain. He promised to pay her a visit but he never did. The following week she heard him preach about her and her situation. To justify his statement, he quoted St. Paul on woman's submissiveness. He further went on by making condemning and judging statements. She felt embarrassed and humiliated; as a result, she walked out of the Church and never returned. This particular traumatising that was suffered by the poor woman was somehow a widespread phenomenon in that community. Many people made reference to the fact that this particular priest in question could not be trusted with confidential matters. He was in the habit of preaching about people and their situations. Based on the racial dynamics, at hand, the congregants, somehow, felt paralyzed to challenge him. The way in which the priest misused his power actually left people helpless, reminded the author of Jesus' sayings in the Gospels of the sheep without a shepherd and it inspired the author to embark on a research of this nature. After the Pastoral visitation to the woman, the following questions kept on troubling the author:

- Why do some priests misuse their power; particularly using the pulpit to hurt people?
- What causes priests to damage people instead of healing them?
- What could be the reason that priests do not respect the confidentiality of sensitive matters as they are supposed to?
- What causes people, for that matter, church people, to remain indifferent to the pain that their fellow church members are experiencing?
- What should be the role and aims of a priest, who is also a caregiver, with regard to proclaiming the Good News of Salvation?

The above questions remind the author of the statement: "if God is on the side of the poor, the oppressed, the help-seeker, the weak, the vulnerable, and the

troubled soul, can the church, through its ministers and ministries, take a different stance by causing damage to people's souls; especially in a worshipping context? The author firmly believes that Christian worship is one of the ways in which we encounter God and that the worship service is intended and designed to bring healing to the troubled soul. In the case of the said woman, the worship service that Sunday became a nightmare to her and this resulted in her walking out of the Church and never coming back again. It is important to note that a place that is supposed to bring healing and peace became a place of trauma and destruction for Susan (not her real name). This is a cause of great concern for the author. Church worship and the time spend in church is widely seen and accepted as that time in which God appears to His people and for the people to approach the Divine God with joy. It is meant to be an opportunity in which we spend quality time with God bringing to Him our needs and us accepting His redemptive love through the Proclamation of the word and the Sacraments. The author believes that the nature of this research is aimed at challenging church ministers and the congregation in the following ways:

- What is one true motive for attending church services?
- In which way do I expect God to challenge me on the dark areas of my life?
- How will I respond?
- In which ways did I experience a feeling being moved from shame to self-worth? In other words, is my experience of healing, restoration and wholeness found in the worship service? This study is done from a Pastoral Care perspective within the broader framework of Practical Theology. According to the author's understanding, Pastoral Care is a sub-discipline of Practical Theology and both concepts will be fully explored in chapter 3 as part of the Literature Review.

## **2.2 Research Design**

This research consists of two major parts namely:

- a. Literature Review which will be dealt with in Chapter 3 and

b. Empirical Research, which is qualitative in nature. Some qualitative theorists are of the view that Research design is considered as a blueprint for Research, dealing with at least four problems such as:

- What questions to study?
- What data are relevant?
- What data to collect and?
- How to analyse the result?

Again, as the research unfolds, one will be able to see how the above four questions shape the research from beginning to the end. The author attempts to follow this framework as far as possible in order for the research to qualify as qualitative. As the research unfolds in the different chapters, the author is hopeful that that some of his concerns mentioned above will be addressed and recommendations tabled in chapter 6.

### **2.3 Qualitative Research**

Qualitative Research is suitable for the problems which the author attempts to Research. The concerns of the author are about the types and nature of Pastoral Care that is provided; especially in an African context, in particular, among Coloured Congregations. In other words, what is happening on the ground and why? Differently stated, the extent and nature in which people are being cared for or damaged by Anglican Priests either through Pastoral Counselling or during their sermons. Stated differently, it points to the very concerns that the author previously raised. It is believed that Qualitative Research aims to gather in-depth understanding of human behaviour and the reasons that govern that behaviour. In other words, Qualitative Research is concerned with the issues of “why” and “how” rather than the “what” and “where”. Concerning this, Creswell suggests that, it is important to explore a problem rather than use predetermined information from literature or to rely on results from other research studies. (John. W. Creswell 1998:40) He goes on to say that this type of Research which is followed is aimed to investigate a complex, detailed understanding of the problem at hand. According to Creswell, the best way to accomplish this is to “go to people’s homes, places of work,” and in this instance the author adds, places of worship, in order to listen objectively to people’s stories.



Flick (2007) collaborates with this statement when he says that, “qualitative research has developed an identity of its own and is intended to approach the world out there and simply not specialized research settings in laboratories”.

(Uwe Flick 2007: xii)

The author believes that the processes mentioned by Creswell and Flick are very important when doing a scientific research because then one will not formulate views based on assumptions but on scholarly research. That is why the data from the grassroots level form an important cornerstone, where people become the living document, is so important and vital. Flick identifies 3 characteristics in the qualitative method: i.e.

- Analyzing experiences of individuals or groups; which relate to day to day accounts and stories?
- Analyzing interactions and communications in the making; which relate to observing or recording the interaction or practices of the people?
- Analyzing documents or similar traces of experiences or interactions.
- This is equally true at what this research aims to achieve, to coin the experiences of people on the ground in relation to the pastoral care that is offered to them by conducting in-depth interviews and lively interrogations of questionnaires.

## 2.4. Grounded Theory

Creswell regards grounded research as typical qualitative research which was developed by sociologists Barney Glazer and Anselm Strauss in 1967. Their concern was that: “theories used in research were often inappropriate and ill-suited for participants under study”. (Creswell 1998:63). Proponents of this theory believes that theories should be “grounded” in data from the field, as Creswell puts it: “in the actions, interactions and social process of people” (Creswell 1998:63)

According to Creswell, it is precisely through these actions and interactions of people that researches are able to come up with theories. In the view of the author, Grounded Theory is the discovery of theory from data which is collected from people on the ground. In the context of this research, data is collected from the people identified during interviewing process.

Gibbs fully agrees with Creswell's view by saying that the central focus of Grounded Theory is on inductively generating theories from the data collected as opposed to testing theories beforehand. "Insofar as these theories "arise" out of the data and are supported by the data, they are said to be grounded" (Gibbs 2007: 49) According to Creswell, one of the most recent proponents of grounded theory, Clarke, relies heavily on post-modern influences such as the political nature of research and interpretation, re-flexibility on the part of researchers, recognition of problems of representing information, questions of legitimacy and authority". Thus shifting the paradigm of the researcher away from "being the all-knowing analyst to the acknowledged participant" (Creswell 199:64) In the opinion of the author, although grounded theory has been discovered in 1967 in the field of sociology, quite a lot of positive work has been done in expanding the initial theory with the result that this method has caught the attraction of a whole lot of other disciplines, without which, qualitative research would have been much poorer. Over the years, this approach has also been followed by scholars in theology and it has yielded much fruit thus far. In the context of this research, the author agrees with all the academics that in following the qualitative research approach, the participants intended to be interviewed, should be approached with an open mind, devoid from pre-conceived ideas, in order to construct reliable, authentic theories regarding pastoral care and shepherding. In the author's view, the term "shepherding" refers to the model on which a Pastoral Care giver fashions his or her way of caring, ministering or journeying with God's people. Charles V. Gerkin has a lot to say about this model. The author will explain this later in this chapter. Data collected cannot be used haphazardly. Therefore, the author will now explain the technique used in this research in order to collect the data and how and where it will be used.

## **2.5. Techniques Of Data Collection**

The most suitable technique for collecting data for this research is the in-depth interview method. It is generally believed that in-depth interviews, as a data collection technique, are overwhelmingly suitable for grounded theory research. Creswell (1998) points out that the actions, interactions and social processes of people are of paramount importance in qualitative research. Gibbs 2007 is of the

idea that formulated theories should arise from the data collected and should be supported by the data, then only can the outcome quantify as grounded qualitative theory. Needless to say, the author is of the view that by conducting in-depth interviews in different communities on a wide range of participants, the model of pastoral care which is constructed by the author, can be accepted as qualitative in nature. Therefore, the author will sample church going people in particular, Anglicans. The author will conduct in-depth interviews to hear their stories. From this action, case studies will be analyzed in chapter four. The author will also communicate with the people through questionnaires and the data obtained will be scientifically explained, compared and interrogated in chapter four.

## 2.6 In-Depth Interviews

It is believed that in-depth interviews are also called “semi-structured” interviews or informal interviews”. There is no specific order when in-depth interviews are done. The respondent may jump from one subject to the other. While the interviewer has a list of things to be discovered, the wording and sequence of the “questions” depend on the “answers” that the respondent gives and it’s normally done with people who are different from each other.

Marshall and Ross man are of the view that an in-depth interview is a conversation with a purpose, not with pre-determined categories, and relies on open questions to introduce topic of interest.

(Marshall C. and Ross man G. 1999:108)

Unlike survey interviewing, in-depth interviewing does not claim to obtain results that can be generalized to a whole population twenty respondents can often be enough, as long as they differ largely from each other on the basis of gender, age, education, experience, etc. In his interviewing process, the author will interview the following respondents:

- Young men (aged up to about 25).
- Young women (aged up to about 25).
- Middle aged men (about 25 to 60 years old).
- Middle aged women (about 25 to 60 years old)
- Senior men (60 years and older).

- Senior women (60 years and older).The author will choose three from each category and 18 people will be interviewed and their marital status will not be a pre-requisite. The selected interviewees will be from Anglican communities of Eldorado Park and Ennerdale.

**The reasons being:**

- 1) The woman previously mentioned in the research is from Eldorado Park and
- 2) Both Ennerdale and Eldorado Park were previously categorized as “Coloured residential areas” by the former apartheid regime. The respondents represent a mixture of a young (from ages 19 to beyond 65) and includes senior people with a fair amount of different experiences in church life. Choosing the right people for the interviews is very important. Therefore, the author will explain more about the dynamics of choosing or “sampling” later in this chapter. When doing the in-depth interviews; the author will allow the people to narrate their stories without interruption or interjection. Stories of pain, shame and guilt will be noted and will be followed up by the author, outside this research. The author believes that he has a responsibility as a Caregiver and Practical Theological student to journey with help-seekers to bring about healing and restoration. As already mentioned, some people will be helped at different times outside of this research and some in other practical ways suggested in the research i.e. by using Wimberley’s method of story-telling, Pollard’s positive deconstruction method, etc. The aim of all this is to bring healing and restoration.

### **2.6.1 Advantages Or Benefits Of In-Depth Interviews**

In the view of the author, it is important to mention some advantages of in-depth interviews here because this technique is vital to the success of this research. The following can be identified as advantages or benefits of in-depth interviewing: (a) Provision of detailed information and; (b) Flexibility and importance of participants.

## 2.6.2 Detailed Information

Unlike the survey method, it is widely believed that the in-depth interview method ensures the gathering of much more detailed information because of the wide

Range of people sampled. People will not be randomly chosen but rather a careful meticulous well planned selection will follow, complete with categories for which they should qualify.

It is also believed that this format provides for a much more relaxed atmosphere in the sense that people will feel much more comfortable in having a conversation than filling in survey forms. The author will allow people to speak, with their permission he will take down important points which will later be used in the Case studies. Needless to say that, as a pastoral counselor, the author will have to really rely on his listening skills. It is also believed that people and each situation is different, therefore the author needs to be flexible with people in dealing with this technique of in-depth interviews.

### 2.6.3. Flexibility And Importance Of Participants

The interviewer and interviewee are allowed a lot of freedom in conversations. The points under discussion are treated as topics rather than questions which allow the respondent to jump around in responding as he/she wishes. No-one is bogged down with rigid questions that have to follow a set format or pattern. In this regard, people will be allowed to speak freely without interruptions. Marshall and Roosman (1989:45) see in this flexibility, greater control of the interview situation.

Flick (2007:1) is of the view that qualitative research seeks to:

- 1) Analyze the experiences of individuals or groups.
- 2) Analyze interactions and communications of people. According to Flick, this approach seeks to investigate the world “out there”. In the view of the author, the stories of the people on the ground are extremely important because they are the experts of the research. This means that the information which is gathered from them will enable the author to construct a model of pas total care, in the context of this research.

According to Flick (2000:1), “common to this line of approach, through interviews the people on the ground will inform the outcome of the research. They are the ones who construct the world around them, through what they do or relating what is happening to them, based on their experiences.” One concern on the success of the research has to do with the quality and depth of the information or data that is being sought. Apart from this one drawback/ limitation, the author fully agrees with the mentioned authors concerning the helpful advantages that in-depth interviews afford researches in qualitative research. It is to be remembered that the author will consciously be looking for the painful stories of people because it was because of Susan’s pain that this research has started. The ultimate aim is to journey with those who are experiencing pain, to address the pain of other worshippers in a worshipping context by positively deconstruction their painful stories and to continuously recommend that the worship service be used as a healing tool.

#### **2.6.4 Sampling**

Flick (2000:27) correctly points out that qualitative approach is focused on persons or groups in order to observe behavior, gauge experience, etc. He cites an example of interviewing people who have experience in living with chronic illnesses. He reckons that the qualitative researcher will have “to go and look for people who have made it in different intensity, for a longer or shorter time or with different types of chronic illnesses”. (Flick 2000:27) The researcher has to consider the people to be viewed as ‘experts’ in this context for interview purposes in order to tackle the topic under investigation.

In order to investigate a wider audience, the author has decided to sample two communities, i.e. Ennerdale and Eldorado Park as well as people between the ages 19 and those who are beyond 65. The author believes that this will give a broader reflection of people’s views when data is analyzed to gauge consistencies and differences of behavior. The author will not only interview Parishioners but priests as well. To get results nearer to the truth, the author will interview priests in the following categories.

- 1) Stipendiary or full time priests.
- 2) Non-stipendiary or self-supporting priests.

- 3) Retired priests.
- 4) Assistants or curates (inexperienced)
- 5) Rectors or Priests in-charge (experienced).

The author believes that this range of sampling will give a true reflection of what is happening or not happening. According to Flick, the term 'sampling' is associated with selecting the 'right' cases from a pool of people and this can be done at one time. Importantly, he notes that the pool of people you have initially sampled might change along the way in the process but the categories may not. (Flick 2000:30)

Creswell is of the view that an enquirer / researcher deliberately identify a site(s) for study because the identified respondent can purposefully inform an understanding of the research problem, based on knowledge and experience. (Creswell 2007:25)

Creswell has developed workable sampling strategies and he also refers to Marshall and Ross man (2006), both of whom propagate the sampling off our aspects, namely:

– Events, Settings, Actions and Artifacts. Creswell agrees with them and also with Flick who maintains that sampling can change in the middle of a study. This means that a qualitative researcher needs to be flexible. The author agrees with all the writers, thus far, concerning sampling as a tool in doing qualitative research. The exploration of the qualitative method is to gain a deeper understanding of analysed cases in order to construct authentic data for the research topic. This approach will help the author to analyze stories of people who were abused by priests or who were damaged during counseling. From the above, we will now move into the area of data analyses.

## **2.7 Data Analyses**

Flick suggests a specific method which is called "theoretical coding", when doing analysis of data. (Flick 2007:74)

Gibbs defines the process of coding as an attempt of "indexing or categorizing a text in order to establish a framework of thematic ideas about it".

(Gibbs 2007:41)

Coding is how you define or interpret the data you are analyzing. In simple language, the author is of the view that coding is all about grouping the same ideas in a text and to give them the same tag or name. In this way, Gibbs suggests that coding enables the researcher to combine sentences, passages or texts together that speaks of the same idea or phenomenon. This, according to him, is a very useful way of managing or organizing data in the process of retrieval. To Gibbs, coding is simply a way of organizing your thinking about the text and your research notes into workable memos. According to Gibbs, various qualitative researches use other terminologies, however on coding, he says: (Ritchie et al 2003) uses the phrase “index”. (Smith 1995 and King 1998) uses the phrase “themes”. (Dey 1993) speaks of “categories”. In the view of the author, all the phrases refer to the same thing, are doing the same work, which is to group together or combine similar phrases, emotions, behaviors, etc. from different texts. In analyzing the data captured from respondents in the interviewing process, the author will attempt to make use of the coding process to group together what belongs together. Flick also points out that in coding “explicit comparisons (among events or among people) should be tagged rather than implicit comparison based on one`s own assumptions”.

(Flick 2007:74)

Gibbs further suggests that one should write notes about each code you develop. This should be done as early as you can before forgetfulness creeps in. In his view, the writing down of memos from the coded texts is an important way of developing one`s analytic thinking.

(Gibbs 2007:44)

Gibbs suggests the following way of recording coded texts:

- Name or label of the code you have used in marking up and coding the text.
- The name of the researcher who coded it (if working with other researchers).
- Date when coding was done or changed.
- Definition of the code - a description of the analytic idea or theme it refers to.
- Any other notes of your thinking about the code e.g. how it relates to other codes or maybe the text coded could be split into separate codes. Gibbs suggests the following can be coded: as discovered in texts. (Summary of interviews).
- Specific acts, behaviors –what people do or say.



- Events usually brief or once –off but respondents might say it as a story.
- Activities, these
- Are always longer than events which took place in a particular setting and may involve several people.
- Strategies, practices or tactics - a group of activities aimed at a goal.
- States – general conditions experienced by people.
- Meanings, a wide range of phenomenon that depicts norms, values, rules, behavior, emotions etc. Like in the Narrative counseling approach which will be explained fully in chapter 3 under Literature Review, the author is of the view that the researcher should be wide awake to look for “meaning” behind what might look as obvious. According to Gibbs what follows after the coding process, is equally important which is: “The methodical retrieval of thematically related sections of the text”.

(Gibbs 2007:48)

This way of storing data, will enable the research to:

- Quickly collect together all the texts coded in the same way and to read it through to determine the theme.
- Examine how a coded thematic idea changes or are affected by other factors.
- Explore how categorizations of thematic ideas represented by the codes vary from respondent to respondent, setting to setting or incident to incident. In the view of the author, the success to analyzing verbal data is to summarize each interview as soon as it has been finished. In concluding this section of data analysis other researches describes it as a process of “Inspecting, cleaning, transforming and modeling data with the goal of highlighting useful information, suggesting conclusions and supporting decision making”. Although the author has mentioned quite extensively on coding, the author in his research, will group together stories of experiences of similar pain, shame and guilt and address those in case studies from which will flow ideas or suggestions to remedy the situation.

## 2.8 Moral And Ethical Stance

The term “good practice in research” is unanimously propagated by all researches in our day and age. Therefore, the author binds himself to the points of good practice as tabled by Creswell (2007:69). He states that:

- 1) The principle of informed consent shall be adhered to. No person shall be involved in the research as a participant without knowing about it, giving permission to participate and without having the chance of refusal. To this end each participant will fill in a consent letter, understand the content of it and then signs. All the other principals that the author will explain shall clearly stand in the consent letter.
- 2) Under no circumstances will false information be given to participants for e.g.
  - Falsifying the fact that they will be remunerated or acknowledged in other ways.
  - Deceptions of any kind will at all times be avoided.
  - Privacy of participants will be respected and confidentiality at all times maintained and guaranteed.
  - The researcher will be guided only by accuracy of the data and their interpretation which means no omission or fraud with the collection or analysis of data shall occur during the research process.
  - Respect for the participant is given. Under no circumstances shall participants be coerced into participating. No pressure shall be put on them and they can feel free to withdraw at any stage of the interview as they deem necessary.
  - The welfare of participants shall be guaranteed. No one will be threatened or make to feel obliged to participate. Participation is voluntary. In view of the data analyses, the author wants to introduce the concept of shepherding. This addresses the problems that are faced by troubled and wounded people; which move us into different models of Pastoral Care.

## 2.9 Models of Pastoral Care

Concerning the possible ways in which people should be cared-for by Pastoral Caregivers, Gerkin identifies the following models of Pastoral Care:

- 1) The Pastor as Priest, Prophet and Wise Guide.

- 2) The Pastor as Shepherd of the Flock.
- 3) The Pastor as Mediator and Reconciler.
- 4) The Pastor as Ritualistic Leader.
- 5) The Pastor shaping the moral life of the people.
- 6) The Pastor giving spiritual direction. Gerkin argues that Pastoral Care has been part of the Christianity and its tradition over many centuries of Christian history. He also emphasises that Pastoral Care is not a modern day invention by saying: “Before Christianity, Pastoral Care was a significant aspect of the Israelite community`s life and its tradition, out of which the Old Testament or Jewish scriptures emerged (Charles V. Gerkin 1997:21)

He continues to say that one needs to understand and appreciate some of the roots of Pastoral practices in earlier times if one wants to make sense of and modify existing Pastoral practices.

The author firmly believes that it becomes vital for any pastoral caregiver to have some knowledge and understanding of how Pastoral Practices has developed over the centuries in order to internalize and modify current praxis. Furthermore, the author believes that the 6 models identified by Gerkin should not be viewed in isolation, but rather as a combination. Ancient models should be considered and shaped into models which will help map out workable practices that address our modern day challenges. Concerning this research, the author chooses to highlight and concentrate on the Shepherding-model of Gerkin.

### **2.9.1 The Pastor as Shepherd of the Flock.**

According to Gerkin, this image is extremely powerful in relation to how people should be cared for. Jesus portrays Himself as the Good Shepherd, who is willing to lay down His life for his sheep. The Good Shepherd knows His sheep, His sheep knows the shepherd and recognizes His voice at all times. This was particularly important in Jesus` time because different shepherds used to bring their sheep together at night time. In the morning, each shepherd would call his sheep using a distinct way which is only recognizable and familiar to his sheep. Hence the words of Jesus, “as the Good Shepherd, whose sheep knows His voice and acts upon it.” (John 10:14)

This relates to human responses in all spheres of life, that they should conduct themselves in a way that has been commanded by Christ. It is also a reflection on the appointed pastor; to relate and interact with all of God's people in such a way that is not judgemental and condemning but caring, compassionate and concerned. This requirement is obviously an indictment on the priest who treated the woman that is mentioned in the research, in a shameful manner.

To bring an African perspective, the author will use Waruta and Kinoti; who use a similar method of caring, acknowledging Jesus Christ as the Good Shepherd that sends His disciples to continue in the task of feeding the sheep.

The author will finally do an exegesis on John 21:15-17, where Jesus advises Peter to take care of His sheep. The author will allow the three sources to dialogue with each other in order to emphasize the importance of "Caring" and "Shepherding" to priests and pastoral caregivers (Chapter 5) which can become a model for our modern day Pastoral Care Praxis.

Pollard will help the author to enter the space of troubled souls by reconstructing their lives through his theory of positive deconstruction.

Finally, the author will employ Wimberley's theories from his book: "Moving from shame to self-worth" in order to address the shame and guilt wounded people grapple with after being wounded. This theory will help in constructing a model of healing. Wimberley will be helpful in using what we already have, that is, the method of story-telling. Wimberley uses biblical narratives to help people to move from feelings of guilt and shame to feelings of worth and importance. The author will explain in chapter 5 how he will use Wimberley's method to address the pain experienced by Susan, those identified in the interviews and from the questionnaires as well as the general public regarding suggestion the way of preaching during counselling sermons.

## **2.10 Preliminary Conclusion**

Having dealt with the method of which this research will be undertaken, the next chapter (3) will deal with Review of Literature on some of the topics, namely:

- Pastoral Care and Counselling.
- Practical Theology and Pastoral Care.
- Violence against women.
- Narrative Counselling.
- Christian Marriage.
- Preaching as tool to bring healing, etc. In chapter 3, the author will investigate the models for doing Pastoral Care in depth; amongst many other topics in his Literature review

## Chapter 3

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### 3.1 Introduction

This chapter critically reviews literature in dealing with concepts such as violence, nature of violence, domestic violence against women, pastoral care and counseling, Narrative counseling, the role of the priest as a Narrative counselor. It also looks at the role of the priest in a congregational setting, and the power of the priest, amongst others. Furthermore, it deals with the priest as the shepherd of the flock in the context of what the research problem is all about.

The aim of this Literature review is to tease out what other scholars are saying regarding the provision of proper Pastoral guidance to damaged persons.

### 3.2 Framework of Study

This research is done from a pastoral care perspective within the framework of Practical Theology. The author will share some reflections of Pastoral Care by consulting some scholars on this topic. Heinz and Pieterse sees practical theology as, “actions that propagate the Gospel and promote God’s coming into this world”.

(L. M. Heinz and H. J. C. Pieterse 1990:6) this understanding will help us analyze some of the stories gathered during interviews. In the author’s view, the adjective “Practical” suggests action and praxis. In other words, it means the following:

- God’s action and our response as human beings.
- Human response to God’s love, demands an expectation which deals with how we act and live out our faith in practice. Heinz and Pieterse quotes Firet and labels this interaction between God and humans as “Communicative action “.

(Firet 1987: 260)

- Our knowledge and understanding about God in relation to human existence is being fueled by scriptural internalization and us living it out in the world, thus we can talk about our religious experience.
- In simple terms, to the authors understanding, the above statement enables us as human beings to create our own world-view in relation to God and

fellow human beings. In other words, this is the field that Practical Theologians are interested in.

Practical Theology is seen as a sub-discipline of theology with special emphasis on the role of human beings in our encounter with God. Heinz and Pieterse quotes Heitink by saying that, “other theological subjects have the Bible as their text but the text of practical theology is the religious person “.

(Heinz and Pieterse 1984:22)

Again, Heinz and Pieterse quote Bastian and say that, “other theological subjects interpret the Bible and the Gospel to people, whereas practical theology interprets the interaction between gospel and people”.

(Heinz and Pieterse: 1990:8) In the author`s view, effective communication of the Gospel-message is reliant on the preacher`s understanding of his/her audience and context in relation to their experience they have with God. This experience will inform our interactions with one another as human beings and with God. One can say that Practical Theology is the field in which the conduct and behavior of the human documents are being explored and investigated as we evaluate the Pastoral Care that is being given to people.

Practical theology enquires the religious actions of people in a congregational context (services of worship, instruction of church members and children, pastoral care, etc.) as well as our conduct and behavior in the community (societal, cultural response). For example, the negative and bad encounter the woman, described in the research, had with her priest.

Concerning the status, Practical Theology enjoys other theological disciplines. Heinz and Pieterse quote Schleiermacher, who passionately referred to practical theology as the “queen of theological sciences”, because it is clear to everyone that systematic theology, for instance, is concerned with true insight, while practical theology is concerned with true action (praxis). Again, in this regard, the author would like to make reference to investigating and exploring of the living human documents, referring to people in relation to our communicative actions.

The author`s research falls in the ambit of pastoral care, pointing to the abuse that the woman has suffered from her husband and out of desperation turned to her priest for help, intervention and good counsel. To her surprise, he not only made promises that he never kept, but also preached about her

situation. During his sermon, she was judged and condemned. This secondary abuse led to her traumatization, isolation and rejection. Instead of being healed in a worshipping context, she was scarred and damaged.

In relation to what is already mentioned, Heinz and Pieterse when referring to practical theology as a science they say that, because of its practical (praxis) nature, this discipline develops practical theological theories that function in practice through evaluation and, if necessary, create new ones. In the author's view, this mode of operation is vital because it enables practical theologians to keep up with the demands of the times- always evaluating, modifying and re-creating new theories of communicative actions.

To this end, the aim of this research is to evaluate the communicative action of the woman, her husband, the priest, and the fellow worshippers and, ultimately, to create a model that will assist Pastoral Caregivers, when dealing with broken souls and parishioners, to be more supportive and less condemning. With the above in mind, let us now analyze the violence and abuse that occur among woman who are being violated on a daily basis.

### **3.3 Violence against Women**

#### **3.3.1 Attempt at a definition for Violence:**

This research is not on the topic of violence and its effects as a whole but the sub-theme of violence serves only as an introduction to show that:

1. Violence has become a massive problem in South Africa and globally.
2. The most cases violence is being perpetrated against women and children. Martin describes violence as a transgression to human dignity and that transgressors deny the integrity and values of the person who is harmed.

He sees the act of violence as a complete contradiction to the Christian message of love and respect for one another. (Grant Martin 1983:14)

In this author's opinion, the gospel message that Jesus Christ proclaims, which should have been central to our communicative actions, is the message of love for one-selves as well as our enemies. The author reflects more on this theme in chapter 5. However, the sad part of not living out this requirement in our daily



encounter with one another, results, inevitably, in rejection, violence, abuse and pain.

Peter Kanyandigo is of the view that violence on the African continent has to be seen in its historical perspective which was largely influenced by the Western civilization, where Africa was violently colonized during the past centuries. According to him, one needs to understand the unacceptable high level of violence which is prevalent in Africa against the backdrop of Western invasions. In trying to define violence he says that,

“Violence is accepted to mean all that militate against or hampers the normal development of an individual or of a group of people”.

(Waruta and Kinoti 2005:41)

In the author`s understanding, this statement becomes clearer when lack of love is operative. Loving relationships result in peaceful co-habitation. The author agrees with Waruta, Kinoti and Grant Martin concerning the forms that violence takes and thus summarizes its impact as follows:

1. The act of violence is a violation of another human being`s rights.
2. Violence is cold and inhumane which breaks down, if not, destroys another person`s integrity and self-confidence.
3. It interferes with a person`s ability to trust.
4. It destroys healthy relationships; which is disastrous because human beings are actually social creatures.
5. Committing violence is the opposite of showing love and it brings about utter instability, pain and chaos.

The aim of this research is to explore how violence, especially domestic violence, has ruined a person`s life and has caused her family to become dysfunctional. Therefore, the author will now investigate what other scholars have to say concerning the nature of domestic violence.

### **3.3.2. Domestic Violence**

Anne Nasimiyu -Wasike describes domestic violence as a “pugnacious behavior in which the threat or use of violence initiates conflict or destruction”. It is a verbal

or physical abuse which takes place at home in a family atmosphere.

Waruta and Kinoti (2005:121).

In the author's opinion, this type of behavior is violent and not peaceful; as a result, it has the potential to destabilize family life because the victims, who are being exposed to it, live in constant fear. In most cases, the victims of such abuse are woman and children and the transgressors are the males – just like in the case of the woman, whose research is based on, and her children. Wasike identifies various forms which violence is administered: some of which was experienced by the woman in the research.

1. Physical assault like bullying, punching, hitting, slapping, shoving, throwing objects, pulling hair, choking, twisting arms, kicking.
2. The use of dangerous weapons such as knives, canes, rungu, guns, golf clubs, cricket bats, baseball bats, etc.
3. Damage of property in order to frighten the woman, for example, breaking furniture, burning of books or clothing.
4. She argues that domestic violence can be experienced through emotional and mental abuse like intimidation, isolation, ridicule, cursing, humiliating and making the woman feel worthless.
5. She also argues that domestic violence can be inflicted by denying the woman basic needs such as food, proper medical care, money, shelter, contact with family and friends, etc.
6. Domestic violence can also be in the form of sexual abuse or assault.
7. Recently in South Africa, we learn of cases where husbands or boyfriends had doused the wife or girlfriend with petrol or any other flammable fluid and thereafter had set her alight.

The above problem affects women who are violated by men in relationships and marriages. In addition to what is already mentioned, the author feels obligated to mention Martin's views on emotional abuse. He sees threatened violence as a particular form of emotional abuse. He identifies verbal expressions of intent to inflict bodily harm, wielding of weapons, threatening gestures, injury or killing of family pets, destruction of property, or any other intimidating verbal or non-verbal behavior, as contributing to emotional abuse (Martin 1983:29). It is important to know that women are not just violated and abused physically but also

emotionally. This process affects them in such a way that it affects how they relate to men.

Anne Wasike argues that the Women`s Crisis Center has observed that domestic violence has three main phases to it:

1. Building –up phase in which the abuse are being aggravated by little things or nothing at all. The male becomes resentful which is acted out in verbal abuse-like calling her names, threatening her, tormenting and ridiculing her. In return, the woman tries in vain to please the husband which results in her losing control of her life.
2. This phase she calls the abuse violence. In this phase, the woman feels completely unable to stop the abuse. She is physically attacked, emotionally abused through being told that she is worthless and stupid. According to Wasike, this abuse is worse than physical abuse, because it is aimed at the very being of the person, her dignity, integrity and worth.
3. The last phase she calls it the “sorry” phase. In most cases, the man now feels remorseful and promise to refrain from such behavior in future. He comes up with a lot of excuses as to why the abuse occurred in the first place; especially when the woman threatens to leave. She concludes by saying that the woman, from her part, wants to believe her man and decides to stay and forget about the incident. Soon, the cycle starts all over again. This continues, on a daily basis until the man concedes that he needs help, the woman seeks legal assistance or leave the situation *i.e.* walk out of the marriage.

A classic example of this violence and abuse can be seen in the following story. The woman on the research, Susan (not her real name), lived with her husband and children within the Eldorado Park community. Susan suffered abuse that has become common in South Africa. She was physically assaulted and left with bruises and scars after her husband`s assault. This assault happened frequently; especially over weekends when he had been drinking a lot. During the course of the week, he would be withdrawn, quiet, and would act as if nothing has happened. Come Thursday, the cycle would start all over again. She also suffered financial abuse. He insisted that she be a housewife rather that a working mother, although he always gave her very little money; sometimes nothing to manage the household with. The suspicion

from the wife and author is that he blew the money on booze, women and friends. This type of evil is on the increase among many South African communities and the author agrees with Anne Wasiki, that, if it is not stopped (the cycle of violence and abuse against woman), the boys who are growing up in such homes, would do the same to their wives one day, thinking that it is an acceptable norm.

In the author's view, perpetrating violence against helpless, defenseless women and children by South African men is sick, an act of cowardice and that it is an evil that should stop. The manner in which it should happen creates an opportunity for further research on this topic.

### **3.3.3 From an African perspective.**

Wasike states that African men function within the old African model, where a woman is expected to be loyal to her husband; irrespective of the real situation. This old model in our familiar patriarchal system is prevalent in all societies and the community has become accustomed to it. Men are equated with bravery, self-confidence, heroism and authority, while women are expected to be submissive and loyal to their husbands, because in a marriage context, she belongs to him and he has the right to do anything with her. Because of the above believe, violence in the family has often being silenced, overlooked and in some communities, even being accepted as a way of keeping women disciplined under their men's control. The English saying is relevant "the rule of thumb". Men were allowed to beat their wives as long as the stick was as thick as the thumb.

She concludes by saying that this kind of behavior towards women was called "wife discipline" and in today's terms it is called "women abuse".

In the author's view, our current patriarchal system and societal order needs to be radically transformed in order to bring about change towards how women are viewed and treated. Current beliefs and practices need to be radically reviewed and abandoned if women are to be treated as humans and as men's equals. For instance, a particular custom which is mentioned by Wasiki, which in the author's view is disgusting, is as follows: "A man on the

wedding day was given a whip as a gift. This gift was looked at as an instrument with which to discipline the wife”. Waruta and Kinoti (2005:123)

In the author`s view, it is precisely practices like these which carry the approval of the community. In our day and age, this is viewed as barbaric and a serious violation of another person`s right and dignity. Without sounding disrespectful, the author feels that such practices should stop for they do not promote any value and worth.

Wasiki further argues that Christian tradition did very little to change this barbaric inhumane situation since Christian tradition also require “women to be submissive to their husbands and of the husband to love their wives just as Christ loves the church for which He gave Himself up for” (Ephesians 5). The resentment to this teaching is the wrongful assumption that a woman can only find her way through her husband as the church salvation through Christ.

According to this teaching, the author is of the view that scripture can be open to abuse and be used as justifications for wife battering and other forms of violence against women.

All this background was necessary because in the context of this research, the traumatized women suffered the same fate of abuse and injustice at the hands of her husband, which prompted her to see her Priest for counseling and help. It should be noted that the very person that was approached for help, further abused and traumatized the help-seeker by:

- Not creating a safe place or sanctuary for her in order that she could translate her story.
- Promising her that he would go and speak to the husband thus giving her a false sense of security.
- Using the pulpit to condemn and judge her in his sermon, when he was expected to care for her.

As a practical Theology student, who is studying Pastoral Care, the author takes great exception of what has been done to this poor woman by the two men *i.e.* her husband and her priest. Her story is the story of many South African women and the author hopes that this research can become a voice for the voiceless.

The above ideas lead us to analyze how domestic violence occurs.

### 3.4 Causes of domestic violence.

As the author briefly sketches some of the causes, it is to be noted that the factors mentioned are from an African perspective and are based on an African context.

1. Unequal distribution of power and status in society. Our current patriarchal system and social order edifies the man above the women. In the authors view, this imbalance is being strengthened by using the terms such as “head of the household”, and “breadwinner” when referring to the man and his role. It gives him a false sense of wielding excessive power, authority and status over the women; which can lead to violence and abuse.
2. In an African context, men are expected to pay “Lobola or brides-wealth” to his in-laws as a gratitude or gesture of appreciation for the wife they are giving him. In the words of Wasiki, “ after doing this, they believe they own their wives and have a right to control them and do with them as they please in the same way as they do with their cars, their shoes or their cattle ”. Waruta and Kinoti (2005:128)  
It is not the aim of this research to evaluate the merits and de-merits of the African lobola-model, but, if this practice is being used to violate the rights and dignity of African women, then serious thought and education there-off is needed.
3. Some men believe themselves to be traditionalists. Wife battering to them is an acceptable way of life in their context, and it keeps the woman disciplined and in-check.
4. Blood relatives of the husband may harass the wife under the pretense of doing it for the good cause of their brother; as in the case of forced circumcision. (Waruta and Kinoti : 2005:129)
5. The issue of finances is also a contributory factor which can be looked at from different angles like:
  - (a) Wife earning far more than the husband; which leads to the man being threatened and unsure of himself.
  - (b) Financial monopoly, where the husband wants to control everything, even the wife`s salary.

6. It is also helpful to mention other factors such as misunderstandings, infidelity, wife`s refusal to submit to her husband, unsubstantiated allegations of the wife`s unfaithfulness, etc.

The author acknowledges that the factors mentioned above are but the tip of an ice-berg because the consideration was purely done from an African perspective. Violence and abuse against women is a global evil as Martin puts it: “Abusive men are found among all races, socio economic classes and occupations”. Martin (1983:31)

The above will also be supported by interventions, especially among women who suffer under violent men. There are is a host of reasons why the abusers do what they do, which emphasizes the reason that they need help urgently and the obvious help that is easily accessible is counseling, which shall be discussed in the following section. The author also acknowledges that very few men agree to be counseled. The author has come across this refusal many times. In the author`s view, there needs to be another way to change this unacceptable behaviour, and the author is hopeful that it can be picked up by another researcher.

According to Philomena Njeri Mwaure, “Pastoral theology can be defined as that branch of theology that discusses the duties, obligations and functions of the Priest in the Cure of Souls”. (Waruta and Kinoti 2000:72)

The above facts of violence and abuse against women lead us to analyze the concept of Pastoral Counseling.

### **3.5 Concept of Pastoral Counseling**

#### **3.5.1. Definition of Pastoral Counseling**

Riet Bon-Storm (1996), who is a self-confessed feminist, makes the point that after having seen a pastor for Counseling, many women still maintain that they were not heard attentively and taken seriously. And to her, to be taken seriously, means to be believed. When trying to tell a pastor their stories, many women found they were neither believed nor understood. She continues to say: “The counseling did not address

their real emotions. The empathy of the pastor did not mirror their real feelings which appear to the pastor as too fantastic, too weird, or too mad to be taken seriously”.

Riet Bons-Storm (1996:19)

This kind of treatment might be the reason why some women still find it uncomfortable to consult men in order to facilitate a healing act like pastoral counseling. This research hopes to reconstruct the conservative world views concerning the treatment of women, which some males still hold. These and other types of comments from women which lie at the heart of the reason why the author has decided to conduct the research of this nature. Over the years, the plight of abused women has never been fully addressed with the result that women were not heard or properly listened to because of social, gender or religious bias. Over the years, society and its beliefs and practices has conditioned us to uphold a culture of silence, instead of being vociferous to the abuse and shame battered women suffer. This was wrong and should never be supported again.

For Daniel Louw, a theology of Pastoral Care has done with “cura animarum”, which implies a ministry that is directed not only at the human inner life, but also at the spiritual care of the total person in all. He maintains:

“The psycho-physical and psycho- social dimensions” need to be entered into”.

Daniel Louw (1998:20)

He explains that cura animarum describes care for the whole person from a specifically spiritual perspective. Louw goes further on quoting Hiltner by saying, “for the latter, Pastoral Care is to bring the person and the congregation to optimal healing.”

Hiltner (1959:20)

Reflecting on the theme of healing, Alistair Campbell sees the pastoral interaction as an attempt to shed light on the cause of the distress in order to bring healing or restoration.

Alistair Campbell (1986:3)



Waruta and Kinoti describe counseling as the “art and skill of helping individuals and groups to understand themselves better and to relate to fellow-human beings in a mature and healthy manner”.

Waruta and Kinoti (2005:2)

From the above definitions, it is clear that the aim of engaging in counseling is to bring about healing or restoration. The aim of the author is to construct a Pastoral model of care for damaged people through counseling and church worship.

According to Waruta and Kinoti, pastoral counseling is a specialized approach which can be found within the ambit of General Counseling. They continue to argue by saying:

“The specialization is indicated by the adjective “pastoral” (from the noun pastor). This word is derived from the Latin *pascere*, which means to feed”.

Waruta and Kinoti (2005:3)

They conclude by saying, in view of the Latin root, that the adjective “pastoral” suggests the art and skill of feeding or caring for the well-being of others, especially those in need of help.

Waruta and Kinoti (2005:4)

In the view of the author, it becomes clear that Pastoral Care and Counseling has a biblical foundation, e.g. God’s concern for our total well-being as human beings. As human beings we all have been created in the image of God. God our creator intends for us to have a peaceful relationship with Him and one another. The goal of Pastoral Care and Counseling is to restore fallen humans to God and to each other. That is a process that leads them to healing. There are many schools of counseling but the most commonly acclaimed and recommended one is the Narrative Approach, which will be discussed next. The connection is to seek ways of caring for the damaged souls.

### **3.5 Narrative Therapy.**

From an African perspective, storytelling has already been a way of life in the village, which in itself is an art or skill that has been employed to bring about

healing to people. Different authors are of the opinion that this method of counseling was developed by Michael White and David Epston. Narrative theory suggests that the knowledge and stories (narratives) emanates from people`s culture, families and experiences which shape persons.

Alice Morgan (2000) defines narrative therapy as: “An approach to counseling and community work. It center’s people as the experts in their own lives and views problems as separate from people”.

Alice Morgan (2000:2)

The word “narrative” refers to people`s stories and the importance of it in the telling and re-telling of their problem- saturated stories. According to Alice Morgan (2003) “stories” can be described as “events, linked in sequence, across time, according to a plot”.

Alice Morgan (2000:3)

The author agrees with Morgan that the stories which people tell are about their experience over a period of time. Although the narratives are multi-storied, there is a dominant one which is clearly remembered and the most problematic one that prompted the person to seek help.

It is further argued that Narrative therapy seeks to be a respectful, non-blaming approach to counseling and community work. People and their stories are of importance. Everything centers on that because people are seen as the real experts in their own lives. Obviously, during the re-telling of their stories, they are the ones who have gone through that experience and who better to tell the stories from those who experienced the abuse. This way of thinking will allow the author to enter into the lives of troubled souls.

It is believed that the counselor only facilitates the process, taking a “not knowing position”. In this way, the counselor remains objective and neutral unlike other approaches where the counselor is taking on the “expert” role: giving advice left, right and center. The danger here might be that:

- You can give the wrong advice; resulting in more harm than relieve, more damage than healing.
- The counselor can become judgmental because as the “all knowing expert”, the aim would be to “prove” who is right and who is wrong.
- According to Morgan (2003), in the narrative approach, people are being acknowledged of having many skills, competencies, values, commitments

and abilities that will assist them to reduce the influence of problems in their lives.

In the view of the author, this is an acknowledgement that every person is the master of his or her own destiny. Through the following of proper guidance, everyone has the ability to identify alternative narratives than the one they may be currently facing now.

Johan Muller (1999) agrees with Metz who suggests that the following qualities be included in a definition of narrative therapy.

- It involves an enclosure, a beginning and ending.
- It suggests a temporal sequence that can serve as the frame for the story at a specific time.
- Language symbolizes a discourse which actually means “personalized language” or language that is being performed.
- The here and now is important.
- Events involve basic unity of successive predictions.
- It represents anthropological form of perception and operation.

The author agrees with Alice Morgan that an attempt of a definition is too thin a description to grasp fully what narrative therapy is all about, therefore a brief look at some of the principles with regard to narrative therapy will shed more light on this method. It is also to be remembered that the story telling has long been an acceptable method in the village.

### **3.6.1 Principles of Narrative Therapy**

From the explanations of Alice Morgan, Jill Friedman and Gene Combs, the author is summarizing data that can be considered as principles of the Narrative approach:

- People are respected and treated as the experts of their own stories.
- This approach is seen as a respectful and non-blaming method that tends not be corrective, instructive or persuasive, the aim should always be to guide the counselee to an alternative story that the counselee prefers and chooses. By not following this basic principle, the priest in the research has caused more damage than healing to the wounded woman (Susan).

- Narrative theory involves creativity and reflection since the alternative story should come from the counselee and not be ~~one~~ prescribed by the counselor. On the reflection part, the counselee should be able to identify and recognize the benefits the alternative story will have on ~~for~~ her/his life.
- Problems are seen as separate from people because of the assumptions that people have the skills, competencies, beliefs, values, commitment and abilities to deal with their own problems. Narrative therapists call this process “externalization of the problem”.
- Self-knowledge is an essential component of being the expert of one`s own life and by acknowledging this and giving room for this fact in the counseling process, people can be empowered.
- Knowledge and stories are seen as the way in which people give meaning to experiences.
- People can be assisted to challenge the ways of life, especially when ~~as~~ they find difficulty to cope with their challenges.
- People can be encouraged to re-author their lives according to alternative stories, if guided properly.
- Curiosity and a willingness to ask probing questions by the counselor are extremely important aspects to the counseling process. It shows the counselee that:
  - The other person cares, really listens to his/her ~~my~~ story, show a sense of empathy and understanding. The person can be trusted and this instills confidence in the counselee concerning the process and the counselor
  - People will start of by telling a dominant story based on the present but it is to be remembered that our lives are multi-storied and that they take place in a broader social context. The counselor should show the skill to listen to the stories behind the story; something that the priest in the research failed to do.
- In this approach the aim is to move from thin description to alternative stories which are rich and thick in description. This is a painful, slow process which in the end should bring hope to the counselee that he/she has gained the ability to deal with the initial problem in a different, more meaningful way.

If one follows the mentioned principles of Narrative Therapy carefully, you will discover that the woman in the research (Susan) was not given the chance to be healed. The priest never created a safe space for her to ventilate her feelings of abuse and damage. This is the type of damage that occurs in counseling that the author is exploring and it is hoped that, by reading Susan`s story thus far, caregivers should avoid by all means to avoid such atrocities and injustices inflicted on people in need.

Story telling or narrative therapy will help me enter the survivor`s stories mindset so that we can work together moving towards healing. The effect of not blaming will help in entering the dark side of their lives. Help seekers should be encouraged to ventilate their feelings and experience without interruptions. This builds trust between the caregiver and counselee; thus demonstrating that: (1) the person is respected and taken seriously, (2) the caregiver understands and shows empathy, and (3) there is a clear willingness to help.

This is just but a short summary of the important steps in Narrative therapy. The author concedes that there is much more that is not included in this research but the reason why in the author took this view is that it was necessary to mention was to evaluate the so-called counseling the women in the research got, but also for all of those in the ministry which involves Pastoral Counseling, to evaluate the method used in journeying with troubled souls.

Pastoral Counseling in the author`s view is about building, empowering and healing people. It is about restoring the person`s dignity, integrity and self-worth. It is about transforming the person`s problem-saturated reality to improved social interactions with people around him or her.

Pastoral Counseling is all about healing rather than damaging people; and part of the reasons of doing this research is to determine why some Priests do more damage and harm during their preaching and counseling. The well-being, restoration or healing of the survivors who experienced of shame and guilt are of paramount importance to the author, therefore the author considers doing the following:

1. Plan for a healing service in which creative healing Liturgy can be used. The theme for the sermon will speak about God`s forgiveness with special reference to e.g. John 8: 1-11. During the service there will be a process to invite people to the altar, for special prayers, laying on of hands and anointing. This should be helpful to all people who are experiencing pain and hurt.
2. To continue the theme of healing in the Home Cells and study groups where people will be invited and encouraged to narrate their stories, which will then be sealed with individual prayers. More gospel stories portraying the compassionate and forgiving side of Jesus` character will be used as reference for discussions.

### 3.7 Preaching

On reflection, the woman in the research suffered a lot of beatings from her abusive husband. Out of desperation, she went to her priest for help in the form of Pastoral Counseling. Instead, she became traumatized in a worshipping context as she heard the priest preaching about her and her situation. She suffered more damage when he used scripture to judge and condemn her.

To give more credibility to this research, the author is of the view that aspects of preaching, priestly power and authority, etc. should also be looked at.

Many writings have been produced thus far on the subject of “Preaching” and interestingly scholars have approached this subject from different angles.

Donald Capps has investigated the vital relationship between preaching and counseling states that preaching is “fundamentally an act of pastoral counseling”.

(Capps 1980:14)

Capps quotes Harry Emerson Fosdick that the aim of exceeding a biblical text is not only to explain the text but, to examine how that text should be strategically employed to counsel its hearers. He says.

“The congregation had come to church to become renewed in the resources of Christian living amidst the problems that confronts them, not to hear a lengthy analysis of the life and times of Abraham, Moses, John, etc.”

(Capps 1980:14) This way of looking at sermons, places a weighty

responsibility on preachers. It demands of the preacher to become an authority in every field of human knowledge and behavior, because it is believed that the counseling sermon begins with people's real problems. As he puts it,

"We need more sermons that try to face people's real problems with them, meet their difficulties, answer their questions, confirm their noblest faiths and interpret their experiences in sympathetic, wise and understanding co-operation" (Capps 1980:14)

In the above statement, the author sees much similarities of what was already mentioned under "key-principles of Narrative therapy". The author is tempted to say that the counseling sermon is narrative therapy in itself, because through the sermon, the troubled soul, who is an expert of his/his own life, should be able to identify and recognize alternative outcomes for his/her own problem-saturated story. Like in the narrative approach, the counseling sermon should be non-blaming and non-judgmental but inspiring, uplifting, and filled with healing overtones.

According to the Constitution and Canons of the Church of the Province of South Africa (1988), with particular reference to Canon 24, Subsection 2, it states,

"Incumbents are recognized as being leaders, ordained and set apart by God and His Church for the oversight of Pastoral charges to which they are appointed, and in particularly in regard to preaching, teaching and liturgical worship, under the authority of the Bishop". (Anglican Constitution and Cannons 1988:61)

Concerning the same topic, the Canons of The Church of England with reference to Canon B18 on Sermons in parish churches, states:

- "In every parish church a sermon shall be preached at least once each Sunday, except for some reasonable cause approved by the bishop of the Diocese.
- The preacher shall endeavor himself/ herself with care and sincerity to minister the word of truth to the glory of God and to the edification of the people.

In the Anglican tradition, which is nearly similar to the Catholic tradition in its Ordinances and worship, the priest is acknowledged as being a leader to his flock. As a leader, certain things concerning worship and preaching is expected of him/ her but in the author's view, the Canons of the Anglican Church falls short to clearly state and elaborate on the quality, aim and goal of the sermon. The author is of the view that, under the "duties of the Priest", the Canons should have unpacked headings / topics such as leadership, preaching, Authority and Power etc. This would have enabled many of us, from our Ordination date, to fully comply with the acceptable standards of shepherding the flock according to Gerkin's metaphor of Shepherding. This shall be discussed in chapter5.

The author is not critical against his Anglican Tradition. On the contrary, it is a very rich tradition of which the author is proud of and firmly believes that it contains all the attributes necessary by which daily grace and Eternal Salvation could easily be reached. The author only makes the observation that our guiding blueprint, which is the book of Canon Law, could have emphasized much more on the nature of preaching and priestly leadership of her priests in pursuit of building the faith and leading its people to a state of healing. Another angle to preaching of interest to the author is that of McLaughlin (1979). He looks at preaching from an ethical point of view. He defends this angle by saying: "Ethics are of vital concern in all our activities – including persuasive speaking" Raymond McLaughlin (1979:12)

He views preaching as an "art of persuasive speaking". (McLaughlin 1979:13) This view of looking at sermons, when prepared properly, can lead towards healing. In other words, sermons must address people's real problems, and thus become therapeutic in healing troubled souls within a worshipping context. In the author's view, " persuasive speaking " is a subtle form of communication whose aim it is to change behavior or conduct; and this is one of the many aims of preaching besides only having a healing motive.

McLaughlin further argues by saying:

"If the Christian persuader is going to preach by a biblical standard, he/she is ethically bound to use sound biblical hermeneutics (interpretation)".

McLaughlin 1979:15)



The author agrees with McLaughlin that the preacher should not use the scriptures to: (a) want to drive home his or her own point of view (b) get at people by lambasting, judging or condemning them but, ultimately, to communicate the Good News or Gospel of Jesus Christ.

Through questionnaires sent to pastors, McLaughlin identified three major ethical problems that the respondents cited in their hermeneutical application.

These are:

1. The giving of only one of several possible interpretations of a biblical passage when preaching. In the author's view, this comes about when only one or two commentaries are being consulted or when the preacher refuses to consult rival authors –people who are different in their approach and thinking.
2. Another hermeneutical problem cited was that of reading one's own meaning into a text of scripture.
3. A third ethical problem cited concerning biblical interpretation was that of spiritualizing biblical texts. The author does not see any wrong in frequently doing this as long as the intended message comes across clearly and un-intrusively. But if one merely spiritualizes to keep a particular group happy, not to rock the boat, then the author believes that this kind of preaching is wrong and should be avoided. In order to deliver a good, balanced sermon, McLaughlin maintains,

“A conscientious pastor will acquaint himself/herself with at least the rudiments requirements of the hermeneutical disciplines and then apply them to his/her preaching” .

(McLaughlin 1979:138)

From the above statements, the author is of the view that one should depend on the Holy Spirit to guide him/her but the actual reading and preparation should be done by the preacher himself / herself. You need to know your context and then use the context to speak prophetically into the content. The priest mentioned in the research failed to use this glorious opportunity to use some of the context of Ephesians 5, in giving a clear teaching on Christian marriage and how to build a happy and healthy family life.

He continues his argument by laying down ethical persuasive methods which any preacher can follow if the aim is to deliver a good sermon. Those are: Tell the truth without distortions,” white lies” or falsifying stories in order to protect people`s feeling or want to come across as someone that knows everything, who has been everywhere and who has also experienced everything is extremely dangerous.

- Promote credibility –The preacher is to present carefully investigated information and this is why early, thorough preparation is so important.
- Be objective. It is said that the preacher can anticipate problems, objections and differences of opinion which can be handled briefly, swiftly and fairly during the sermon without judging, blaming and condemning those who doesn’t think like you. In other words, preach the Good News and avoid misusing or abusing the Gospel.
- Be hermeneutically sound. The advice here is to avoid wild spiritualizing, careless interpretation or the worst case scenario, which is to make the bible mean what one wants it to mean in order to enlist support in some private point of view. The author recommends that a variety of commentaries can be consulted to broaden insight.
- Speak clearly. The advice here is to avoid “circumlocution” –burying one`s views in a large barrage of abstract words or deliberately speaking over the listener`s comprehension. This is tantamount to deception. In short, he says that preachers should not be like some politicians who speak about issues with vague and meaningless rhetoric. People come to church to listen to how God speaks to them in their situations. It is to the author a massive responsibility to be God`s mouthpiece.
- The author agrees with McLaughlin that people should not be confused or mystified during sermons but they should be healed, restored and transformed. They should not be humiliated but rather illuminated. Pieterse (2001) puts the same fact in another way when he says that the purpose of preaching is to bring about an encounter between God and human beings.

(H. J. C. Pieterse (2001:16)

He continues to say that as people are listening to the message from the bible, in which God`s will and demands on us, are disclosed by the preacher in the sermon leads people experience a personal encounter with God. Such

encounters he says “bring salvation, redemption, new life, fresh hope and inspiration.” This author agrees with him and holds the view that God does not need the preacher to defend Him but only to speak of His love, grace, mercy, peace and concern for all humans.

The author concludes this section on preaching by pointing out that all the writers; thus far, confirm that the communicated message needs to be alive, relevant and directed at the circumstances of the hearers. They should be able to recognize themselves and their situation regarding the message that is being proclaimed not in the manner which the Priest in the research did. In other words, they should see that the message is not only directed at them, but also challenges the role in their lives. In this way, the aim is to heal not to damage. All the writers on preaching concede that whoever wants to preach a biblical message which is relevant to the congregation’s situation, should carefully apply the proper hermeneutics with sound persuasive ethics in order to bring this intended healing and restoration.

Rick Warren believes that a proper exegesis of the text is necessary but a slavishly step-by-step proclamation from introduction to application is not. He believes that God meets us where we are, at our point of need. Therefore, proper, theologically-sound explanation or proclamation of God’s word, introduce people to God.

(Rick Warren 1995:294)

The author agrees with him that this way of looking at preaching enables the preached sermon to change lives and it brings the truth of God’s word and the real needs of people together through application.

All this comes back to what Donald Capps believes regarding the Counseling sermon through which the sermon by itself becomes a therapeutic tool.

On concluding this section, the author once more stress the importance of the preacher to thoroughly know his/ her context *i.e.* the people you are shepherding, the problems and challenges they are facing, the real needs of the community, *etc.* Knowledge of the above will assist the preacher to preach counseling sermons as the burning issues of the people will be handled. The author will employ Wimberley’s method of re-telling of biblical narratives. In other words, explaining biblical stories in such a way that people can identify

with the role-players in the story which is correctly used is a good therapeutic model. This will be done in chapter 5.

But before that, the author deems it necessary to mention briefly the importance that proper leadership by priest plays in managing the parish effectively.

### **3.8 The Priest as Leader**

John. C. Maxwell defines leadership as follows:

“Leadership is the ability to obtain followers”

(John. C. Maxwell (1993:1)

Without argument, it is an expected fact that the Priest, by virtue of his/her ordination, office and the role he/she plays in the community, is wildly considered as a leader. No wonder Maxwell has come to the conclusion that “Leadership is influence”.

(Maxwell 1993:1)

This subsection to the research in progress is vital for the author who firmly believes that the decision made by the woman in the research to consult her priest regarding her problems emanates from the perception that she regarded him as a leader, a person clothed with power and authority, whose views would be respected especially by her abusive husband. She saw in him as the one with skill, knowledge and wisdom to influence the husband’s unacceptable conduct and behavior positively and not to her own detriment.

Bill Hybels agrees with the ability of the leader to bring about change when he says:

“When a local church is discouraged or demoralized, it turns to its shepherds, its artists, and it’s mercy-gifted folks for a fresh wave of encouragement “.

(Bill Hybels 2002:31)

This according to the author, no doubt proves that the Priest is seen as an inspirational person, clothed with leadership qualities to improve the lives of the people placed under his/her care. This function of the Priest collaborates with the Cura Animarum (Caring of souls) concept of Daniel Louw which has already been mentioned earlier in this chapter.

In the author's view, the Priest, with all the power and authority given to him /her at ordination with the laying on of hands and the anointing of palms by the bishop, receives, in public, God's approval to become a spiritual leader. As a spiritual leader, amongst many functions, the Priest is authorized by God, witnessed by many, sanctioned, commissioned, and strengthened in the Power of the Holy Spirit, to exercise the ministry of Cura Animarum. God forbids if he or she chooses the-opposite path by showing a conceited, ego-centric and, arrogant type of leadership. Many people will inevitably be damaged than healed.

It is expected that the power and authority of the priest be exercised in moderation with a great deal of sensitivity and love.

In the book of Douglas, Waruta and Hannah Kinoti and; the writer Philomena Njeri Mwaura view Pastoral Care as a holistic ministry, she says:

"Pastoral Care in the church, should attend to all levels of human caring i.e. physical (temporal) moral and spiritual". (Douglas Waruta and Hannah Kinoti 2000:15).

She believes that the Christian faith "Calls humans and the church to recognize their inescapable responsibility and concern for all the well-being of the whole society."

The author maintains that, with reference to an African perspective, this is very much important, vital and essential. The Church and Church leaders (Priests) are seen as the "Authority" that would fix my problem. The priest is seen as that spiritual leader who is appointed by God to give "a cup of cold water" during the blistering heat of pain, disappointment and confusion.

The Priest in the research failed to show the type of leadership that is described above. This is the reason that, the author levels a lot of critique against his style of Pastoral Care and not against his person. His failure to act responsibly in line with his calling and the community's expectation resulted in more damage than healing. It was against this background that the author decided to embark on a research of this nature.

### **3.9 Preliminary Conclusion**

The author has firstly tried to show the field in which this research is been undertaken i.e. to trace the epistemology of this research. It is in done in the

area of Practical Theology with Pastoral Care as a field of specialization. The author attempted to show the important role that Practical Theology plays-in our journeying with people. We are being bombarded with a lot of theory of doing pastoral care but it is important to evaluate the theory in relation to our daily lives, to see if it is still relevant and helpful. Practical theology, as a discipline, helps us to do that. When inadequacies occur, it now is the duty of Practical Theologians to create a pastoral model to address the shortcomings. We have looked at one such model (Narrative Therapy) in detail and have seen that the priest in the research either –did not have any knowledge of such a model or –followed his own that clearly did not work because, instead of bringing healing, he caused more damaged. The author went on to investigate the importance of preaching and the role that the priest plays as a Spiritual Leader. The comments made under the section, which dealt with preaching, were helpful to any priest or Pastor as it reminds us of the reason sermons are delivered, in the first place. Mention was made of the priest`s task to ensure that people experience God`s healing in a worshipping context. The author will now proceed with the Empirical part of the research (fieldwork) of which the data thereof will be analyzed in chapter 4.

## Chapter 4

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### 4.1. Introduction

In this chapter, the author will assess the data which is obtained from the in depth interviews. Three categories of interviews were identified i.e.:

With Priests (a mixture of experienced and inexperienced ones both males and females.)

Parishioners (from two Parishes namely Eldorado Park and Ennerdale

Participants ages ranged as follows:

Young men and women up to age 25.

Middle aged women and men from age 25 to 60.

Senior women and men older than 60.

With Bishops Diocesan Structures or placements committees

Participants working in the Diocese of Johannesburg and Christ the King were sampled.

As far as possible, the author will look at what the participants said in the interviews when going through the structured questionnaires with particular focus on similarities and differences of opinions in relation to theories of scholars under Literature review (Mainly Chapter 3 and 5).

The author will also deal with three case studies to show how people can experience pain, shame and embarrassment through bad leadership and unjust policies.

### 4.2 Responses from Diocesan structures or Placement Committees.

When interviewing representatives from both dioceses, it became clear that the Diocesan Bishops play a prominent role in (a) accepting a candidate to the ordained ministry. (b) Placement of the ordained Priest in a parish and (c) responsible for the ongoing practical training and formation of the newly ordained priest. In the view of the author, this is extremely important since the priest will hold the Bishop's license, which enables her or him to do ministry in a particular Pastoral charge (parish). This makes the priest to be ultimately

accountable to the Bishop in the execution of his/ her ministry. The implication is that only the Bishop can revoke the license in an extreme case of misconduct.

Although individuals or committees are being appointed by the Bishop, from the discernment process till after the placement of an ordained priest, the said priest is given the privilege to conduct ministry under supervision of the training Rector.

The Bishop appoints a committee(s) or an individual to journey with the prospective candidate from the discernment process up to and well beyond ordination and placement. Such individuals or committees act in an advisory capacity and only they can make recommendations to the Bishop. The Diocesan Bishop remains the key person in whatever that may or may not happen to the prospective candidate. This practice might rightfully or wrongfully be perceived as giving too much power to the Bishop. Whether a Diocesan Bishop is being given too much power, is a topic that can be picked up by someone in another research.

It appears to the author that both Dioceses, namely Johannesburg and Christ the King, follow a similar pattern with regard to (a) Testing of vocations (b) Discernment processes (c) Post-ordination training, etc. with minor differences with regard to detail.

According to the responses obtained from the people interviewed, it becomes clear that great emphasis is laid on the systematic following of a laid down process and on how the person fares during the discernment weekend. To the author, the ministry of a priest is a vocation and not a profession and agrees with the motion of a very strict, stringent selection process.

#### **4.2.1 Testing of Vocations.**

The broader process of both dioceses in testing the vocation of a person is basically similar.

When a lay person experiences a call from God to ordained ministry, the person is expected to consult his/her Rector; who will make a recommendation to the Bishop after numerous interviews with the person.



The process that follows differs in the two dioceses but the outcome remains the same i.e. to get the person ordained if the call indeed is from God. In the one diocese, the person will be invited by the Bishop to enter the PITSO group which is headed by a senior priest in the Diocese. (PITSO is an abbreviation for People in Training for Ordination).

While attending the PITSO formation, the person receives tuition with others people from different parishes that have experienced the same call. The formation group meets once a quarter during the PITSO training. Special emphasis is placed on.

Encouraging the person to study theology through a recognized Institution.

Advise the person to attend all PISTO contact sessions. The importance of this is to teach them discipline, commitment and a sense of responsibility. It also encourages fellowship and bonding; which the author believes instill in them a sense of caring for one another, which is predominately amiss in our ministry.

Teaching and sharpening of Anglican doctrine and dogma by listening to lectures on issues of baptism, Christian marriages, the Anglican Liturgy, funerals, etc.

The incumbent in the PITSO formation should be a licensed lay minister which means that the person is already engaged in practical ministry.

What the author could observe was that the testing of a person's vocation is not a once off meeting or gathering but a continuous formation training within the PITSO group. Some of them in that group have been there for more than five years now. Through this formation group, after satisfying all requirements and the successful completion of theological studies, the person will be invited to a vocations weekend which needs to be attended by the spouse as well. Different people are being appointed by the Bishop with varied skills to interview the couple on different dimensions such as finances, leadership, spirituality, etc.

After the weekend's discernment, evaluation reports, together with a comprehensive report from the PITSO supervisor, is sent to the Bishop with recommendation, pending his final approval.

Without wanting to sound bias or prejudice, the author can without reservations testify that this process is working because eighteen years ago, the author was a member of such a group, attending all the formation

weekends; as a requirement for the call to be tested. Over the years, there has come a personnel change but the content, aim and purpose has been refined to suite our current needs. This is exactly what the author has been saying about Practical Theology in chapter 3. That Practical Theologians keep on evaluating current models and practices to tease out its relevancy and if needed, suggest modifications and changes.

In the other dioceses, the person is expected to attend a formation group called FOX, which stands for Fellowship of Exploration or Vocation. The minimum expected period of attendance is at least 2 years. This group meets once a month and here the issue of calling is explored. The person is also encouraged to study theology and to attend monthly contact sessions. After meeting the agreed requirements which include 80% attendance of monthly meetings and the showing of credits from theological studies, the person is then invited to a discernment or selection conference. The spouse is also expected to attend. This whole process is monitored by the Formation Ministry Team (a group of clergy and lay persons who are appointed by the Bishop). At the conference, the candidate will be interviewed in the following dimensions:

General.

Leadership.

Prayer life.

Ability to learn (Academic).

Vocation.

Family.

Finance.

Human and social.

Health.

During some of the interviews, the candidates will be interviewed together with the spouse and during some interviews, without. After fulfilling all the requirements, the candidate is recommended to the Bishop for Ordination by various people. Of importance to the author is the practice of this diocese to free the candidate from his or her parish of origin, to suggest another one for the candidate. While the person is attending the FOX formation, the person is

also expected to worship and work in that parish. The aim here is to assess how one succeeds in unfamiliar surroundings.

In the authors view, the candidate is made aware from the initial stage that this ministry, which he/she enters into, will only succeed if the spouse and family is 100% behind him/ her.

To stress the importance of family support, special emphasis is laid on the praying for the ordinand's family at the ordination service of Bishops, Priests and Deacons. The Bishop uses the following text prayerfully:

“Will you strive to fashion your own life and that of your household according to the way of Christ?”

(APB 1989: 599, 589, 584)

These questions together with a lot of others are being publicly put to the ordained just before the actual ordination. The candidate's expected response is: “With God's help I will”.

When the Litany of Redemption is being chanted at the beginning of the service, the Bishop prays the following to God on behalf of the ordained. “For his/her home and family that they may be adorned with all Christian virtues”.

(APB 1989: 577, 596)

From his own experience, the author can categorically say that the Anglican Church takes the involvement and support of the spouse and family very seriously in ensuring that the priest succeeds in his/her ministry. Gerkin agrees wholeheartedly with this notion when he says that the actions of pastoral caregivers are “influenced by the stories of communities to which we belong such as our families and business associates. The particularity of the individual's life situation is brought into tension with the priorities, ethical values and behavioral norms embodied in the Christian community”.

(Gerkin1997:151)

The author agrees with the above statement of Gerkin by stating that the priest together with his/her family is called to a particular ministry within a community. Unfortunately, this expectation places an unfair weighty responsibility on the spouse and children; who are not priests. It is completely impossible to expect their lifestyle to resemble that of the priest but still the community expects them to be different than the average community family.

The author believes that through proper education, the community need be taught that the priest's family is entitled to live their own private lives distinct from that of the priest. Whatever they do or do not do in the community should not be measured on a priestly standard but on the same standard that other community members would have been measured.

If this is true about the pastor's pursuit for happiness, family happiness and that of his/ her congregants, the author fails to understand why the priest in the research failed to demonstrate the same empathy towards the woman and her family's happiness, especially when she came to him for help. She only sought her own happiness and that of her family from the abuse of the husband.

The cold unjust treatment that the priest in the research gave the woman, who came to him, raises a lot of questions for the author concerning that priest as a family man, of how he treated and accepted his spouse as his equal and "suitable companion", (Gen.3: 18) and of the values he adopted to constitute a happy family life –that of his own and others.

(Good News Bible)

Having said this, the author will now examine another very important phase in the life of a priest and that has to do with placements.

#### **4.2.2 Placements of Priests**

Because of the seriousness and sensitivity of this process, all the respondents believed that placements of priests should happen under the guidance of the Holy Spirit. If a wrong placement is made, the whole family is ruined. It is to be noted that both dioceses almost follow the same procedure when testing the vocation of a candidate into ordained ministry. Some candidates are recommended to study full time at the College of the Transfiguration in Grahams town (Anglican Training College for Priests) while others are encouraged to retain their secular work, to do part time theological studies and to continue with practical ministry as a lay minister within a parish. After completion of studies, before ordination, a candidate may also be send to College for a term of one year to familiarize him/her and his/her family to college life.

After ordination, the Bishop will be advised by his Chapter (Senior Priest, Archdeacons and Cannons) in which parish the newly ordained should be placed. At this point, the concern from both placement Committees is to place the new priest under the supervision of a training Rector. It is a beginning of a new journey in the life of the newly ordained and family; either in a (stipendiary fulltime) or non-stipendiary (self-supporting) capacity. Up to so far, both dioceses follow the same pattern on the placements of priests. Both have the same aim; is to make a successful placement.

Within both dioceses, stipendiary placements have financial implications. In other words, struggling parishes will not be in a position to afford and maintain the priest and his/ her family since the stipend of the priest should come from the parish. The package should at least include medical-aid, pension allowance, accommodation, a parish car and if possible, allowances such as petrol, book and vestment, etc.

All the above, is not applicable in the case of a non –stipendiary person but gifts, grants and allowances depend on the parish and its financial muscle. This is still a grey area because it depends on what the parish can afford.

In the author`s view, some may benefit and others not, depending on where one is placed as non –stipendiary. For example, township parishes may not be in a position to give one what more advantaged parishes can.

Placement committees in both dioceses are also responsible for appointing Rectors or Priests-in–charge into vacant parishes. The parish is asked to send to the Bishop a profile of the parish, in other words, to clearly state what kind of a parish they are –which includes, inter alia:

- Parish vision
- Goal or plan
- Financial records
- Strategies for Evangelism
- Youth Ministry update
- Junior Worship plan
- Report on praise and worship service
- Outreach programs
- Contact with other community organizations
- Language use of Parish

Cultural issues, etc.

The Bishop and placement committee will then attempt to merge a candidate into the parish profile.

It is to be noted that when both placements committees were asked to rate their placements over the past 15 years on a 5 –point scale, both gave ratings of above average. The key to the scale was:

Poor	(1out of 10)
Below average	(3 out of 10)
Average	(5 out of 10)
Above average	(8 out of 10)
Outstanding	(10 out of 10)

Both placements committees conceded that the parish profile somehow assists them in making the right appointments into the right parishes. They are also of the opinion that the mindset concerning placements has shifted. Many so-called obvious, external considerations are being looked at, including:

- The language used of the parish
- Cultural practice of its people

To merge the strength areas of a priest into the strength areas of the parish in question. This ensures sustainable growth.

In the author`s view, this is the way to go but the author feels that non-stipendiary clergy should also be seriously considered to fill Rectorships or Priest-in-charge positions without reservations. When speaking to non-stipendiary clergy, they are of the view that their skills and abilities are not seriously considered and valued. They feel that their appointments smacks of plan-B appointments. Because a suitable stipendiary candidate could not be found, therefore the green light to appoint them, as Priest-in-charge into a parish that is viable to sustain a Rector was given. They consider their appointments as “warming the bench “or should the author say, “The pulpit”, up to a stage that a Rector is found.

To narrate his own story on this issue, the author is up to now a non-stipendiary priest in the church. Despite serving the church for 15 years as an ordained priest with theological qualifications, the author was never considered for a Rectorship or senior position despite his array of secular

training in Leadership and Management as a School Principal. When speaking to other highly qualified self-supporting clergy, the author is of the view that it is not about sour grapes but about what is right, just and fair. In the view of the author, there is this reluctance from the church's side to appoint a non-stipendiary priest as rector of a parish despite having the right credentials. The respondents interviewed could not give a clear reason as to why.

This topic, the author believes, can be taken up by another researcher especially in light of the escalating unemployment of our people, financial decline of parishes and the majority of parishes' inability to maintain a stipendiary Rector.

Placement of priests remains a challenging task to any diocese. Therefore, the tendency to follow the same procedure in both dioceses is no surprise to the author. If an incorrect placement is made, one is bound to damage the priest and his family or, even worse, destroy the stability of a parish.

Placement committees also hold the view that any priest should guard against complacency. In other words, becoming too comfortable in one's position. It is for this reason that ongoing training has become compulsory in both dioceses.

#### **4.2.3 Ongoing Training after Placements as Assistants or Curates**

Respondents from both dioceses maintain that ongoing training and development for newly ordained priests is a priority. Senior members, who are serving on the training committee of the diocese, are responsible for this training.

However, the content of the training is not known since the ones the author have spoken to are not responsible for the training itself. Respondents are also of the view that the people who are conducting the training have the necessary qualifications and experience of the ministry.

The author neither is unsure what they perceive to be the "necessary qualifications and experience" nor is the author convinced that adequate training is given on Pastoral Care. They might be rightfully equipped and transformed on other issues but not on Pastoral Care, at least not in the

diocese where the author is working. The reason for the author's statement stems from the inter-actions he is having with two of the trainees placed under his care as Assistants or Curates.

They seem to battle with counseling practices and one at least has asked the author to "teach him various ways of journeying with people". One has a Certificate in theology and the other a Diploma but Pastoral Care, as a separate subject or discipline, does not reflect in their qualifications. From the offset, the author has argued that one of the aims of this research is to make the Anglican authorities aware of the importance of training newly ordained priest in the discipline of Pastoral Care and Counseling. It was precisely the wrong application of Pastoral Care by an Anglican priest that prompted the author to do this research. Even now in 2012, very little is being done to address especially those skills of equipping inexperienced priests in order for them to be true shepherds of the flock.

Maybe the whole idea of selecting "training rectors" and "training parishes" is the churches way of dealing with Pastoral issues and to teach the curate as much practicalities that the ministry has to offer but the author still maintains that some knowledge of Practical Theological theories towards completion of theological studies would have helped a lot.

Emmanuel Obeng raises the same concerns in his paper as he argues for change in African theological seminaries. He feel that courses like psychology, anthropology and counseling should be introduced in order for the clergy to understand behavioral sciences and the art of journeying with people who are encountering problems. Furthermore, he agrees that a course like career guidance be introduced for the clergy person to assist young people in making informed career choices.

The author agrees with him as he says that Christianity should never enter into competition with other religions. Instead, we should show respect and tolerance. This can only be done once one has received some training concerning what religion entails. To make Christianity relevant is not to discard other religions but to exist side by side with them in order to jointly address the challenges that humans face on a daily basis.

Waruta and Kinoti: 2000:20-40



#### 4.2.4 Ongoing Training for Rectors and Priests-in-charge

The author believes that on-going training should not only be given to newly ordained priests but also to experienced people who are entering a new post, either as a Rector or Priest-in-charge, for various obvious reasons.

Respondents from both dioceses could not give satisfactory responses on how Rectors and Priests-in-charge are expected to better their skills; especially in Leadership and Management. It is to be noted that the author is currently a Rector of a parish and also is overseeing four outstations under his care. The author was never at a fulltime seminary but did all his theological studies through distant learning.

After the author's placement as Rector four years ago, no formal training was given on for example "what formidable Rectorship entails", etc. The author firmly believes that his secular ongoing training as school principal by the department of Education helped him quite a lot to be a leader and manager of a parish. What about all other rectors and Priests-in-charge who comes from different secular line functions and who might not have had any formal training in Leadership and Management? How are they expected to function successfully as Shepherds of the flock?

These are areas of concern for the author which the author believes the Anglican church needs to seriously look into for our ministry to be relevant, contextual and meeting the demands of our people since we are in a competition; especially with the Pentecostals on the one hand and the Muslims on the other. The author must add that this is a result of their doing not ours but it is the reality we are facing in the townships; this also might be picked up as a research project by another researcher *i.e.* the relevance of Anglican ministry in the face of Pentecostals and Muslim invasions in townships.

The author believes that nothing should be left by chance. The church should be pro-active in planning for ongoing training and not only be seen jumping into a situation when a Rector or Priest-in-charge is in trouble. The Gauteng Department of Education had a philosophy which encourages training for newly appointed Principals, Deputies or Head of Departments. The philosophy was "you were trained as an educator and not as a Principal but

now that you have been recommended into a senior post, you surely need training to cope with the demands to that post”. The author believes that this is a lesson from the secular world that the church can learn from; regarding on-going training.

### **4. 3 Responses from Parishioners**

Now that we have analyzed the responses from the Bishop / Placement committees, we will now focus our attention on the responses gathered from parishioners.

A wide range of parishioners were sampled for interviews ranging from ages 19 to above 60, both male and females.

The aim was to assess their responses on:

- a) Aspects in the worship service which they find most enjoyable
- b) Their assessments on sermons preached in their churches
- c) How confident they are to approach their priest for counseling.
- d) Support structures in their parishes.

#### **4. 3. 1 Worship Services**

The young people generally felt that the church is too rigid in its Liturgy and some aspects of its singing.

Concerning the Liturgy, they feel that it is slavishly and mechanically said with no overtones of warmth and passion. According to them, the church can do without it. It has no value if people only say things like a parrot without meaning.

The author agrees that the saying of the Liturgy can become a problem not only to youngsters but to adults as well if not correctly used. The author believes that priests and worship committees should become creative in the use of Liturgy. Furthermore, the author believes that the flow of the entire Eucharistic Liturgy in relation to our need for salvation and God’s grace, should be thoroughly explained to the parishioners for them to appreciate its relevance and worth.

The critique on the singing has to do with the Ancient and Modern Hymns. They feel that some of the hymns are “too sad and slow “and for no interest to them as young people. They would rather prefer choruses and the clapping of hands type of singing; which is interchangeably used with the Ancient and Modern hymns.

In the author`s observation and experience, this is a difficult area since the middle-aged and senior members prefer the Ancient and Modern hymns not only because they like them it, but that they are used to this kind of singing it and are not comfortable with the clapping of hands style of singing. Hence; the need for formidable leadership and character in order to strike a balance between for both camps in order for both of them to be satisfied with the singing and the use of the Liturgy.

It is further to be noted that both the young people and other age groups found the preaching aspect most enjoyable. To them, the sermons are educational, encouraging and that they lead to healing.

They find the sermons to be contextual; which serves as a premise from which they can devise ways to deal with their challenges and it addresses their spiritual needs in the quest to attain salvation.

Once again, the author stresses the fact that the worship service should be seen and used as a situation to bring healing to troubled souls. “We go to church as sinners and sit there in church as sinners with troubled souls.” People want to go home with hope, encouraged and empowered to deal with what life has to throw at them.

Donald Capps shares the same sentiments when he says:

“We need more sermons that try to face people`s real problems with them, meet their difficulties, answer their questions, confirm their noblest faiths and interpret their experiences in sympathetic, wise and understanding cooperation”.

(Donald Capps 1980:14)

With this conviction in mind, Capps argues the need for counseling sermons and not only expository sermons. He reckons that in preaching counseling sermons, the preacher is not required to be an expert on the major social and political issues of the day but, according to Capps, can only be required to

have sensitivity and an understanding what modern life creates multitude of personal problems for parishioners.

The people sampled in the research, most definitely, feel that this is what happens during sermons, unlike the woman featured on of the research. The preached sermon traumatized her instead of healing her when she heard the things that she had said to the priest repeated during the sermon. Furthermore, she felt that the sermon was used to condemn and judge her.

In the authors view, young and experienced priests need a lot of guidance in kerygmatic ministry in order to supplement the theories which they have obtained in their studies on preaching.

Furthermore, the author believes that it would be wise and beneficial to everyone if the churches can initiate worship committees which will represent the clergy, choir, lay ministers, congregation, youth, etc. From the responses of the people interviewed, it is clear that such a vital component is missing within their churches. The aim of this worship committee, according to the author,, will be to inject some creativity into the liturgy, bring life and vibrancy into the service and to consciously help everyone to strike a balance in order to satisfying the needs of the young people and those of the older ones. The author also believes that the worship committee be given the responsibility to invite preachers from other churches instead of leaving this in the hands of one person, the Rector. It has been proven that some Rectors don't want to share the pulpit because of professional jealousy or a sense of insecurity. The Sunday worship service is undoubtedly the main service for the week therefore, the author believes that a lot of planning, preparation and effort be put into it; hence the author`s suggestion of having a worship committee.

#### **4.3. 2 Their confidence to approach their priests for counseling**

Respondents from all ages showed expressions of comfort and confidence in relation to approaching their priest for counseling.

They view their priests to be approachable, sensitive and always available.

In the author`s view, this is commendable. It shows that the priests in question are trying to show some of the hallmarks of a Good Shepherd. The statement "always available" actually troubles the author because he believes that in

reality, this is not possible. The priest needs to take his/her day off seriously and to, jealously, observe it. The Bishop normally reminds the author and his colleagues to go out, away from the rectory during their days off or annual holidays. In the author's view, Training Rectors should be made aware that this is non-negotiable and they should allow the curates to follow this pattern. Anne Wimberley stresses this point further as she coins the phases "making family life count". She argues that the private life of a clergy person and his or her family members is vital; and it needs to be honored and respected. In this respect, she has also coined another phrase which she calls "family Sabbath time", in which she believes is time for simply being together with family and is to be used for forming and renewing family bonds. Anne and Edward Wimberley 2007: 92

The author fully agrees with Anne Wimberley because the clergy person spends most of his/her time in the parish and in the company of other people doing ministry work. This results that he/she sometimes comes home after the family has gone to bed. In the author's experience, we very rarely have "family Sabbath time" together because of work pressures. The author has come to the decision to use such a time, over weekends. Apart from the odd weddings, tombstone unveiling, funerals and Sunday worship, he has decided to never arrange for visitation or any other form of ministry over weekends, for it is the only time that the author can spend with his family.

In view of Anne Wimberley's sentiments, the author believes that the priest has to manage her or his life, health and family time properly and responsibly if she or he wants to fashion his or her ministry on Gerkin's shepherd model.

Incidentally, the majority of the Respondents sampled had no previous conflicts with their priests; especially the Youth. There were, however, cases of one or two senior people who experienced emotional trauma which was caused by the priest.

### **Case Study one**

In the one instance, the gentleman became offended of what the priest said in his sermon. According to him, the priest referred to the early call of the Imam (Muslim priest) for prayers, as disturbing and that it sounds like a "dog being

shot". He became offended because of his association with the Muslim faith by virtue of other family members who are practicing Muslims.

In the author's view, this statement was wrong, insensitive and irresponsible. The author fails to see any healing elements which are embedded in such a statement and will not blame the gentleman for having confronted his priest afterwards. The gentleman nearly resigned from the Church but with the wise intervention of the Church Wardens, he retracted. Fortunately, the matter was diffused in the context of a meeting where the priest admitted to being wrong, apologized and promised not to say offensive things again.

### **Case study Two**

In another case, a woman got upset when the priest was using vulgar language in his sermon. According to her, most of the parishioners expressed their dissatisfaction after the service. The author suspects that it might be the same priest that was implicated in the first case because of the management style, behavioral pattern, community, leadership shown and age of the priest stated.

The author believes that these incidents vindicate his point of introducing proper training for:

- (i) Newly ordained priest
- (ii) Newly appointed Rectors or Priests-in-charge; especially on issues of Pastoral matters.

In both cases, the alleged offences which are happened during the worship service, and in both cases, as the priest was preaching. It is to be noted that the priest in question was the Rector of the parish and unfortunately has abused his privileged power and authority by offending people rather than to bringing healing.

These two case studies are classic examples of what bad leadership can do. It brings more damage and harm than unity and healing. In the first case study, the gentleman was very reluctant to share his painful story with the author. The author had to gently persuade and encourage him to open up and relate his story. As he struggled to relate his story, the author could see the pain on

his face; especially since his eyes transformed into tears. What made the story so painful, according to the gentleman, was his father's allegiance to the Muslim faith. At that time, his father was very sick suffering from a terminal illness but believed his God would take care of him. According to him, his father never stood in their way of wanting to become Christians, instead, he encouraged them on their decisions.

In the author's view, this bad leadership that shown by the priest in the research is unacceptable. The author is hopeful that a research of this nature will enable the church to learn by her mistakes and that of her clergy, and to take the recommendations seriously in order to produce clergy that is worthy to be called shepherds of the flock.

#### **4. 3. 3 Parochial support structures.**

The majority of the participants sampled pointed out the importance of having strong structures in the parish. Some did not have the need of using these because they currently did not suffer any emotional trauma but others based this on past experiences. The woman mentioned in the research left the church instead; and she was gossiped about and labeled as a rebel. These traumas also affected her children because they were the ones who told her what the general public out there was saying. This situation resulted in her feelings of isolation and rejection with showing her support, understanding and hope. In the author's view, human beings are social creatures and we definitely need other people to help us through difficult times; which makes it the more necessary and vital for churches to have support structures. The majority of the respondents pointed to the following as support structures in their parishes:

- Home cells
- Study groups
- Family Eucharist's
- Caring ministry from the Mothers Guild
- Narcotics Anonymous- A group which meets every Tuesday at the Anglican church in Ennerdale
- Innovative midweek services

- Fundraising events which they see as a way to relax and socialize informally.

In the authors view, other people's cases need one-to-one attention of a Caregiver to journey with. The author's believe is always to make necessary referrals when needed, like in the case of one of the senior parishioners interviewed.

#### **4.4 Interviewer's story: Case Study**

The gentleman is retired and lives with his wife of close to 50 years together with two unmarried graduates, who are his grandchildren. The man is actively involved in the life and activities of the church as a member of the choir. All his children are graduates and holds senior positions in local government and secular institutions in different provinces.

According to his story, he grew up in the Free State and lived with both of parents and siblings. He comes from a good Christian home since his father was an ordained Anglican priest. Instead of sharing the joys of his father's ministry, the family felt that his father's priesthood was an embarrassment for them. His father worked with three other White, English priests. According to him the embarrassment resulted from the manner in which his father was treated by the White priests.

- They would speak to him in any way in the presence of his family and other congregation members.
- He was given a bicycle to do visitations with, while they used the three cars in circulation. The churches were days apart from each other. Together with his siblings, they were laughed at by the other children. When trying to speak to his father about the situation, the father became angry and made it clear that this one issue, his ministry, is a topic that is not up for discussion. According to him, they suffered in silence; there was no one to give support to them and their mother. All they could do was to pray for the father's safe return during parish visitations; which took days.



- According to him, this embarrassment made his brother to become a rebel, by turning his back on God and the church. This in turn, hurt his father very much. In the end, he believed that he hasn't worked through his feelings of shame and embarrassment yet. Fortunately, according to him, he hasn't become bitter against white priests. It is stories like these which vindicates the author's view for intense parochial support structures, headed by adequate qualified and trained priest to deal with pastoral issues. The author has made a pledge to himself to further journey with this gentleman in an effort to reconstruct his feelings of shame and unworthiness. This, to the author, is one of the values to be instilled in ~~of~~ this research.

In the author's view, the above story is a very painful story. It is a story where pain, shame and embarrassment is experienced by the priest's family, instead of the family sharing in joys and achievements as an ordained minister in the church of God. In chapter 5, the author will make use of Wimberley's story telling method to reconstruct the stories of damaged people and help them experience worth and value instead of shame and embarrassment. The author has also identified the need to use the same method to journey with the elderly gentleman in order to help him overcome the pain and hurt he is still feeling.

#### **4.5 Response from Priests**

The priests that were identified for interviews covered the following areas:

- a) Newly ordained or inexperienced priest, either in charge of parishes or who are serving as Curates or Assistants.
- b) Non-stipendiary (self-supporting) and stipendiary.
- c) Experienced priests who serve as Rectors or Priests-in –charge.

The aim of the structured interviews is to:

- a) Assess the level of theological qualifications and ongoing training on pastoral issues.
- b) How they use the scriptures in their preaching.
- c) The model they used in dealing with Pastoral Care Counseling.

- d) How they deal with people who are opposing them.
- e) Which structures are supportive to them in their ministry?

#### **4. 5. 1 Theological qualifications and ongoing training**

All experienced priest were trained at one or the other theological seminary and have obtained a diplomas in theology. Over the years, they have improved their qualifications through distant learning and some are still studying. According to them, they were trained on a basic level in Pastoral Care. Their many years in the ministry, supplementary training and reading over the years, assisted them to work out a model that suits them individually in dealing with pastoral issues. However, most of them agreed that a refresher course in Pastoral Counseling would be much appreciated.

In the author`s observation, they were quite anxious and curious to learn about the latest theories and models of Pastoral Care and Counseling, as one of them has put it: “ the context, demands and challenges nowadays has increased and is a great deal different from the time we started off ”.(Interviewer: 2011)

Interestingly, one of them remarked that they began their ministry at a time when the apartheid system was still rife. He felt that it was a time when clergy people like Bishop Tutu, Rev. Alan Bolsak and Dr. Beyers Naude` campaigned nationally and internationally to resist and fight the evil called apartheid and to shake it up right into its foundations.

According to them, many oppressed people in the townships looked up to the church and the clergy for advice, help and leadership. One even said that he fashioned his ministry on the Moses model. In other words, he perceived his role as counselor, adviser, helper, mediator, leader, etc.

In the authors view, this must have been a difficult phase. From what was told, it seems to the author that those priests were expected to be “Jack of all trades”, the expectation from the people was that the priests know it all, they can fix it all and by the advice they give, they know what is best for them you. The author just wonders whether this model of thinking assisted the priest in the research to have dealt in that way with the woman who came to him for help or was it a case that because of being white, he assumed that had the

right to be rude, offensive, ugly, unprofessional, etc. The author is certain that the priest's conduct and behavior was beyond reproach, no one could have challenged or questioned him because of his color, position and the context of the time.

The author cannot help but to draw a parallel with what the gentleman who grew up in the Free State, whose father was a priest said. During the interview he remarked that those white priests were not only rude to his father but to the congregation as well. According to him, they spoke with overtones of superiority and made people to feel belittled, inferior and educationally challenged. This in the author's view is evil and can never carry God's approval.

Pieterse puts this statement in perspective as he urged for the church's role to be a "missionary diaconal church". According to him, it is a church which joins in the *Missio Dei* –a church which aligns itself with God's mission to the world in need. In fact, he even urges that the church is privileged to participate in God's mission to the world in need

(Pieterse 2004:113)

"The church is no longer an organization that takes the initiative in reaching out to people in spiritual and material need: it is God's initiative and movement in the world, which the church is privileged to join, since God's concern is for the entire world. This should also be the scope of the *Missio Dei*. It affects all people in all aspects of their existence". (Pieterse 2004: 113)

Taken from Pieterse's statement, the author believes that God wants the church and the clergy to become co-creators with him especially in our dealings with people. Pieterse concludes this argument by citing the importance of love in the church's mission to the world and those in need.

In the author's view, these experienced priests are like a very rare, expensive and matured wine- if using this metaphor is permissible. They should be valued, treasured and appreciated. They have a wealth of experience but still need the ongoing training for them to become irreplaceable mentors to the young priests.

Concerning the younger priests, they vary dramatically in qualifications and ministerial exposure. The lowest theological qualification was a certificate and the highest one, a degree.

In the author's view, there is a great need for the church to:

- a) Encourage, assist and mentor them for them to improve their theological qualification.
- b) Construct structures and relevant practical courses to be offered by people with appropriate training and qualifications in practical theology.

The author could see that there is a willingness to learn; perhaps what is lacking is a clear vision and goal setting from the Diocese, pertaining to these issues. Because the preached sermon has become the most important component in the worship service, the author will now deal with responses of how the Priests use the Scriptures.

#### **4. 5. 2 Use of Scripture in Sermons**

All priests interviewed agreed that the Anglican lectionary with its set readings for the day provide ample assistance and guidance in the formulation of the theme for the day. The theme is then colored by supplementary interrogation of different commentaries which, according to them, inevitably help in communicating the scriptures.

In response to a question whether they have ever used the scriptures to attack some congregants, the answers was modestly varied. Some conceded, while others denied vehemently.

In the view of the author, the temptation is always there to do so; especially if one wants to vindicate oneself on a particular issue or to correct or discipline someone with whom the priest has had a disagreement. Because we are mere humans, we sometimes refuse to admit our faults and quickly go on the defense. McLaughlin (1979), however, suggests that preachers sometimes subconsciously make themselves guilty of unethical communicative methods. He goes on to identify a long list of unwarranted practices in preaching such as:

- a) Falsifying or fabricating evidence.
- b) Distorting evidence.
- c) Conscious use of specious reasons.
- d) Deceiving the audience about the intent of the communication.

- e) To want to speak with assurance on a subject on which you are misinformed.
- f) By confusing the minds of the audience about the worthiness of a point of view by “smear” attacks upon the leadership associated with it.
- g) Deluding oneself into feeling that the end justifies the means.
- h) Wanting to advocate to an audience something in which you yourself do not believe. (McLaughlin 1979:141)

The author believes that the Scriptures are the living word of God and should be correctly used to bring God’s love, concern and healing to His damaged people.

In response to a questionnaire sent to pastors, McLaughlin found that 60% of the respondents admitted to exaggeration –a form of truth distortion, an equal number admitted to “toning down or softening the truth”. He also discovered that:

- 41 out 64 respondents confessed that they sometimes stacked evidence in their own favor when preaching
- 34 out 65 respondents admitted that they would sometimes omit truth which is damaging to their point of view
- 12 out 65 preachers admitted to the telling of “ white lies ” while
- 10 out 65 answered that they would deceive members about the intent of their message

In the view of the author, preachers should learn to be honest, especially in areas concerning preaching. Otherwise failing to do so, will result in them not growing and improving. The author has dealt quite extensively with the topic of preaching in chapter 3 but would just, in the light of response from his interview process, add that preachers should strive to be ethical and responsible at all times in communicating the scriptures.

For, the author firmly believes that it is through the explanation of scriptures that people encounter self-revelation from God, assess and evaluate the quality of life they are living, measuring the depths of love and concern one shows to one’s neighbor and God, etc.

Another concern of this research deals with the way in which people are being cared for. The woman in the research encountered a cold, insensitive priest which showed very little elements of Pastoral Care towards her and her

family. In the following sub-section, the author will deal with Pastoral issues and hear the responses from the priests interviewed.

### **3. 5. 3 Model of Pastoral Care**

Although the priests do not practice a model, all of them agree in following some sort of pattern when journeying with people. The experienced ones do Pastoral Care that has some form of Narrative therapy elements in them like:

- Listening attentively.
- Showing empathy and sympathy.
- Help the help seeker to discover an alternative story, etc.

According to them, some of these elements were explained at seminaries and some were discovered through on-going training. Although fully experienced, the author could detect that they are not comfortable with their methods which is nicely stated in the words of one of the respondents, “we need an upgrade”. (Interviewer: 2011)

They agree that one can easily become used to his or her way of doing things –something one has copied from someone else or might have read about it and then over the years one was under the impression he or she is doing the right thing.

With this, the author would like to cite the English saying “familiarity breeds contempt” especially in the absence of ongoing training. At this point, the author would like to commend practical theologians who have taught us to look and re-look at the current theory, practice and model, evaluate the relevance of it in one’s context and then come up with a revised or adapted one if it needs to be upgraded.

All the young and inexperienced priests that were interviewed do not have a model or method. They simply go with the advice of the Rector and are not sure whether they are doing the right thing or not. The one under the author’s care has simply asked the author to teach him how to do Pastoral Care. In the author’s observation, these young priests are not confident with dealing with people’s problems. Some regard counseling of older people as being difficult in the light of the South African Black cultural observance and beliefs where a

young person does not have the right to mediate or intervene and give counsel to older people ( either single or in marriage ).

This obstacle vindicates the author's argument that the church should make extensive use of qualified, well-read and well-trained trainers whom, through their knowledge and skills, could improve the younger clergy to make their ministry relevant in a South African context. To cite but one example:

The person for whom the author is responsible for, was given the responsibility of looking after Fine town (an informal settlement next to Ennerdale), pastorally. The assistant or curate was confronted with a situation in which a licensed married lay minister impregnated a young girl and had to face the fury of his wife, the girl's parents and church community. He simply did not know what to do and where to start. The author cannot help but to join people like Emmanuel Obeng in questioning the relevancy of the courses people are being trained in at seminaries or distant learning for that matters.(D. Waruta and H. Kinoti 2005: 14-38).

The author cannot help but to continue rallying for: (1) a re-look at pastoral studies that people are being trained in and (2) the importance of ongoing training especially on issues of Pastoral Care. From the responses of the priest interviewed, the author also discovered that very little support structures exist for priests and this is what the next sub-heading is dealing with.

#### **4. 5. 4 Support Structures for Priests.**

In response to a question set to the placement committee "at which stage do you become aware that one of the priests is having a problem?" "The answer was, "only when he is in trouble and we becomes aware of it".

The author feels that this response can be interpreted in two ways:

- Either there is no mechanism in place where Bishops can journey with their priests (either formally or informally). By this, the author refers to monitoring, mentoring, etc.
- Or priests do not feel comfortable and confident to share personal problems with the Bishop or colleagues.

The authors will now elaborate briefly on the point under discussion.

#### 4. 5.5 No mechanisms in place

Respondents from both dioceses spoke about the widely accepted Anglican practice of having a Spiritual Director. In the experience of the author, this requirement is being implemented just before ordination after which you are then expected to regularly consult with your Director for him or her to journey with you. In selecting your Spiritual Director, the advice is to choose anyone who can also be from another denomination, in another diocese, in another province. Someone with whom you will be comfortable with to share very deep personal stuff that will not be taken to your Bishop, which can lead to victimization of some sort. The author believes that this good supportive method of inviting a person into your life to be a companion on your journey, as long as this person respects the confidentiality and keeps it.

Another method that was also identified as a support structure is the Archdeacon system. The Archdeacon needs to be up to date with the progress, life health, happiness, etc. of the clergy and his/ her family under his/ her care. This should be done by a continuous one-to –one meeting with the priest.

In the diocese, where the author comes from, the Bishop, as human as he is, has tried to facilitate this process from his office but it is not working because of his own work load.

The problem with the Archdeacon system is the perception that he/she is too close to the Bishop. Most clergy fear the Bishop, for reasons of their own or maybe through bad experiences of colleagues, and therefore they would not like the Bishop to know everything.

In the authors view, the success depends on what type of person, leader manager or shepherd the Bishop is in relation to his dealings with the clergy.

Also, in the diocese where the author comes from, the policy at every Diocesan Synod is for the clergy to elect their representative that would meet once a month with Bishops Council to “bring matters of concern” on behalf of the clergy.

In the author’s view, this could have been an ideal structure if the following could have happened:



- Explain clearly to the clergy the roles, functions and responsibilities of such a person before they elect. It will give them the opportunity to select one with education, training and experience in Practical Ministry and issues pertaining to their challenges.
- Give the assurance that the elected person will not run to the Bishop with confidential issues in order to build trust and confidence with the person.

Bishop Brian Germond, the Bishop of Johannesburg Diocese, has pointed out in the July edition of the Southern Cross Anglican Magazine that something is amiss concerning the trust clergy should have had for one another. He pointed to another destructive denominator prevalent among clergy which is “gossip” and “professional jealousy”. Southern Cross Magazine April 2011 Edition.

According to him, this makes it difficult for the clergy to share personal issues with others for the fear of disclosure.

Again, this vindicates the author’s argument for Practical support structures for priests which can enable us to face the demands of our challenges knowing confidently that other are journeying with us in enabling us to overcome obstacles. Take for instance the parishioner whose father was a priest in the Free State. He never had anyone to share his pain, shame and embarrassment with.

In the author’s view, every human being needs the assurance from someone or somewhere that “your back is covered”. It gives you confidence to do your work knowing that a source exists from which I can “receive a cup of cold water in the blistering heat of the day”.

#### **4.6 Preliminary Conclusion**

Having listened to priests, parishioners and diocesan structures on pastoral challenges each one of them is facing and confronted with; especially in relation to healing, the author will now, in the next chapter, attempt to construct a model of caring especially in our South African context based on Gerkin’s shepherding model.

Also the aim of the author will be to bring out a model that will assist people who have experienced isolation, traumatization, rejection and a low self-esteem in order for them to once more appreciate their worth and dignity as people having being created in God's image.

## Chapter 5

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### 5.1 Introduction

Having listened to participants in the interviews, some interesting facts were observed from it. People from different categories were interviewed *i.e.* parishioners, priests and placements committee members, the author is convinced that an underlying thread of pain, shame, uncomfortably, and lack of confidence, etc. to mention but a few, could be detected in the stories of the participants. Some of them expressed elements of it directly, but others by way of implication. According to the author, in the analysis of the stories, helpful data was retrieved, interrogated and some recommendations mentioned in chapter 4 made, but the elements of pain, shame, humiliation and rejection were only noted but not dealt with in chapter 4.

It is the intention of the author to reconstruct some of the stories of shame and pain that were dealt with in chapter 4 in order to bring healing. By doing so, the author will use Wimberley and Pollard in an effort to create a model for healing. The other part of chapter 5 will deal with Gerkin's Shepherding model, and an exegesis of John 21 from which will flow a model of care and shepherding in our context. The author will now move into Wimberley's theories of story-telling.

### 5.2 Story telling

The author will, in detail, investigate Wimberley's theories concerning the re-telling of biblical narratives. To Wimberley, the re-telling of the biblical stories in a particular manner has the ability to bring healing to people who are experiencing shame, guilt and unworthiness. For an example, the temptation narrative of Jesus in the desert. Jesus followed a particular rule or criteria that will be discussed later in this chapter, which assisted Him not to succumb to the onslaught of the evil one. Emphasis is laid on the victories of Christ. Wimberley then believes that, in the re-telling of the narratives, the help-seeker should identify with Christ's temptations and become encouraged by His victories. By implementing this theory, the help-seeker will be in a position

to emulate Christ's victorious strategy. The author believes that this particular strategy will immensely help the author to create a model for healing; especially to the woman who is the subject of the research and the others in the case studies.

Wimberley believes that our reality is often thought of as being created or constructed primarily by the language we use and by the stories we hear. Wimberley argues that each person and community has an orientation to reality that is deeply ingrained and that the "beliefs and convictions that inform people's behaviour, attitudes, feelings and relationships are fairly well formed". (Wimberley 1999:15) He maintains that these beliefs and convictions of people, which construe their reality, can be changed through storytelling. In the author's view, story-telling can be used as a powerful tool to change negative perceptions that people might have of themselves. By allowing a person to re-tell his or her story creates an opportunity for the person to see alternatives and new possibilities in the same story. This is the support and guidance that the caregiver should give during counselling sessions.

(Wimberley's 1999) fundamental argument is that, in his view, there is a convergence of preaching and pastoral counselling. Donald Capps is of the same view and speaks about the link between preaching a counselling sermon and doing pastoral counselling; of which the end result is to change people's formed convictions and beliefs of their reality.

The woman in this research was never given a fair and just opportunity to tell her story. In a hurried manner, she informed the priest about her problems but did not tell her story. She wasn't listened to. In chapter 3, the author gave guiding principles regarding the narrative approach which was clearly not followed by the priest in dealing with the woman's issue. To worsen matters more, the priest preached about her and her situation; which caused her to be traumatized. The author believes that the priest missed an ideal opportunity to journey with the troubled woman and also to address and challenge abusive men in his sermon. At the same time, he could have brought a lot of hope to other women who are suffering a similar fate by demonizing abuse and advocating preservation of women's rights. A counselling sermon could have been one in which he could have stressed the importance of showing tender

love and care to all woman in this brutal, female unfriendly and patriarchal society of ours.

In the author`s view, the way we speak about our reality is by making use of stories and by changing a person`s view of reality, requires the skill to allow people to create alternative stories that are now pleasant. By doing so, the person is happy, confident and hopeful that she or he has dealt with the problem-saturated story of his /her life.

Wimberley is confident that he has constructed a model by using narratives that speak to people`s emotional, spiritual, interpersonal, marital and family needs. By doing so, he is using bible stories to explore:

- a) How Jesus came to grips with the shame and humiliation, He faced in his own life and how we can imitate His manner of handling shame.
- b) How Jesus dealt with the shame that others brought to Him and how we can overcome shame by internalising and re-enacting Jesus` stories in our lives.
- c) And how the parables of Jesus can help us to reconstruct our lives to live none=shame based values in our reality.

In the author`s view, Wimberley is showing us another way in which one can use the scriptures to pursue healing. This research will now move into Wimberley`s first proposed model.

### **5.3 Jesus facing shameful situations**

According to Wimberley, shame is a terrible condition whereby one experiences a feeling of not being loved or cared for by others. Shame undermines self-confidence and has a way of holding on in our lives. He maintains that:

“Shame is like a satanic force which tries to prevent us from moving constructively within our lives and seeks to draw us back into the shame-based world”.

(Wimberley 1999:36)

Wimberley insists that the cure for shame is to find significant relationships with others; which might help to nurture and build self-esteem. Through this, he believes that the spirit of God works on our behalf to help us view

ourselves as being worthwhile and valuable by experiencing God's forgiveness and by expressing forgiveness. He views forgiveness as a gift from the Spirit which only the Spirit can bring about since our human nature is weak and fallible. This is a process which needs to be engaged in prayerfully; hence his caution to resist premature forgiveness. His advice is to ask God, in prayer, to show us where He is at work in our lives, bringing healing to shame and emotional wounds.

Another term Wimberley use to describe people experiencing shame and emotional wounds is "relational refugee". According to him, relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development. They lack a warm relational environment in which to define and nurture their self-identity. As a consequence, they withdraw into destructive relationships that exacerbate rather than alleviate their predicament ". (Wimberley 2000:20)

In the authors view, relational refugees are people running away from a past hurt. They avoid significant contact with others for fear of similar devastations. Such people become insecure, develop a low-self-esteem and become fatalistic. In most cases, they even blame themselves for their situations because they find themselves "adrift in life without an anchor or a life jacket" (Wimberley 2000:22)

This is the challenge that the author is facing. To create a model for healing to the woman in the research, case studies and many more who are hurting. All these Relational Refugees need to be assisted in an effort to positively deconstruct the negative feelings of themselves which they have internalized, hence Wimberley's suggestive theory of story-telling.

Wimberley believes that, in our quest to deconstruct the negative feelings, we have internalized of ourselves, we need to keep our focus on Jesus and how He handled shameful situations. This would be helpful in working with this woman, who have been embarrassed and is now living in shame. In this, he suggests that the statement in Philippians 2:5, "let this mind be in you which was in Christ Jesus, be taken up and implemented literally in our lives." In this way, one will feels about him just as how Jesus felt about Himself.

## 5.4 How Jesus felt about Himself

Wimberley is certain that Jesus felt positive about Himself because He stayed focused on the task and mission that He believed He had in life. No matter what He faced in life, He kept His mission and purpose in mind.

According to the author, this is exactly where we differ significantly from Jesus. We allow ourselves to become derailed, to be steered off course very quickly and too easily. The derailment might be in the form of painful experiences, sin and wickedness or even temptation. This deviation from the course might be of our own doing or perpetuated by others, but the end result is the same.

It leaves us with shame, feelings of being unloved, isolated or rejected. It leaves us to be Relational Refugees, who are not confident enough to enter into significant relationships but resort to avoiding people and to be left alone. Storytelling, especially the narratives of Jesus' victories and conquering power, is quite helpful to those who seek ways to overcome their own shame and low-self-esteem. Wimberley uses the narrative of Jesus' temptation to show us how Jesus stayed focused on His task and mission in the face of Satan's onslaught. He did not allow Satan to derail Him.

Even stories of the crucifixion, the rejection of Jesus by the people of Nazareth, His continuous ridicule and fault finding mission by the Pharisees, etc. can be used and retold in a way to build up faith and hope of those suffering from shame and guilt. This is similar to the woman of the research. She needs to identify her pain and rejection with that of Jesus and take inspiration from Him on how He dealt with His.

Taken from Wimberley's theories of Relational Refugees, the author believes that there were many instances in which Jesus also felt like a Relational Refugee. Take for instance the narrative of His rejection in Nazareth. Jesus was practically chased out of the village because in the minds of the Nazarenes "What good can come out of Nazareth?" Jesus was declared useless and a person with no worth. But the rejection of Jesus did not end there. Somehow, He had the ability to bounce back. The author believes that Jesus had this ability to develop a profound resistance and resilience in dealing with this shame by **(1)** Remaining focused to His mission **(2)** Not to

allow these things to affect Him personally. Maybe He saw it as a means to test His character **(3)** the stories His parents told Him about His birth and possible embarrassment and how they dealt with it. The woman in the research can easily identify with some of the pain and rejection that Jesus had to suffer. This also means that the strategies that Jesus employed in order to be victorious, can also assist her and other help seekers to bounce back.

Wimberley also emphasized the re-telling of stories about the social world from which Jesus came from –a world that was constructed by shame based dynamics such as social inequalities, deprivation and social oppression.

This was a world with a distinct line of segregation in which people found themselves. On the one side, according to Wimberley, we would find the upper class –those who were considered highly valued such as the Rulers, Governors, Priests, Pharisees, Retainers and Merchants. On the other side of the divide was the lower class, the degraded and expendable classes made up of beggars, outcasts, hustlers, day-labourers, outlaws, the sick, the poor, slaves, etc. These were not considered highly valued –they were considered worthless and valueless. Class evaluations and devaluations determined worth, respectability and honour and in the view of the author, it is a trick from the evil one to entice people to chase after this vanity of status, value and honour. The temptation narrative of Jesus is a classic example of how Satan operates in a cunning manner, especially how He attempted to pull Jesus away from the new emerging world of economic, social and political egalitarianism, back into shame based world of inequalities and discrimination. In the same way the priest in the research in communicating the Gospel, the Good News, he became personal and judgemental resulting in traumatizing the woman. In the author`s view, he operated from a gender biased and gender insensitive paradigm which elevated him in a patriarchal society.

Had Satan succeeded, Jesus would have failed in His mission, so says Wimberley. His confidence would have been undermined, where Jesus would have become a captive to this shame-based world.

In the authors view, this would have been disastrous for all of us in that it would have destroyed Jesus` personality and sovereignty and sabotaged His legacy that we so dearly want to emulate. It would have been more disastrous



to deconstruct the negative feelings of shame and unworthiness that the Relational Refugees have internalized about them. They would not have had the ability to put into practice the resilience to overcome their own shame, pain and rejection. The woman in the research, people from case studies have been living for years with their pain and low-self-esteem, unable to bounce back. This research and particularly this chapter, is able to change all this.

Wimberley is actually encouraging us to create a profound resistance and resilience to consciously conquer Satan's attempts by focusing on the stories of Christ's victories. Therefore, the knowledge of scripture and by making use of it in the face of onslaughts will inevitably help us to show this resistance and resilience.

If one may critique Wimberley's theory of the re-telling of scriptural narratives, one may say, that it is a way of spiritualizing it. In the author's view, spiritualizing biblical texts can be good or bad, but in this case that Wimberley suggests, the author believes that it is good. By spiritualizing the events in the narrative, the reader can draw parallels to where he/she is in his/ her life in relation to the issues faced.

The optimal good that it is always God who is in control of all situations and that of our lives, as well. The omnipotent and omnipresent God is above the things that challenges us, but sends His spirit to us to assist in building up this resilience and resistance in the pursuit of wanting to emulate the mind of Christ.

The re-telling of biblical texts, quoting of scriptural verses, the explanation of how forgiveness works and positively explaining how Jesus conquered His shame and feeling of unworthiness can become a strategy of untangling the shame, dishonour and feelings of unworthiness experienced by the woman in the research, which would lead her to healing. To support the above statements, the author would like to cite the theories of Wimberley concerning Jesus' self-differentiation. He starts off by mentioning that Jesus in His earthly ministry always faced rejection, ridicule and hostility thrown at Him by his detractors. "His response was usually without "delusions of self-reference meaning, He never took them personally". (Wimberley 1999:40)

In the author's view, Jesus took the blows bravely but never showed any signs of injuries or dents, because in Wimberley's views, he never suffered from shame –based personality. In other words, there were dynamics in Jesus' life which assisted him to reinterpret scenes of humiliation in positive, growth enhancing ways. Wimberley believes that the parental rearing practices surrounding Jesus' upbringing were extremely effective and that Jesus Himself had some internal spiritual dimension that aided Him as He confronted humiliation.

Wimberley argues that Jesus had this ability to separate His own view of things from those affecting others and would not be absorbed into the expectations of others. This demands a fair amount of self-esteem and awareness of one's own inner motivation and aspirations. In relation to His rejection at Nazareth in this self-differentiation means that Jesus did not need to make excuses for their rejection, and did not take it personally. He respected their views; which show a great deal of spiritual maturity.

In the author's view, this is what made Jesus distinct in human form from us ordinary human beings. This model of resilience clearly shows His Sovereignty in human form, which we will never get right. But it is good to be aware of it, and to always strive to emulate that side of His character. This information is very important because the author believes that, by deconstructing the negative feelings of the woman in the research, one will help her to dismantle the internalized feelings of pain, rejection and shame she's has experienced for many years. Somehow, she needs to be informed that it was a trick from the evil one that caused another human being to bring all this traumatic experience on her.

The narratives of His birth, especially how His mother handled the pregnancy out of wedlock in a shame-based society, was, according to Wimberley, an inspiration to Jesus in handling his own shame and rejection in His hometown. This, Wimberley, believes that it became a main source for Jesus' self-understanding and ministry.

Deducing from what Wimberley is saying above, the author wonders whether the priest in the research might have had a shameful past during his childrearing days that might have triggered him to bring feelings of shame,

unworthiness, humiliation, embarrassment and rejection to the woman in the research.

By implication, the author believes that Wimberley is suggesting that the woman in the research should be told that her birth into this world was part of God's salvation plan, (a process that will help her work from the past hurt).

She should focus on the bigger picture in trying to locate God's aim for her in His plan for the world which the author believes will contribute positively towards restoring and rebuilding her low self-esteem and feelings of shame.

Surely, the author believes it will turn into feelings of worth, value and importance; especially if she can really see and understand how Jesus dealt with His shame and guilt in the re-telling of the biblical stories. Concerning Wimberley's theory of using biblical stories and scriptural passages, the author also finds the following scriptures useful in helping to turn around the feelings of shame and guilt of a person to feelings of worth and value. This process is needed by the woman who has been condemned through preaching.

- I. 1 Peter 2: 7 "The stone which the builders rejected as worthless turned out to be the most important of all".
- II. 1 Corinthians 1:18 "For the message about Christ's death on the cross is nonsense to those who are being lost, but for us who are being saved it is God's power".

The author re-affirms Wimberley's statements as he says that these stories and extracts from scriptural passages can be used in preaching and pastoral counselling by telling them from the point of view of the one who carries the shame. He continues to say that the story needs to be told in ways that help the hearer to identify and sympathize with the shame-based person in the story. The preached sermon could have been the ideal platform to criminalize and demonize abuse against women in all forms. Attitudes of some men could have been challenged and the pain of many women could have been healed. In the case of the woman in the research, who is carrying this shame caused by the priest in supposedly a counselling session, for her to hear once more how Jesus was rejected by His own people at Nazareth, and especially the religious people of the day. Once she can identify her disappointment and

rejection with that of Jesus, the author firmly believes that this will give her the impetus to work at her own shame and guilt.

For, Wimberley believes that once the shame of the person is told, the preacher or counsellor needs to introduce the transforming aspects of the story. By doing so, the hearer can firmly plant in her/his mind new possibilities for dealing with her/ his shame.

According to the author, new possibilities for the woman and others who are struggling with shame and guilt might be:

- a) Encouraged to realize that God sees you as a person with worth and value despite your situation because of His love for you. In other words, nothing can take away God`s image in a person who is humiliated.
- b) Every person is unique in God`s eyes, because we have been created in the image of God; God has a plan for us all in this life. The person needs to become motivated and excited to fit into God`s plan and become co-creators with Him.
- c) It is encouraging to know that Christ, our role-model, also faced the challenges we are now facing if not more but He had the ability to overcome and to be victorious. The same strategy that Christ used to be victorious can be taught to the help seeker and this is where Wimberley is much helpful with his method of story-telling. He is actually advising us to encourage help seekers to develop the mind of Christ.

These new possibilities can be suggested or introduced either during sermons or counselling sessions.

In his concluding statement, Wimberley is clear that the key to telling the story is to make sure that the alternative to shame is told in a dramatic way so that the hearer can see the point of new self-expectations.

The author agrees wholeheartedly with Wimberley and therefore emphasizes, once more, the crucial role that the preacher or counsellor plays in restoring, transforming or healing of a troubled person from feelings of guilt to that of worth and value. By using bible stories and biblical texts as source of reconstructing people`s shameful stories, is brilliant.

In concluding this part of the research, the author would also like to mention how critical and helpful the resurrection narrative in the four Gospels can be utilised in this approach. The Gospel gives us a complete detailed story of the, birth, life and ministry, death, resurrection and second coming of Christ. In it, we find stories of how Jesus was daily facing trials and challenges from hostile people but also how He dealt with them and always came out victorious. It shows us that pain, humiliation, shame and a feeling of unworthiness, are not something new. It shows us that, on many occasions in His lifetime, Christ also felt like a Relational Refugee but He had in Him this resilience to overcome. As a healing mechanism, we need to know that, just as Christ was victorious, we can also be victorious over pain, shame and guilt. Christ has become our role-model as Christian people Therefore, we should become like Him by emulating His thinking and handling challenges the way He did. In the journeying with broken souls, these are the stories they need to hear that will inevitably bring them hope and healing.

The Pauline letters elaborates much on the value that the Resurrection of Christ signifies for us and can be used as supplementary texts in creating a model for healing and wholeness. Where Wimberley is falling short in the creation of a model for healing, the author will consult Nick Pollard and use his theory of positive deconstruction.

## **5.5 Positive Deconstruction Model of Nick Pollard**

The author is interested in using Nick Pollard's positive deconstruction theory in the process of restoration, transformation and healing because it complements Wimberley's theories of storytelling.

Pollard calls this process "deconstruction" because he believes that the aim is to help people to deconstruct (take apart) what they believe in order to look carefully at the belief and to analyse it. He says that the process is "positive" because this deconstruction is done in a positive way- in order to replace it with something better e.g. the woman in the research carries a lot of pain. She suffered humiliation, embarrassment, rejection and isolation all because of what she heard during the sermon. In the preaching of the sermon, she feels

that she was judged and condemned by her priest. She argued that the priest had no right to have treated her like that.

She was struggling with feelings of being unloved and despised. She endured a lot of shame and sometimes even wondered whether she contributed to all her resulted negative feelings.

In her own words, “I don’t know why this had to happen to me. Was it something I said or did?” (Interview April 2009). In Pollard’s view, we have to take apart what the woman is now believes about herself, her situation and what others think and say about her. She has discovered that the people are now referring to her as a “rebel” who does not come to church anymore. What she thinks of herself, the church and other worshippers, is all negative. And this is what needs to be taken apart, according to Pollard’s positive deconstruction theory.

The inspiration to create such a model came to him after he reconstructed his old car into a new one. When he was still an undergraduate student, he bought his first car which was an old vehicle. The bodywork was still good but other parts were worn out. Then he discovered another car of the same model and make and bought it. Very cleverly, he had two cars from which to build a good “new car”. By taking apart both cars completely, he only used the good parts of both. What could not be used, he threw away. In his own words, “This wasn’t the negative deconstruction of a vandal, but rather the positive deconstruction of a mechanic”. (Nick Pollard 1997: 45) The above concept or model could be used in therapy in order to help people who have internalized negative feelings about themselves. We need to assist them to take apart what they are feeling, find the reasons why and to guide them to see new possibilities or alternative outcomes

The author believes that, if one has to follow Pollard’s process of positive deconstruction, one need to listen to the story of the woman featured in the research and to encourage her to concentrate on her feelings throughout – from the time she went to the priest up to what she is feeling now. For, the author firmly believes that feelings inform world-view and beliefs. Once we have discovered her world view, we will then analyse it (by looking at possible causes for events). Nick Pollard suggests that the next step would be to affirm the elements of truth which her world view contains but also to point out the

errors. The element of truth is (1) she has been created in God's image, (2) God loves her very much and would like to see her happy (3) her birth into this world was not accidental but it is part of God's plan. The errors are the bad feelings she has about herself resulting from the indiscretion and errors of someone else. This, in the author's view, is the "taking apart" process. The next step will be to make use of Wimberley's story telling –method. –maybe to use the story of Jesus' rejection at Nazareth or perhaps use stories in the Gospels which describes His physical torture, suffering and torments just prior to the Crucifixion and stories of the conversations on the cross –both the dialogue and monologue. This in the authors view is the re-building process – by helping her to positively deconstructing the negative story and feelings in assisting her to re-construct an alternative story and feelings by using Wimberley's story telling method. In the re-telling of the stories, she needs to see her pain, rejection, suffering not only through Jesus' pain, but also in His victories in order for her to realize alternative possibilities in changing her situation and feelings.

The author believes that by using Wimberley and Pollard interchangeably in this way, a model for healing negative feelings that people are having about themselves, can be reconstructed. In his theory of story-telling, Wimberley is showing us how Jesus overcomes His shame as well as the shame that others placed on Him by employing a particular strategy. Wimberley is teaching us how to become resilient and victorious in the face of challenges and pain through,–re-telling biblical stories. Pollard on the other hand, is also encouraging story-telling and he emphasizes a model called positive deconstruction. In this, he is suggesting the taking apart of stories that people tell. By doing so, we will be able to guide them to see new possibilities and then to thicken the new story. "Taking apart" also refers to the dismantling of the negative feelings that people have internalized and then comes Wimberley's theories of the re-telling of biblical narratives. Wimberley and Pollard, actually, complement each other in the author's model for healing. Wimberley wants us to guide the person to identify with the struggles and victories of Christ while Pollard wants us to encourage the person to talk, to tell her story and that the caregiver should assist the help seeker to dismantle the negative feelings and always to be on the outlook out for new possibilities.

As indicated at the beginning of this chapter, the author made a reference that Gerkin`s model of shepherding will be used in order to come up with a shepherding model for our context. The author will now consult Gerkin.

## 5.6 Shepherding-model

The focus of this research will now shift from the wounded person to the role of the preacher or counsellor in the process of healing. Gerkin argues that the “success of human healing is dependent on Divine grace “. (Gerkin 1997: 86). In the author`s view, the caregiver, whose aim it is to heal damaged souls, need to rely on God to do the work of healing. The author firmly believes that this reliance on God and the work of His Holy Spirit will remove the focus from the caregiver, a mere human being, to God, the Almighty. More will be said on the role of this Holy Spirit later.

Jay Adams is arguing that the Holy Spirit is the principal person in the counselling process, but one of the instruments through which he works, is the pastor. He goes on to say that “the resources to the disposal of the pastor, is the Holy Spirit, The One who is called the comforter or counsellor at work in your ministry. He is the one who counsels through you, by you and with you. You never need to counsel alone.”

(Jay. E. Adams 1975:180)

Like Wimberley, the author believes that Adams also regards scripture as the primary source in the counselling process, as Adams puts it: “the pastor has access to the source of all wisdom which is in the Christ of the scriptures”. (Adams 1975: 181)

According to the author, the best possible starting point to investigate Gerkin`s shepherding model is to look at the conversation of Jesus and John in John`s Gospel 21:15-19. The exegesis will help the author to achieve the aim of this chapter; which is to explore elements of healing to troubled souls. What will now follow is an exegesis of the said text.



### 5.6.1 John 21: 15-19 –an Exegesis

I. Marshall defines the term exegesis as “an attempt to interpret a given text by looking at its literary form, background, cultural setting and theological purpose”.

(I. Marshall 1977:220-227)

The author will attempt to follow the above guidelines as the exegesis unfolds. The literary form of the text in question falls under the Gospels; in particular from the Gospel of John. It is not the intention of the author to elaborate extensively on how John’s gospel differs from the Synoptic (Matthew, Mark and Luke) but just to add that the style of John’s gospel is visibly different from the Synoptic and possibly the core message that the author wants to communicate.

The author will now explore the background and cultural setting of the text before investigating its theological purpose which has to do with the shepherding model of this chapter.

It is the opinion of some critics that the last verse of the proceeding chapter forms the original conclusion of John’s gospel and that chapter 21 is to be regarded as a supplement added by either the apostle himself or an unknown author.

The objection to its authenticity is based on a few slight differences from John’s usual form of expression. Scholars agree that the most spiritual and intellectual Fathers of the church ascribe to this chapter as a symbolic interpretation.

William Hendriksen, on the other hand, suggests that the following be seen as reasons why chapter 21 was drafted as an inclusion into John’s gospel:

- a) To prove that the risen Christ still takes an interest in His church and that His marvellous power and tender love have not diminished in any way.
- b) To remind the disciples that they must continue to be fishers, not in the usual term, but also of humans (21: 15-19).
- c) To emphasize to the church that Peter has been fully re-instated.

(William Hendriksen: 1954: 475)

One of the most recent scholars, Matthew Henry, is of the view that John's gospel was given to John, the brother of James, one of the twelve disciples who was distinguished by the honourable criterion as "that disciple whom Jesus loved". Scholars agree that John lived the longest of all the twelve disciples and was the only one of them who died naturally. Some held that he wrote this gospel in Ephesus, in opposition to the heresy of the Ebonite's, who held that Jesus was mere human. It is also believed that he was the last of the gospel writers to have written his text and because of this fact that:

- a) He relates what they omitted.
- b) He gives us more of the mystery of what the writers gave us –more detail of what the others has passed by.
- c) He writes more about the scriptural things while others concentrated more on the physical.

The author believes that this information is important for any Christian caregiver who wishes to emulate the style of Jesus' ministry. Jesus always felt pity and showed compassion to the poor, the needy, and the rejected. In other words, those that can be classified as Relational Refugees according to Wimberley's theories. These troubled people tend to withdraw from significant relations, and opt to be on their own as they go through a period of loneliness and pain. These are the ones that Jesus felt sorry for and with whom He chose to associate with. These are the ones that Peter is being encouraged to look after, to care for, to journey with as a shepherd of the sheep. Throughout His ministry, Jesus made a deliberate attempt to demonstrate to His detractors and critics that the aim of His ministry is to restore Relational Refugees to experience worth and importance as people who have been created in God's image. From these comments, it should become clear why the author chose to do an exegesis of John 21:15-19.

The introductory location of John 21 is by the Sea of Tiberius; where Jesus manifested Himself or presented Himself anew to his disciples after His resurrection. This was after His betrayal by Judas, denial by Peter, and the crucifixion by the Pharisees and Romans. Other commentators reckon that this appearance of Jesus was His third after His resurrection –a clear sign that the Lord has risen.

Some of the disciples had gone out fishing with Simon Peter. After a whole night's toil, their labour had proved unsuccessful. The coming of dawn finds them tired, baffled and hungry. A familiar voice off the shore instructed them to cast their nets once again and promises success. The result is a netting of a school of fish without the net being broken. This experience might have reminded them of a similar experience many months before where in that case, the nets even broke. The author believes that examples like the above demonstrates the power of Jesus in transforming seemingly useless situations should be encouraging to troubled people.

Through the grey morning mist, they recognized Jesus. "It is the Lord" (verse 7). Recognition was made by John while Peter wanted to run away "depart from me Lord, for I am a sinful man" (Verse 7). In the author's view, at this time, Peter might have felt like a Relational Refugee because of his denial of Jesus. He felt ashamed that he deserted and disappointed Jesus despite previous brave comments of how he would be with Jesus even to the end.

Peter is the one that is mostly in need of Jesus' forgiveness. Without that forgiveness, he will not be able to be what Jesus had said that: one day He would make him a "fisher of men".

From one miracle, the account now proceeds to the next. As the men were tired and hungry, Jesus invites them to breakfast. After breakfast (verse 15) Jesus asked Peter if he loved Jesus more than the others to which he retorted "Yes". He was then instructed to take care of Jesus' sheep. The text now connects to the Shepherding model that is needed in this research.

Some New Testament scholars see this as a public re-instatement of Peter into his office as the leader of the church. The entire church is to see that Peter is now forgiven and that he, together with the others, have been entrusted to take care of the flock of Jesus Christ. Commentators mention that the scene must have reminded Peter of the previous occasion. They point out the following.

- a) It was at a charcoal fire that Peter denied Christ and at this charcoal fire that he is asked to confess his love for his Master.
- b) Three times Peter had denied Christ and three times he must now own Him as the Lord whom he loves.

Matthew Henry points out that this conversation happens after they have dined together and should be seen as a sign of reconciliation. Peter still feels shame and guilt for denying Christ. He feels uneasy in the presence of the Master. He needs to hear words of encouragement and forgiveness in order to feel relaxed and comfortable. Remarkably, satisfied that Peter was sincere in his quest to be forgiven; Christ not only forgave him but also forgot the incident.

In the author's view, Christ could have easily reminded Peter about his past promise of allegiance, and then subsequent denial, but he didn't. For if Christ did, Peter would never have overcome his shame and guilt. Christ consciously chose to have Peter focused on the future, on God's plan for him and this, the author believes fits into the already mentioned new possibilities of Wimberley's theories. Not only does it fit into Wimberley's model, but it is also in sync with the requirements of the storytelling in the narrative therapy approach; where the counsellor guides the counselee to identify alternative stories (unique outcomes) for herself/ or himself.

The author firmly believes that the way Christ is dealing with Peter is the right way to deal with a person who is struggling with feelings of failure of some sort. And that is, to create a comfort zone where the person can feel confidently and positively that the negative past has been forgotten.

Concerning the same question that is being asked three times, Matthew Henry says:

"The same question was asked three times, the same answer was given three times and the same reply made to that answer three times". (Matthew Henry 2010: 1870)

According to him, the same thing was repeated by Jesus again and again in order to move Peter, and it is repeated by the Evangelist in order to move us.

In the view of the author, it seems like Jesus is actually putting Peter on a spot in the full presence of the other apostles concerning the love he supposedly should be having for Christ. Peter was the one who previously attested to the fact that he will never abandon Christ even though others might (Matthew 26: 33). He now has a chance to vindicate himself from feelings of guilt and shame. Jesus has offered him that opportunity by asking him whether his love for Jesus is greater than that of the others. The love that

Jesus refers to here is a love that one should have for the Creator, the Master and for fellow human beings. Peter is found in need and so do we.

This information is not only important but vital because the author would like to remind his readers of what he said regarding shepherding at the beginning of the discussion. The focus of the research at this point, is heavily concentrated on the integrity of the Caregiver rather than on the point of the help seeker. The author had to point out how Jesus had to restore Peter first before instructing him to become a shepherd of the sheep. Regarding the poor shepherding that the woman in the research received, it unearths many questions in the author's mind concerning the priest's style, motives and even training in relation to being a proper shepherd.

Peter is now careful not to answer over enthusiastically and boastful. He has learned a vital lesson of modesty, sincerity and humility in leadership.

Peter is instructed to feed Jesus' lambs (verse15), sheep (verse16) and dear sheep (dear little sheep, which has a reference to Christ's tender affection for His own).

Scholars agree that Christ had in mind three different groups within the church that must be taken care of e.g. little children, adults and young people. All three terms refer to the same flock of the Good Shepherd, Jesus Christ. This flock is viewed from three different aspects. Believers and their children are looked upon as lambs. So do the vulnerable and the innocent ones who so easily get exploited and abused like innocent women and children in our patriarchal society? This group is weak, immature, and vulnerable and at times, defenceless; hence they are constantly in need of strengthening food of the Word and constant protection.

Sheep are prone to wonder and wildly stray away; hence they are in need of a loving shepherd; especially when they fall in the category of being Relational Refugees.

Dear sheep show immaturity and, again, vulnerability and are also in need of the tender, loving nourishment of the Word, and vigorous protection by the caregiver.

It is as if the Master is saying to Peter, "Consider the members of my church to be your lambs and feed them, your sheep, and shepherd them, your dear sheep, love and care for them".

The crucial verbs identified here in relation to Gerkin`s model of shepherding are:

- a) Feed them.
- b) Shepherd them
- c) Loveland care for them.
- d) Show forgiveness and *help* people to forget the ugly past.

Once Simon Peter showed that he was capable of doing that, he was then instructed to follow Jesus. Thus, Simon is now fully restored publicly to care for the broken people of God.

In the view of the author, it is to be noted how tactfully Jesus dealt with Peter in order to allow him to

- (a) deal with his own shame and guilt which resulted from his denial
- (b) how Jesus brilliantly dealt with the shame Peter brought on Him through his denial and the choice of Jesus` words to
- (c) Commission him to become a true shepherd of His flock; who is the Great Shepherd and God, the Good Shepherd.

The basis has been laid to examine Gerkin`s shepherding model in relation to the requirements found in John 21: 15-17 of feeding, shepherding, loving, caring, forgiving and healing. This research will now move into Gerkin`s views regarding Shepherding model because out of it, the author would like to propose a model that would suit our context.

## **5.7 Shepherding –model according to C. V. Gerkin**

Right from the onset, Gerkin states that, “to tour the world of Pastoral Care means to consider the caring task of the pastor in relation to communities and individuals “.

(Gerkin: 1997:11)

In the authors view, this whole research has to do with the nature of caring. It is precisely because of the lack of proper caring by the priest that has resulted in an unfortunate traumatic experience by a help seeker. Her disappointment was further stretched when the priest condemned and judged her during his sermon. All this resulted in her leaving the church that day and to never return.

The effected woman didn't have any pillar of support, and, certainly, not from her husband. Instead, he was the one abusing her. There was no support at all, not from her priest, he offended and abused her, and not from the fellow parishioners. Instead, they gossiped about her and labelled her a defiant rebel. This situation made her feel guilty and ashamed of herself.

Our people, in most communities, walk around wounded. Many people are in need of healing, not only physically but even more emotionally and spiritually. People have this great desire to be cared for, to be listened to and to be loved. Jesus knew this very well; hence His instruction to Peter, in John 21:15-19, and to all caregivers today is to take care of His sheep and His lambs.

Gerkin's encounter with pastoral care started while he was growing up watching and observing the care that was given by his father to his parishioners. His father used to work with the farmers, storekeepers, housewives and young people who were the members of his small congregation in Kansas, USA. He observed his father as he worked in the fields with them, sat, talked and drank coffee with them. He also conducted marriages for their children and buried their dead. On some occasions, he would accompany his father on home-visits and as a small boy, would listen to their conversations; where they expressed their concerns to his father or just chat about the ordinary things of life. Gerkin believed that his father was trained to do this type of ministry only by his own experience of daily care to the people entrusted to him. It became clear to Gerkin that his father had a special relationship with his people and his interactions with them, informally on the fields, after church on a Sunday, in their homes and on their front porches. What he saw his father doing, became Gerkin's formative exposure to Pastoral Care. It was clear to him that his father loved these people as their pastoral leader. He also recalled that his father never used the term "Pastoral Care" or "Pastoral counselling" but rather spoke of "tending the flock". Gerkin believes that only then in his adulthood, did he understand what his father was doing; especially when he used the phrase "tending the sheep" in relation to the care given to communities and individuals.

Gerkin also acknowledges that Anton Boisen's work on exploring "the living human documents" when referring to the studying of the real situation and

needs of people instead of doctrine and dogma, had a profound influence on him to explore more in the areas of caring for troubled people and how people can be helped.

The author believes that from a more scholastic paradigm, Gerkin views himself as a supporter of the psychotherapeutic theorists whose practice of pastoral care is being influenced by contributions from psychology and theology in relation to the way people should be cared for. In exploring ways of caring for people, Gerkin came up with different models which will be discussed next.

### **5.7. 1 Models of Pastoral Care**

Gerkin believes that pastoral care has been part of the Christian story and its tradition over many centuries of Christian history. He believes that before Christianity was discovered, pastoral care was a significant aspect of the Israelite community's life and tradition out of which the Old Testament or Jewish scriptures emerged.

In the author's view, what Gerkin is trying to tell us, is that the practice of pastorally caring for people has been used for many centuries without calling it a particular name like we are doing so these days. In developing models of pastoral care, Gerkin has traced its origins from the Old Testament right up to the present. For, he believes that as human socio-cultural needs change over time, so does the pastoral practices.

Gerkin is supported in his thinking by like-minded theologians such as Pieterse and Heinz concerning a natural continuous development of Pastoral care strategies. Pastoral care can never be stagnant. It will continue to undergo modification and adaptations in this changing world of ours. It needs to be re-visited and modified continuously to address the present-day challenges of caring. The world around us changes daily, and so does the need of the people for which new models of pastoral care need to be developed.

Concerning the development of the models of pastoral care, the author will not go into Gerkin's statements on how it has developed over the centuries, but in light of the research, will only concentrate on the following:



1. The priest as prophet and wise guide.
2. Pastor as Mediator and Reconciler.
3. Pastor as Ritualistic Leaders.
4. Pastoral Care and the moral life of the people.
5. Pastoral Care and the life of the Spirit.
6. The Pastor as Shepherd of the Flock.

### **5.7.2 The Pastor as Priest, Prophet and Wise guide**

The author needs to mention that, when Gerkin refers to the pastor, in another terminology, it also means the priest, church minister, appointed church leaders, etc.

According to the author, in our modern day thinking' the pastor as priest, refers to the priestly functions as we are supposed to know them, among them the celebration of the sacraments, proclaiming the word of God and doing a great deal of evangelism. The prophetic role was then to be the voice of caution against degrading morals and values. This is similarly to what Bishop Tutu is currently doing, by prophetically warning the ANC government that we will pray for its demise as we did for the Apartheid Regime if they do not show that they care for the needs of the people. The function of wise guide has been predominantly reserved for pastoral care practices. One of the aims of this research is to constantly remind Priests or Pastors about the need to shepherd people properly, in this case, by even challenging unjust systems, policies or individuals to speak out on behalf of the voiceless.

### **5.7.3 The Pastor as Mediator and Reconciler**

Gerkin affirms St. Paul as a unique example in the practice of this model. If one examines the Pauline letters, one will find instances where Paul had to take on the role of mediator, reconciler and peacekeeper between rival groups, the church and God. In the author's view, Moses was playing the same role in the Old Testament and even today, there is a need for such a function to be facilitated by special people. By "special", the author refers to the person's skills, attitude, abilities, and education etc., especially when

dealing with sensitive matters that have caused division within the church. Mostly, in the Anglican tradition, the bishop takes on such a function on a national or regional scale and the priest only in his or her parish.

#### **5.7.4 The Pastor as Ritualistic Leader**

In the view of the author, this function is to be compared when the priest celebrates the sacraments or takes the leading role in the execution of the liturgy; which is a vital function of the Priest. As already mentioned, the author believes that the worship service should be designed in such a way that it becomes a healing mechanism to troubled souls; hence the importance of the right and creative use of the liturgy, and the administration of the sacraments. The author believes that the sacrament of Communion around the altar is the time and place where broken souls can profoundly experience God's forgiveness and love.

#### **5.7.5 Pastoral Care and the moral life of the people**

According to Gerkin, historically the pastor has always been seen as the moral voice to the people –challenging immorality and unacceptable social life of the community. This function is actually to help individuals and the community to consider the morality of their actions. This pastoral care aspect is the care that is supposed to be given and results from human actions and relationships i.e. the tendency to misbehave.

In the author's view, there are quite a number of people in our communities who need moral guidance, more especially the young people. This aspect of pastoral care is well and alive in our day and age. The woman featured in the research was deprived of a good, Christian and peaceful lifestyle because of her husband's abusive actions. The preacher or caregiver in the research failed an opportunity to restore the lifestyle of a dysfunctional family. This led to her leaving the church broken, and in need of Pastoral Care.

### **5.7.6 Pastoral Care and the life of the Spirit**

According to Gerkin, this model has its roots in the New Testament. We need seriously to take God's continuous involvement in the lives of individuals on a daily basis. God remains faithful to humans who call to Him from a position of need. Gerkin emphasizes that God's forgiveness is mysteriously available to everyone who needs it.

According to the author, through the grace of God, humankind is renewed day by day through God's Holy Spirit. It is important for the Pastor and people to know that God is The One who are doing the transforming, renewing and empowering act of sinful humans through the giving of His Spirit. This, to the author is a powerful tool of caring and empowering that the church at times of neglect. It is to be remembered that every caregiver is privileged to do ministry through the grace of God; which means that it is not about us but about God working through us by His Spirit.

### **5.7.7 The Pastor as Shepherd of the Flock**

The author has chosen to do this model last for he firmly believes that, when a priest or pastor correctly interchange the different models already mentioned, he/ she is actually pasturing or tending the flock the way that Jesus intended. According to Gerkin, the shepherd image is given to pastors to shepherd the flock of Christ, which has been given directly by Christ. (See John 21:15-19). It was for this reason that the author did an exegesis of the mentioned text and from it; he deduces the following instructions which are directed to the pastor, and that is to feed, shepherd, love and care for the sheep and lambs of Christ. This according to the author is what shepherding is all about. For, if one looks at what Gerkin saw his father doing with the parishioners; one cannot help but to see elements of feeding guiding, nurturing, teaching and loving of Jesus' lambs and sheep in the way that He intended. Above all, the grace to teach about forgiveness and to demonstrate it in his/ her own life is essential for the shepherding Pastor.

According to Gerkin, the New Testament depicts Jesus as the Good Shepherd who knows His sheep by name and His sheep in turn knows Him

(John 10:14)-thus deeply rooted trust in each other undoubtedly vindicates Christ to be a true shepherd because of His divinity, His life of Truth and Him being the Messiah, The Son of God.

In the author's understanding for the pastor to take on the role of a shepherd, is for the pastor to become like Christ or for the pastor to be Christ to the people in need. This places a weighty responsibility on any pastoral caregiver since we can never be like Christ or even try to equate ourselves with Christ. For the pastor to be a successful shepherd, the author believes that he or she should operate from the paradigm that Christ is inviting us to become co-creators with Him in our journey of care and counselling. We can never do things on our own but only in the power of Christ through the power of the Holy Spirit. Whatever we do and however we help people, the glory belongs to Christ for it is through His grace that we are able to achieve.

According to the author, when properly shepherding the flock of Christ, one cannot but bring healing and restoration to broken souls. In this research, the author has observed that, whenever one speaks of healing, some elements of forgiveness are a pre-condition and damaged people should be assisted to enter there-in (either for themselves or others). The author would like to mention examples of this –In Wimberley's story telling method, the Gospels and other New Testament scriptures have quite a lot to say about the need for forgiveness including Jesus' own teaching and example. In other words, for people to experience healing, they need to undergo a forgiving experience.

- When using Pollard's positive deconstruction method, in order to dismantle or untangle the negative feelings within a person, quite a number of situations or people need to be forgiven in which the troubled person needs assistance.
- As the author was doing the exegesis of John 21:15-19, the author clearly elaborated on the point where Jesus forgave Peter, in particular, for his past failures. By doing so, Peter felt relieved, comfortable and was re-instated as a leader, and a shepherd of the church of Christ. The author can now categorically say that where there is no forgiveness, no healing can take place, and this is an important fact that any caregiver who is journeying with people should note.

## 5.8 Preliminary Conclusion

From the onset the author has indicated that he would suggest a model of healing and shepherding in this research that would help caregivers to journey with broken people without reinventing the wheel. As suggested, Wimberley's story telling method is quite useful in helping people to move from experiences of shame, guilt and unworthiness to feelings of worth and value. The way he suggests in the re-telling of biblical narratives in such a way that the help seeker identifies with the person or people in the parable, is brilliant because through the healing or vindication of the people, the help seeker can then identify possibilities that will work for him or her.

The author has also indicated that he will use Pollard's method of positive deconstruction to positively assist people in coming up with new possibilities or alternative stories or outcomes for their situations.

The story-telling method that is proposed by Wimberley will be used to deconstruct the negative feelings that people have of themselves; specifically by the taking apart of these negative stories. It is important to know what they feel and why they feel the way they do. This process can either be followed on a one-to-one basis with the help seeker or in bible study sessions through group discussions.

In other words, Wimberley will be used in conjunction with Pollard interchangeably. The reason why Gerkin's models of Pastoral Care was looked at, was to highlight to all pastoral caregivers, whether experienced or inexperienced, the importance of giving proper care to God's people in need. To do that, the author then embarked on an exegesis of John 21:15-19 in order to hear from Jesus, as to who should be taken care of, how and why. Taken into account Gerkin's views on shepherding, after the exegesis, the author noted that proper shepherding in his understanding entails displaying features of loving, caring, nurturing, guiding, and teaching (feeding) the flock of God in which the pastor allows himself/ herself to be guided by God. Coupled with this, there is a great need for the Pastor to teach people about forgiveness and to demonstrate forgiveness himself/ herself in his / her dealings with people.

The Church, the Body of Christ, in itself is a model that should bring healing to troubled souls. The author cannot help but to mention that Wimberley is lamenting the unfortunate situation in which the village system has become lost in our modern day society. The village life had a lot of communal and together elements in it. There was unity and communal concern for the wellbeing of others in the village.

Urbanization and development in our technological age, has brought with it individualism. The world has become smaller because of internet and other technological inventions. There is a lot of competitiveness taking place in the global village. All of this, the author believes, promotes individualism and ego-centric aspirations. This research has even showed that there is very little support for priests in the ministry and church people within society once they become Relational Refugees. As the aim of this research was to construct or suggest a model for healing, the author strongly suggests that troubled people should be encouraged to turn to Christ and His church, to be embraced, loved, nurtured, welcomed, bandaged and properly mentored in their quest for healing. The church of Christ, which constitutes all Christian believers, should genuinely demonstrate a willingness to take over the elements of the old village life. The church should become the village where people can turn to in times of pain and hurt and not only in need. As Relational Refugees, we are all wounded healers. We know what it is to feel pain and we should all know how important it is, to heal the pain of others.

Now that a model for healing has been proposed and guidelines suggested what shepherding entails, the author will now move to sum up the research and suggest possible recommendations and opportunities for further research.

## Chapter 6

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### 6.1 Introduction

The aim with this final chapter is to give a brief overview of the researches well as recommendations for further research. The purpose of this research was to investigate why priests damage people who come to them for counselling and why some priests would preach about confidential matters that were said to them during counselling. The methodology used was qualitative in nature, which also involved in-depth interviews.

### 6.2 Evaluations of the study

The most critical objective of this research was to explore relevant models of healing for people who are hurting. It was discovered that some of the pain and hurt that people are carrying, is caused by priests or fellow worshippers. This phenomenon is disturbing to the author because the Church is the last place where people are expecting to get hurt, of which some happens in a worshipping context. In exploring the pain of the woman featured in the research, this study has also investigated why priests, who are supposed to be appointed shepherds of the flock, cause damage to people either:

- (i) During counselling; or
- (ii) By preaching about people and their stories as was narrated to them in confidence.

### 6.3 Participants

In the research proposal the author indicated that the research methodology that will be followed will be qualitative in nature. The co-researchers sampled came from the Eldorado Park and Ennerdale communities and were confined to the Anglican Church. The ages of the participants varied from the youth (19-30), middle aged (31-50) to senior citizens (50 upwards). A mixture of males and females were interviewed. The only criterion for participation was that they should be regular worshippers. Questionnaires formed the basis of

the discussions but four interviewees were identified for ~~as a~~ follow-up for in-depth interviews. The aim of the questionnaires and in-depth interviews was to explore:

- (a) The nature of the pain that people are carrying;
- (b) Whether they feel comfortable to approach their priests for counselling;  
and
- (c) Whether their priests use scripture and the pulpit to attack them.

As indicated in the research proposal, bishops or placement committees would also be interviewed. The co-researchers were senior priests who are responsible for the placements of priests and are acting on behalf of their Bishop. Two dioceses were sampled i.e.:

- (i) Diocese of Johannesburg; and
- (ii) Diocese of Christ the King

The aim of the questionnaires and in-depth interviews for this group was to:

- (1) investigate the processes they follow to allow a person into the ordained ministry;
- (2) the nature and quality of in-service training given to newly ordained and experienced priests;
- (3) investigate whether support structures exist for priests who run into trouble; and
- (4) What criteria they follow to place a priest in a parish.

Also, a third category of researchers were sampled, namely priests. A variety of participants were sampled i.e. newly ordained and experienced priests, stipendiary and non-stipendiary priests, assistants (curates) and rectors or priests-in-charge.

The aim of the questionnaires and in-depth interviews for this group was to determine:

- (1) Whether they use the scriptures to damage, lambast, criticise, condemn or whether to bring healing to people who are hurting;
- (2) Examine the style of counselling that they follow; and
- (3) Investigate whether they are being trained in handling pastoral issues: especially through in-service training.



The participants were allowed to narrate their stories freely and comfortably without interjections from the author. They were seen and respected as experts of their stories.

#### **6.4 Method of data-collection**

The study followed a qualitative approach, through which questionnaires and in-depth interviews were followed. The research questions were designed to give participants the opportunity to narrate their stories and feelings in the way which they have experienced it. Throughout this process, the author took a “not knowing” position to allow the participants to be free, open and honest. The author wanted to maintain objectivity in relation to the data that has been collected at all times. The participants were assured that confidentiality and anonymity would be maintained at all times. Participants were given consent letters of which the content thereof was fully explained (see Appendix A). The responses of the participants were extensively discussed in chapter four, under different sub-headings as was intended by the questions asked.

#### **6.5 Brief overview of the study**

Chapter two of this research dealt with the literature review, but firstly, the author explained the epistemological foundations of this research; which is in the field of Practical theology with pastoral care as specialization. This research has set itself out to examine the pain which people are struggling with. This prompted the author to suggest possible models for healing (in chapter five). Some of the theories that were discussed in the literature review are causes for domestic violence, definition for counselling, principles of narrative therapy, preaching, etc. The literature review originated from theories of informed scholars on these topics which guided the author in his search and enabled him to find out what is happening or not happening; which causes people to experience pain and hurt. In order to address the experiences of pain and hurt, a model for healing was suggested in chapter four. But before this, the data that was collected from the co-researchers was

analysed in chapter four in relation to the informed theories described by scholars in literature review. The analysis of data was handled in chapter four.

## 6.6 Summary of findings

### 6.6.1 Placement committees

The questions on the questionnaires were designed to sensitize the following:

- (a) Testing of vocations;
- (b) Placement of priests;
- (c) On-going training after placements for curates (assistants); and
- (d) On-going training for rectors and priests-in-charge

In relation to the mistakes made by the priest in the research, the author was curious to know what criteria, if any, that was used to place that priest in that parish. In order not to allow a similar incident to happen, the author wanted to investigate the process that the Anglican Church follows to allow a candidate into the ordained ministry as well as the kind of on-going training the Diocese gives; given the fact that most candidates study their theology through correspondence. Candidates are given a prospectus which covers the courses that the institution offers and it is up to the candidate to choose their courses of interest in addition to the compulsory ones in order to qualify for a particular qualification. The author strongly believes that Diocesan structures should have a say in the selection of the optional courses. By doing so, Diocesan structures will intentionally guide prospective priests to study essential courses that will help them in the execution of their ministry. The author has in mind courses that cover practical pastoral issues.

Concerning the testing of vocations, the author is satisfied that the two Dioceses sampled are following a vigorous discernment process. In the process, emphasis is laid on

- Whether the candidate is being supported by their spouse and family
- Even before ordination, to assess which theological qualifications have been obtained
- Psychologists are also involved to test the psychological preparedness of the candidate

- Financial experts are called upon to examine whether the candidate's finances are stable; etc.

The author has discovered that both the Christ the King and Johannesburg Dioceses are following similar processes with minor differences here and there. The entire discernment process is a well-outdrawn, prolonged and tedious affair till after the ordination. This is comforting because one is then assured that the candidates that are being ordained have been tested extensively. Obviously, the author cannot comment on what the rest of the province (Anglican diocese in South Africa) is doing.

One concern that this research has noted, is the quality and content of the on-going training that is given to both inexperienced and experienced priests. This research could not satisfy the author that the people who are facilitating the training have the appropriate credentials. Because the training given is of a pastoral nature, the author feels that it is safe to say, that candidates with practical theological expertise and experience should be the suitable candidates to conduct such training.

#### 6.6.2 Interviews with priests

Experienced, inexperienced, stipendiary and non-stipendiary priests were sampled. The questionnaires were so structured to assess

- The level of their theological qualifications;
- To test whether they use scriptures to heal people or to lambast them; and
- To ascertain if the models they use to do pastoral counselling in order to evaluate its effectiveness

It was discovered that both dioceses insist on at least a minimum qualification (Diploma in Theology) to allow a person into ordination to the priesthood. However, a certificate is acceptable for the Diaconate. The author only has praise for the Anglican Authorities for these decisions because of the educational benefits afforded to the people based on these decisions.

Concerning the use of scripture, whether to heal or damage, the author is disappointed that the responses did not reflect honesty. Maybe the co-researchers were scared to implicate themselves but it is clear that, by virtue

of our fallible humanity, we are all prone to be abusive at times. This abuse has a way of entering the pulpit. Concerning the models of shepherding, this research has discovered that a lot of training needs to be given on this aspect; especially in relation to the handling of pastoral issues and counselling. Inexperienced priests admitted that they are in need of an upgrade. Heinz and Pieterse extensively explain the need for practical theologians to continually evaluate their praxis of care against the backdrop of an ever changing world. In the words of one of the interviewees, “Given the current demands and challenges, I just hope that I am doing the right thing but would dearly love to get an upgrade.”

(Interviews: June 2011)

### 6.6.3 Interviews with parishioners

This research was done from an Anglican perspective, sampling two Anglican communities in; Ennerdale and Eldorado Park. A mixture of young people, middle aged and senior citizens, with a balance of both genders, was sampled. The only criterion was that they should be regular church goers. The aim of the questions were designed in such a way as to assess

- Whether they experienced the worship service as a place of healing
- Whether they are confident enough to approach their priests for counselling; and
- Whether the sermons preached were educational in relation to their spiritual needs, moral transformation, etc.

Concerning the confidence to approach their priests, the author is not completely happy with the responses. They were modest, but not honest. Maybe they were not prepared to implicate their priests out of respect for them with responses of, “not sure,” or “choose not to comment” etc. (Interviews: June 2011).

This might impact the objectivity of the research and relies on pre-supposes from the author. The assumption of the author is that, proper and extensive training in handling pastoral issues would address this situation and will be beneficial to both priest and parishioner, i.e. confidence versus healing. Concerning the sermons preached, the majority reckon that they find

educational benefits from them also felt at times that they were being attacked.

Concerning the worship service as a platform to bring healing, the general response was happiness. Some respondents even came up with a couple of recommendations of improvements, especially on the use of the liturgy. Again, the author points to the need of on-going training for priests and worship committees.

## **6.7 Theology of healing**

This research has noted that all of us are in need of healing of some sort.

In chapter five, the author has extensively commented on a model for healing by making use of Wimberley's bible stories techniques and Pollard's theories of positive deconstruction. It was noted that this can either be done in

- One to one counselling sessions
- Group therapy
- Bible study in home cells
- Preaching of counselling sermons
- Establishing of support groups

By using Gerkin's theories of shepherding and by doing an exegesis of John 21: 15-17, the author created a model for shepherding in our modern context, which will assist every priest and congregation to measure themselves.

## **6.8 Helpful suggestions**

- The need for the church to insist that Pastoral Counselling and care or Pastoral theology is included as compulsory courses for those who are wishing to enter the ordained ministry.
- Even after ordination as the candidates enter post-ordination training, to ensure that the candidate be taken through a course which would sharpen their skills in
  - (a) Journeying with troubled people

(b) Assist them to confidentially handle pastoral challenges in their communities, taking into consideration that those challenges might differ from community to community.

- Initiate refresher courses for experienced priests, especially on pastoral matters; of which one is tempted to say, should be facilitated by practical theologians.
- Creation of support structures for priests. The research has found that real support structures are non-existent, and in chapter 4, the author makes suggestions as to what form they could take. In the secular world, of which the church is part of, workers are being supported and protected by Unions but priests and pastors, who are also workers in the literal sense, have little support structures. Somehow this impedes on a person's confidence in the challenging field of doing ministry.
- This research has noted that the Canons of the church, which is our guiding law, make very little mention of the priest's pastoral responsibilities and obligations. Coming from an educational background, the author has seen how the Education Departments have stipulated clear job-descriptions for educators. New educators who are entering the profession are being given the circular or document which they have to internalize. This research has noted that a similar document for new priests who are entering the ministry is non-existent, especially on matters of pastoral concern.

## 6.9 Recommendations for further research

1. This research has noted that violence, and in particular domestic violence, is leaving our women and defenceless children traumatized and damaged. The violence is mostly being perpetrated by South African men, and many family units are at risk of dissolving if a cure to this sickness is not found. This research acknowledges our inherited patriarchal past (not to say that the author supports its abusive status), but the reality of changing the power dynamics the way African men are thinking, is difficult due to the cultural and patriarchal structures that inhibit them. This research is suggesting an exploration in that regard, and come up with way on what can be done to end

domestic violence and male domination in society and over families. The author quickly points out that the term “African men” refers to men of all races in Africa.

2. This research has noted that the exercising of power and authority by whoever is in charge has a potential of bringing damage and a ‘certainty’ that “no-one shall question”. The issue of exercising authority either by a bishop, priest or even the church warden remains a critical issue. Another researcher can explore the extent and implications of its wrongful use.
3. As was mentioned in the research proposal, this research started with a white missionary priest who caused damaged and trauma to a worshipper who came to him for help. As the research was unfolding, it came to light that the damage caused by priests has no colour. This was clearly articulated in the problem statement in the form of this question, “What are the issues that cause priests to damage people instead of healing them?” In order to complete this cycle of dysfunctionality, the author proposes that further research be undertaken to
  - Explore the role and participation of the women during the time of abuse in her family life and church membership.
4. In the course of this research, it was noted that the woman left the church because of the pain, hurt and damage that was inflicted on her. But in essence, other factors are also at play as to why people are leaving our churches for “greener pastures” for example
  - There is an increase in Muslim invasion and presence in our township communities as they lure our people with food and clothing
  - Pentecostal pastors have strategically embarked on a mission to “grab as many of the flock” from the mainline churches.

The author is proposing that another research be undertaken to investigate the relevance of Anglican ministry or any other forms of mainline church in the face of Pentecostal and Muslim invasions in the townships.

## Appendix A

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### Interviews with Priests

#### A. Experience

1. Were you trained in Pastoral Care?
2. Which skills do you employ to deal with the demands and expectation of your work?
3. What areas in your ministry are there to improve?

#### B. Preaching

1. What are your sermons aimed at?
2. Have you ever offended your hearers in your sermons?
3. How did you become aware of it?
4. In what way did you deal with the issue?
5. Have you ever made the mistake of preaching about something or someone who had shared confidential matters?
6. Share the way you deal with Pastoral problems?

#### C. Caring

1. Share ways in which you care for troubled people?

#### D. Conflict management and Leadership

1. How do you deal with people who are in conflict with you?
2. In what way do you deal with lapsed members?

#### E. Culture

1. Have you ever been placed in a cross cultural ministry?
2. How did you communicate and dealt with issues?
3. Were the above Pastoral care/ ministry helpful in areas of resolving the situation? Share your understanding.

#### F. Counseling

1. Are you happy with the counseling method you are using?  
Share your process.
2. Has any conflict arisen between you and a counselor before? If yes, share your insights of the incident.



## Appendix B

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### Interviews with placements committee, Bishop or Diocesan Authority

#### A. Experience

1. How long have you been in your current position as placement officer?
2. In your tenure as a placement officer, how many placements of Priests have you made?
3. Evaluate your success rate in percentages on a 5 point scale
  - (1) Poor (0- 20%) 1 out 10.
  - (2) Below average (21-49%) 3 out of 10.
  - (3) Average (50%) - half of your placements 5 out 10.
  - (4) Above average (51-79%) up to 8 out of 10.
  - (5) Outstanding (80 %+ ) 8 to 10 success rates.
4. What criteria do you use when (a) accepting a candidate  
Into the ordained ministry. (b) When placing a new priest in a  
Parish.
5. In your view do you feel that candidates have adequately being trained  
at institutions to enter the ordained ministry for the first time?
6. Are they adequately trained to address Pastoral issues?
7. If you do in-service training, do you feel the trainers have the  
necessary training, skills; qualifications and experience to empower  
(train) new Priests?
8. How do you monitor the progress of your Priests?
9. At what point do you enter into the life story of your priests especially  
those who are in trouble?
10. What mechanisms have you put in place for intervention and  
evaluation?
11. Are there other ways that need to be mentioned?

## Appendix C

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### Interviews with Parishioners

- 1.) Are you a regular worshipper i.e. how often do you attend worship on a Sunday in a month? (1) Once (2) twice (3) 3 times. (4) Every week.
- 2.) What aspects of the worship in your church do you find most enjoyable?
- 3.) Rate the sermons preached on a 3 point scale :( i) Poor (ii) Average (iii) Excellent. Give reasons for your ratings.
- 4.) Through your journey of faith, have you ever been hurt by a Priest? Share your experience.
- 5.) How did you deal with your pain?
- 6.) Is preaching in your parish pastoral and does it leads to healing?
- 7.) Are there structures of support within your parish?
- 8.) Is your parish sensitive to cross cultural issues? Share.
  10. Will you feel comfortable to approach your priest for counseling?  
(Share negative or positive response)

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