

AN EFFECTIVE MODEL OF PASTORAL CARE AND COUNSELLING MINISTRY IN MULTI-CONGREGATIONAL PARISHES:

*IDENTIFYING THE EXISTING INEFFECTIVENESS OF PASTORAL
CARE AND COUNSELLING MINISTRY AND ESTABLISHING POSSIBLE
REMEDIES FOR THE MINISTRY IN ANGLICAN MULTI-
CONGREGATIONAL PARISHES:
WITH SPECIAL FOCUS ON THE ANGLICAN DIOCESE OF NATAL*

BY.

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DECEMBER 1998.

*Submitted in partial fulfilment of the requirements of the degree of Master
of Theology at the School of Theology at the University of Natal,
Pietermaritzburg.*

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ACKNOWLEDGEMENTS

‘Who we are, what we become, depends largely on those who love us’. This claim of John Powell took on a new meaning for me as I wrote this dissertation and realised more fully than ever before just how much I owe to certain people. I am glad to be able to express in public my thanks to a few of those who have shaped my life by caring for me at cost to themselves.

The first accolade must go to my wife, Elizabeth, for honouring her wedding vows and loving me through the worst as well as the joyful times. Without her moral and spiritual support, this effort would have been impossible. Elizabeth put both her typing and other computer skills to work to make this thesis as presentable as it is. She has also to a great extent financed the process of this work with her own financial resources. Elizabeth, I thank you for the care you have taken of our daughter Irene during these very difficult moments and the willingness to bring Mike into this world in the process of the work.

I would like to thank my supervisor Edwina Ward for her love, care and commitment. In her, I have seen a great role model who stopped at nothing to ensure that the work was done and completed in good time. Her critical remarks sometimes made me realise that I had more to offer and at the end of the day I have been able to produce this vital contribution to the church and entire community through her guidance.

I am also indebted to thank the Revd. Prof. Jonathan Draper of the School of Theology, University of Natal, who not only acted as a father, but also as a senior brother and a colleague in the whole process. Our life together in the mission field at St. Christopher's Parish and in the University of Natal challenged me to think critically about various issues that were ahead of me in this task.

Jonathan also gave me the chance to test my hypothesis in the parish when he stepped down to give me the opportunity to exercise full authority as a priest-in-charge in the parish of Sobantu. His assistance, presence and moral support meant so much to this work. Not to forget the great role he played in ensuring that I had an opportunity to join the University of Natal without which this work would not have been possible.

Bishop Michael and Dorris Nuttall cannot be left out, due to their parental leadership during my study and life in Natal. The pastoral support offered to me and my family cannot be underestimated. The pastoral visits to our house and also the opportunity to listen to us in his office whenever we needed pastoral support meant so much to the progress of this academic endeavour.

Towards the end of my first year of study, it became evident to us that our financial resources could not sustain us through the programme. Bishop Michael's support and that of the Diocese of Natal have been a great help to this project. I have no adequate words to sum up just how much I appreciate their co-operation, concern and care.

I also would particularly like to thank Nick and Barbara Kerr, who gave us a lot of quality time and spiritual support. Having spent time with Nick in Kenya, he knew all our strengths and weaknesses.

Nick and Barbara were able to identify times when Elizabeth and I could not work any longer, they provided holiday facilities or short weekend breaks which not only revitalised our strength but also enabled us to continue without burning-out.

Nick's commitment to our friendship did not only contribute to more enthusiasm to work in this area, but also gave specific models of how he worked in a multi-racial, multi-congregational and multi-denominational parish.

Among those who gave practical help and advice were my editor, Margaret Reynolds, Margaret spent a lot of time with me checking out specific areas of my work that needed more attention grammatically. Without Margaret's assistance this work would not be a success. I would also want to thank Mrs. Edna Randiki who spent her precious time to ensure that the document was presentable. Her typesetting skills have helped me in a big way.

At this stage I would also like to thank the parish of St. Paul's in St. Albans in England under the wise leadership of Revds Tony and Lydia Hurle, who discovered the need for me to have a personal computer and printer to make this work more manageable and efficient. Your assistance enabled me to finish this task in time and more efficiently.

I would have loved to be able to thank personally every member of St. Christopher's parish in Sobantu, for the support I received as their priest-in-charge during this project.

The parish council, the executive committee and the parish ministry committee acted as a pilot project to this research. I am indebted to all these members and my prayer is that this model would bring more fulfilment to the ministry in the region.

Last but not least, I would like to thank all members of the academic and administrative staff of the University of Natal School of Theology. Particularly I would like to thank the Head of Department Prof. Neville Richardson for involving me as much as possible in the life of the school which gave me a broader understanding of my role in the institution as I continued with this research.

The post-graduate seminars where our work was challenged meant so much to me. I believe it is impossible to mention all those who contributed directly or indirectly to my research. My prayer is that God will richly bless all of you.

It is my hope and prayer that the School of Theology in the University of Natal, Pietermaritzburg will continue to produce Christian leaders for the African Continent.

SHALOM

REVD. LUKAS NJENGA 1998.

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Chapter 1.

INTRODUCTION

1.1 THE PROBLEM AND ITS BACKGROUND

One of the major problems that is facing the Anglican churches in Africa today is lack of effective ministry in multi-congregational parishes as far as pastoral counselling is concerned. These multi-congregational parishes range from parishes having two congregations to parishes with up to eighteen congregations under the rectorship of one priest and in few cases assisted by one curate. In some cases these parishes also happen to be multi-racial with members from different social groups and cultural orientations.

The problems to be discussed are :-

- (i) lack of qualified personnel to address any immediate pastoral crisis that the congregation goes through. In this case, I refer to areas where the pastor/priest is about one hundred miles away from some of his/her members. This in effect means that if the parish members experience a specific crisis, the chances of getting a qualified pastoral counsellor are very limited.

- (ii) Insufficient pastoral teams to address these crises. It is rather unfortunate that even when the rector is highly qualified and efficient, he/she is not able to respond to the needs of all the people adequately, based on the vast region of his ministry.

In many parishes therefore, the problem of following up specific cases to a meaningful stage becomes a major problem.

- (iii) Inability to address pastoral issues of the members in the entire parish and therefore to face the challenge of syncretism where Christian values are observed partially alongside other religious practices. A good example of this would be when a member of the family is going through depression. If the pastor is not able to respond to this problem professionally, the parishioner may choose to understand that he/she has been bewitched.

This only emerges in cases where Christians have not been properly guided and assisted by their pastors.

- (iv) The other major problem is when the pastor/priest realises that he/she is not able to meet the needs of his members adequately. The first response is to work hard and in most cases to overwork to try and accomplish the ministry. With the fact that this goal is not achievable, the minister ends up feeling guilty for not doing what he/she thinks is expected of him/her. On the other hand, due to overworking, the minister may end up being burned-out because of too much work.

Having said that, one has to ask, is there a possible way forward? Can the church continue with ministry in the multi-congregational parishes effectively? How can the church address the above problems?

In order to address the above problems adequately, this dissertation will be divided into five sections. In the first section, we will look at the historical background of the Anglican church in the Diocese of Natal and how this influenced the establishment of multi-congregational parishes. In the historical analysis we shall focus on the pastoral care and counselling ministry in the Anglican Church.

It is however difficult to analyse such issue on such a broad area of historical facts, we shall therefore focus on the pastoral care and counselling discipline and how the historical events influenced the general trend of events which put the church in the current problem.

In order to do justice to my research, I will use an interpretative analysis which will help one to read historical records with an open mind and understanding that all what we read is not representative of all what happened or happens in the church. An interpretative analysis will give the author a challenge to investigate and analyse other possibilities and avenues that could have been used to create the just interpretation of the situation. We will also look at the historical background of pastoral ministry in the Anglican Diocese of Natal. In the second section, there will be an exploration of the need for an effective counselling ministry in multi-congregational parishes. It will be shown what effective pastoral counselling is and why it is necessary for church ministry.

In the third section, the process will be problematised. Specific problems that a multi-congregational parish could anticipate will be looked at while trying to apply an effective pastoral counselling ministry.

These problems will focus on :-

- (i) Administration - how the Diocese operates based on the tradition of the Anglican church and how this has contributed to ineffectiveness in the pastoral counselling ministry.
- (ii) Finances - this includes the financial resources that are necessary to run an effective pastoral care and counselling ministry which will not only be adequate to meet the needs of the people but also available at all times. Here, we will also look at the financial resources of multi-congregational parishes.
- (iii) Structures - the Anglican church like any other mainline church has strong structures inside which it operates. How do these structures affect the operations of the church? Is there any role that the structures of the church play that would become a hindrance to the establishment of an effective model of pastoral counselling ministry in parishes?
- (iv) Traditions - the Anglican church is known for its strong traditions. How do these affect the pastoral counselling ministry? Rigidity and unwillingness to change these traditions could be a major drawback to the establishment of an effective pastoral counselling ministry.

In the fourth section, the following possible means of dealing with the existing ineffectiveness in pastoral counselling in the multi-congregational parishes will be explored.

- (i) Establishing and developing a supervised pastoral counselling ministry which will have parish orientated strategies in dealing with multi-congregational ministry.
- (ii) Developing a theological training programme designed for the clergy with a special calling to develop their unique gifts and abilities to minister in multi-congregational parishes.
- (iii) Establishing a model of lay-training in the basic skills of pastoral counselling.

In section five, a new vision for this ministry and a possible way forward will be developed. Chapter six will be the conclusion.

1.2 MOTIVATION

The meaning and purpose of the church is to provide holistic life for its members. We find that the church establishment has various responsibilities to its membership. This includes the ministry of the word, which involves the preaching of the gospel, the ministry of teaching which involves teaching of Christian doctrines and church ethics and also the ministry of pastoral care and counselling in people's lives and responding to their day to day crises.

My major motivation for this research is the fact that ineffectiveness in the pastoral counselling ministry was named as one of the major issues affecting the Diocese of Natal by the majority of the clergy in the Diocese. This has given me a deep desire to establish why this is so.

I am also concerned by the fact that the world is moving in a more western trend where individualism and urbanisation are becoming the norm of the day. What is the pastoral strategy of responding to the needs of members in multi-congregational parishes? The Anglican church has so far given a lot of emphasis to the ministry of the word, teaching of the true doctrine and responding to social challenges of its members.

How can a church pre-occupied with the above responsibilities and with limited personnel adequately address the pastoral concerns of its members?

The Diocese of Natal has faced major traumatic crises in the last few years. This includes political violence in the Table Mountain area, Imbali, Richmond, and Kwa Mashu among other places. It has also seen many members die or lose relatives through floods, road accidents, HIV/AIDS etc. How does a priest in a multi-congregational parish respond to all these pastoral needs alongside administration of the parish and other important ministerial duties? The list of major reasons which invite me and motivate me to work on this topic is long. It is my conviction that this will give more people the challenge and the insight to respond to the challenges of ministry in multi-congregational parishes.

1.3 METHODOLOGY

The method adopted for this dissertation is a historical, disciplined and interpretative analysis. I will depend on secondary sources of which the Diocese of Natal Archives will form a significant part because they contain major records of trends of ministry in this region. To come up with a possible model of pastoral care and counselling a lot of research will focus on the past imbalances. The history and the structure of the Anglican church in Natal will be analysed to reveal the current situation and a possible way forward.

The understanding of a model in this research will be a possible alternative that can be experimented by the church to provide better ministry. It is however difficult to come out with this kind of model without revealing deeply. The general trend of activities in the Anglican church both present and in the past.

1.4 DELIMITATIONS

This work may be broad and therefore be unachieved. It is therefore necessary to avoid the temptation of working out systematically how the model will be carried out and in which order. It is my conviction that this research can be carried over to a PhD Thesis to do proper justice.

I will also avoid as much as possible to engage directly on specific pastoral care and counselling methods which would be adapted in this model, thus giving ministers the opportunity to adopt this model in a more open minded system. However, general examples will be highlighted.

CHAPTER 2

THE HISTORICAL IMPACT

Prior to missionary events in Natal, it is strongly believed that the African community had a firm and strong religious life. This involved religious rites of passage, prayers to *Unkulunkulu*¹ and reconciliation with ancestors.

The religious life was very organised, and it involved the whole of the family and there was no need for evangelism because every African believed in this religion and became part of it by birth.

¹ This is the common word used by the Zulu community for God.

2.1. HISTORICAL BACKGROUND

On July 8th 1497, three vessels left Portugal commanded by Vasco & Paulo da Gama and "on Christmas Day 1497, it was 70 leagues beyond the farthest cross which was planted by Diaz on the third Kwaai Hoek a little to the south of the Bushman's river. He named the new land of green hills and bush-covered kloofs "NATAL" in honour of our Lord's birthday"(Burnett 1957:1).

"For centuries, the only Christians known to Natal were shipwrecked mariners who suffered the hardships of being stranded on an alien shore. A group of Dutch officers and men from "the Stavenisee² which was lost on the Coast of Terra de Natal in 1686, described the country as fruitful, populous and the natives friendly, compassionate, obliging obedient and submissive to their king or chief. . . . in manner, dress and behaviour. . . . Much more orderly than the Cape Hottentots". (Burnett 1957:2)

The people of Natal as described above were not only submissive to their leadership but were committed to their religion and social structures. In their own judgement, life was satisfactory and they enjoyed each part of it.

"Before the advent of Shaka, Natal was a thickly populated country with tribes under their own chiefs settled cheek by jowl. They lived in comparative ease and plenty and in the main were at peace with their neighbours, Their wars, it is said were conducted in a gentlemanly way as trials of strength rather than to shed blood and destroy Kraals. Prisoners were ransomed not slain. Old natives were wont to wax nostalgic about the good old days when the sun that saw tribes fight never set till the quarrel was ended". (Burnett1957:2)

Attempts to Christianise the Zulu community of Natal came as a result of Allen Francis Gardiner who was a captain with the duties of an officer in the Royal Navy.

He was deeply impressed by the work of the London Missionary Society of the South Sea Islands and after the death of his wife, it became the grand passion of his life to become a missionary pioneer. He appears to have been drawn to carry the gospel to the most remote parts of the world and to the most savage peoples.

²A ship.

Gardiner arrived as a missionary pioneer in Cape Town in 1834. "He looked at the state of the Cape Colony", writes his biographer, "and saw it threatened by an invasion of kaffirs. He knew that beyond these were the Zulus . . . still unvisited by the messengers of the gospel and there he resolved to go. He proceeded overland with all speed and after a journey through kaffir territory, he arrived at the port on horseback in January, 1835." (Burnett 1957: 4).

It is interesting to note the zeal that Captain Gardiner had to do the missionary work of the gospel, but one of the greatest challenges of this historical account is what we are not told about the background and the kind of intentions this missionary had. For instance, most of the missionaries operated under the instructions of their missionary agents who were presumed to have knowledge of missionary fields. Also the missionaries ensured that regular reports of progress were sent back to the missionary agents. This in many cases forced the missionaries to concentrate on areas of specific interest to their missionary agencies at the expense of their calling. Gardiner worked very hard in his attempt to reach the Zulus but,

All unknown to Gardiner, the dice were loaded against him. Farewell's interpreter Jacob, who had been a convict in the colony and had little love for Europeans, had deserted Farewell and returned to the Zulu king and forewarned him of what he might expect at their hands.

First they would come innocently with a book³ he had told the king, but the book would be followed by the rifle and conquest.

Thus, it was that the king was prepared to hear extracts from the mysterious book read to him, but when it came to giving Gardiner permission to build a house and to start a mission, he hedged and insisted he would need Indunas⁴ advice. (Burnett: 1957:4)

³ The Bible

⁴ The King's advisers.

The local government of the day was wise and prophetic.

The people knew how to plan and the chain of command was not only down to top but also top to bottom where kings consulted their juniors. The frustration of Gardiner's efforts to gain approval have been seen by some authors as the king's direct opposition to the word of God.

Burnett indicates that, "Dingane (the king) was one who was more ready to give the sentence of death than to hear the word of life" (1957: 4).

While Burnett saw the difficulty of King Dingane in issuing permission to build and start a mission as opposition to responding to the word of life, one could argue that the issue at hand was beyond acceptance of the Christian gospel because it also involved trust over the property and the freedom of his subjects. The fact that missionaries thought that they could gain free access to the local communities by giving gifts also proved impossible.

It is reported that

When Gardiner arrived with wagons of gifts, the attitude of the people improved, but at the final interview at which Gardiner hoped to secure permission for his station to be built, both the Indunas spoke firmly against him and the king insisted that he must abide by their decision. (Burnett 1957:5)

Again here we see the clarity of mind and purpose of the *Indunas* and their king who knew what was best for their subjects. They appreciated the word to which the king had paid attention at an earlier stage. They also appreciated the gifts that Gardiner brought, but it seems that the prophetic challenge raised by Jacob when Gardiner first met the king was taken seriously.

It is therefore very clear that the Zulu king of Natal did not give approval for missionary work in his territory. However, Gardiner started his work among the European community working in the port and also working among the African refugees who had no choice nor government to represent them. It is however evident that the gospel took off, as Paul writes in Philippians 1:15(N.K.J.V).

Some indeed preach Christ even from envy and strife, and some also from goodwill: the former preach Christ from selfish ambition, not sincerely, supposing to add afflictions to my chains. But the latter out of love, knowing that I am appointed for the defence of the gospel.

What then? Only that in every way, whether in pretence or in truth, Christ is preached; and in this I rejoice, yes and will rejoice.

Gardiner's work took a different root and he eventually became a liaison person between the official of the Natal colony and the king.

In his new capacity and influence, Gardiner managed to convince the king of the need for education for the children in his kingdom which was then believed to be an opening for the work of the gospel in the interior of Natal. Soon after their contact and signing of a treaty with the king and his *Indunas*, Gardiner returned to make plans for the future town at the Bay.

According to Burnett

The impact of the treaty was felt at a meeting of 16 settlers, where land was set aside for this purpose, and it was agreed to call the town D'Urban. For endowment of a clergyman of the Church of England in the parish-to-be, 3000 acres on the river Aaron were set aside to be held in trust, and it was agreed that a building allotment for a town residence for a clergyman would be provided. The clergyman was to be appointed by the Church Missionary Society. Plans for a hospital and school sites were also made and money was promised for the clearing of the bush and a subscription list was opened to raise funds to build a church. These were pipe dreams rounded on the unsubstantial basis of a puny, shifting and unreliable population of hunters and traders. In any case, without effective means of defence against Dingane it would have been madness to have built pretentious dwellings and an elegant church".(1957:6)

In various letters written by Gardiner to Sir Benjamin D'Urban, Gardiner's signature can be seen.

One can easily detect the changing and conflicting interest of Gardiner's missionary motive and his commitment to the furtherance of the crown which obviously would be seen as a prophetic fulfilment of Lt. Farewell's interpreter Jacob who earlier forewarned King Dingane of what he might expect at their hands.

The prophecy was simple and clear. "First, they would come innocently with the book he had told the king, but the book would be followed by the rifle and conquest". (Burnett 1957:4). This was being fulfilled when Gardiner wrote this letter to Sir Benjamin D'Urban.

The memorialist declared that 3000 natives relied on their White chiefs for protection in Natal and begged "for the sake of humanity.....For the wellbeing of this increasing community, for the cause of morality and religion" that his majesty's government would recognise Natal as a British colony and call it Victoria "in honour of your August Princess". (Burnett 1957:6).

To me, this was betrayal of trust and missionary calling. The fact that Gardiner had already been trusted by King Dingane and his *Indunas* and had requested to teach their children indicates that they had fallen prey to his hidden agenda. It is through some "word of knowledge", "prophetic revelation" or "divine revelation" that King Dingane and his *Indunas* learned about this betrayal of trust by the "missionary".

The fact that other White settlers like Francis Fynn's diary and Isaac's journal agree that Port Natal badly needed some sort of external authority to regulate its affairs and secure the protection of the inhabitants, reveals to us that Gardiner was acting in his own best interests and in the interest of his fellow Europeans as opposed to his calling and commitment to missionary work in the local community. (edited and abbreviated from Burnett 1957:7)

The ruthlessness of the British community is seen in Gardiner's trip overseas when he tried to market his ideas.

In response to his treaty with King Dingane, the Christian observer bitterly attacked it indicating that the treaty of blood had already been cemented.

" . . . Captain Gardiner is understood that he intends on his return to uphold and enforce this abominable treaty . . . a treaty with tiger. Why had he not rather said Dingane, 'cut off my head and attack, burn, destroy our settlement if indeed you dare to do so in the face of the British retributive justice, and what is more, of the anger of God . . . The Lord of hosts is with us, the God of Jacob is our refuge"

(Burnett 1957:9).

One would view this kind of attack as ignorant, unnecessary and unfounded.

The history of the start of the Christian work in Natal therefore reveals the divisive and intolerant British community of the day.

2.2 THE WORK OF CHURCH MISSIONARY SOCIETY IN NATAL

The position of Gardiner as a missionary was changing rapidly, his mission to the Zulu community in the inland had long changed to a mission to the settlers in Port Natal and eventually he became a representative of the governor, with more secular responsibilities in trying to persuade the British to establish a colony. One should not judge his calling, but it is evident that his commitment to the British government was more important than his missionary work to the Zulus community.

However, during his first visit to England in 1836, Gardiner managed to attend the Annual General Meeting of the Church Missionary Society whereby through his eloquent speech and "hot enthusiasm that drove him on in service of his master" (Burnett 1957:9), he convinced and moved Francis Owen to offer himself to the society as a missionary to the Zulu. The society accepted the offer and cautioned him to avoid taking any part in the civil affairs of the territory. The following letter gives details of his commission to the Zulu community which was later to become the Diocese of Natal.

The Rev. Francis Owen was sent to Natal to work among the Zulus. On 8 November 1836, on the eve of his departure, the committee gave him the some instructions:

According to the letter that was given to him by the committee, one can see the mis-informed enthusiasm of the missionary agency. To me, the instructions given to the first missionaries to Natal are very important in accessing and evaluating the success and failure of the work in Natal in the last one and a half century. Some of the very key things that the committee expressed very strongly include :-

1. The fact that “the people to whom he was sent were degraded and heathen”.
2. The grown-up population cannot indeed, comprehend the meaning of a school or the advantages from educating their children, the very subjects to be taught are to them a mystery.
3. They have never looked beyond instinct and habit and their only discipline if even that training may so be called, is war. (This points are summarised from Hofmeyer, Millard & Froneman 1991:99-103)

The above few observations reveal how ignorant the CMS missionaries were towards the African community. The fact that Captain Gardiner had interacted with the king and learned of the establishment of his kingdom and his organisation was of no help to the starting of the missionary event.

No wonder Francis Owen was shocked by the reasoning and the arguments of the king and his *Indunas* in what he describes as “the most painful day since the commencement of his mission” (Burnett.1957:17). To me, the pain may not have been caused by the arguments and questions raised by the king and his *Indunas*, but by the fact that the missionary agent misinformed him and made him think that the Africans were not only degraded heathens, but also lived and acted by instinct and habit.

Little did he know that the king and his *Indunas* spent a lot of time discussing and reasoning out what was in the best interest of his subjects. Gardiner had concealed the information of how wise, prophetic and organised in structure King Dingane’s government was.

A hundred and seventeen years later, Burnett observes that,

it is true that he belonged to a school of missionaries who in zeal and ignorance were too ready to condemn every aspect of African tribal life, root and branch. These men did not think to disentangle the gospel from the traditions of Victorian England or America, nor did they think in terms of redeeming African society as well as African souls. But at least they cared sufficiently for their heathen brethren to abandon the village and vicarage at home, making heroic sacrifices in order to preach good news that God is in Christ reconciling the world to himself. As all men must be, they were perhaps mistaken in some things. (Burnett 1957:11.)

2.2.1 FAILURE OF THE FIRST MISSION WORK ATTEMPT IN NATAL.

Other than the obvious reasons that one would pick up from the instructions that Owen was given by the missionary agency which involves lack of background information, assumptions and uneducated zeal and enthusiasm, the failure of missionary work in Natal can also be attributed to the breakdown in communication between the local community and the missionary.

The fact that the missionaries understood the gospel message and its power so well, denied them the patience and need to understand the culture, governance and general way of life of the African community before even attempting to preach their “powerful gospel” to the local community.

The undeclared interests of both the British and the Dutch communities in settling in Natal and probably colonising the local community not only caused hostility but also threatened the lives of the missionaries and therefore disturbed their efforts. The first attempt at missionary work in Natal therefore failed and the CMS missionaries returned to England on 11th May 1840.

2.3 NATAL DECLARED A DIOCESE

After the return of Francis Owen and his colleagues to England, things in Natal were quiet as far as Anglican church ministry was concerned. However, the change of scene includes the change of power between King Dingane and Mpande. The Boers settled to enjoy the land which they acquired. The new immigrants were settlers and farmers and not merely traders... The Volksraad in the recently founded village of Pietermaritzburg declared the Republic of Natalia. (Burnett 1957:21)

In March 1842, Sir George Napier claimed Natalia afresh as a British possession and the unwilling inhabitants as the Queen’s loyal subjects.

In their resistance, the tiny republic of burghers precipitated the battle of Congella. The submission of the republicans was eventually dictated by the guns of the Frigate Southampton and a proclamation from the castle in Cape Town. That symbol of oppression from which the trekkers had hoped to escape forever. Formally the proclamation annexed Natal as a district of Cape Province. The territory became part of the British colony.

(Burnett 1957:21)

2.3.1 WHERE THE BRITISH PEOPLE ARE, THE CHURCH OF ENGLAND FOLLOWS.

After the British conquered the trekkers, it is recorded that in 1848, the liberty loving trekkers were once more steering their praise ships over the crags of the Drakensberg to the wide freedom of the plains to the North.

After this departure, the British settled in Natal with prospects of producing cotton for Whitney's cotton gin. Others came to do coal mining while other professional men, builders, skilled mechanics and farmers all came looking for new prospects. It is recorded that "the hungry forties provided the emigrants and so the stage was set for British settlers" (Burnett 1957:22).

On the 26th December 1848, 4000 Europeans were added to the tiny colony. "Moreover where the (British)⁵ people are, the church (of England) must follow" Burnett (1957:22).

⁵. Words in brackets are mine.

One of the reasons given for the violent occupation of Natal was that it was necessary for the British government to provide security for the Africans and the European farmers and traders on the sea board.

A letter despatched by Earl Grey (30th Nov. 1848) is seen as a key motivation for the second advent of Anglican missionary work in Natal.

"He agreed", he said "with Sir Theophilus Shepstone's view (who became a close confidant of Bishop Colenso later). , that the present state of Natal and of the black population which flocked there for our diffusion of Christianity and civilisation it would be a disgrace to this country to neglect'. This was a view not generally held by the colonists, but it was the endeavour of the church to ensure not only that disgrace should not be incurred by a slothful neglect, but also that the church would be the means of bringing the grace of God to White and Black alike in Africa".(Burnett 1957:22).

This gives us a view of the purpose and motives of the early introduction of Christianity to Natal by the Anglicans. To civilise and avoid disgrace, whatever the reason, James Green, was appointed the first vicar of Pietermaritzburg in 1848 by Bishop Robert Gray of Cape Town, whose ambition was to "go into every nook and corner of the Diocese." But given the vast geographical distance and the amount of work, he did not personally manage to get to Natal until 1850. On the arrival of James Green in Pietermaritzburg, "J.W Shepstone recalled that there were a mere fifty houses and that the market square was simply a grassy spot", (Burnett 1957:26).

Descriptions of his first service are recorded that the clergyman(Green) performed the service in distinct and impressive tone; the whole congregation joining heartily in responses. An armature organist and choir consisting of ladies and gentlemen of the church took the choral portions of the service, a deep sense of the occasion-together with pervade bells of happy England. Nevertheless, a Christian church could take firm roots and pour forth prayers and praise at the throne of grace. Sowing seeds of righteousness and yielding the fruits and unity of peace”(Mason 1867:10).

The ministry of Green in Natal was therefore a replica of the Church of England in England. No efforts to reach out to the Africans by James Green are recorded. It can be said that his success could be highly attributed to the large population of British settlers.

Burnett indicates that “if anything, work in European parishes was more important, for nothing could more effectively mar work among the heathen than the presence of a White population not bringing forth the fruits of good Christian living”, (1957:55).

One can therefore conclude that Green’s commitment to working among the European settlers was because the church was termed as one of the most important, aspects of life then. However there were several struggles to establish the church and as Bishop Gray noted in his journal around this time (1850) “that evidently the Church of England did not transplant very easily. As it had been in the beginning in the village churches at home, so it must be in this wilderness and the whole machinery of the parish must spring at once into life” (Gray 1876:10). The greatest challenge that Bishop Gray experienced during his six weeks stay in Natal was the fact that the spiritual and pastoral needs of the colony were not being effectively met.

He had seen villages springing up in every direction but he had no means to supply them with pastors. Though he consoled himself with the fact that the immigrants could wait until they had established themselves and had built their own churches to support their own priest, he was nevertheless almost certain that the Africans had no prospects of being able to do this and Gray at once began to prepare his missionary plan campaign.

It is recorded that during the dynastic confusions in Zululand when Mpande seized power, 100,000 members of the Zulu community had spilled over into Natal (Burnett 1957:22). This created an urgent need both to the colonial government and the Church of England to “civilise” them. This, together with the recommendations of the 1846 commission and from what he had seen and admired of the thoroughly practical Moravian mission at Genadendal, moved Bishop Gray’s plan.

He suggested that three missionary colonies should be established in three of the new reserves under the protection of the church of England.

Bishop Gray’s mission scheme to the Africans which mostly depended on funds from the native hut tax fell through, when the “colonists” strongly opposed this endeavour and termed it a waste of the colony’s money. Very little happened, So despite the goodwill of the secretary for native affairs the church’s plan was not allowed to mature, but there is little doubt that the first Bishop of the Diocese was to benefit by the plans laid by Shepstone and Gray for the salvation of the Bantu people (Burnett 1957:33).

Very soon after the departure of the Bishop, James Green realised that it was impossible for one man based in Cape Town to carry out all the plans outlined by him during his visitation and he wrote to the metropolitan pointing this out.

There was a governor and an executive council with many assistants to carry on the work of administration in Natal which was in fact much less arduous work than the Bishop's.

The Bishop bore the responsibility of the whole of the church in South Africa.

It is out of pure love to you and church that I feel constrained in my first long letter, to ask you to consider well, not whether you should desist from working, but whether you should not concentrate on your field. If they will not let you, forget what I have said and come back and sacrifice your life, if it be God's work
But they did let him, and after a momentary impulse handed over the work of the metropolitan to someone else who then hoped would be more worthy of that office than he, while he became the first Bishop of Natal and decided to divide his diocese into two dioceses, the two new dioceses of Grahamstown and Natal.

On St. Andrew's day, the first Bishop of the diocese of Natal the Rt. Rev. Dr. John William Colenso and the new Bishop of Grahamstown, were consecrated at Lambeth by the Bishop of Oxford, the Bishop of Cape Town and others. Both took the oath of canonical obedience to their metropolitan. (Burnett 1957:35)

2.3.2 UYISE WABANTU – USOBANTU

The Diocese of Natal therefore came into existence with very little ministry to the African (Zulu) community. The European community therefore used the Africans for their own interests and resisted every effort by the church to educate them or even use money raised through taxes for their benefit.

The existing church saw it as inappropriate to spend their “meagre” resources by reaching out to the Africans.

However, things changed drastically with the arrival of Bishop William Colenso on 23 January 1854. His nickname (Usobantu) which was given to him later by Mr. Shepstone suggests that, Bishop Colenso was a real father to the people.

The lives of the black people were a deep commitment in his heart. Not to civilise, as his predecessors thought, but to understand their culture, faith, language and in this process share the powerful gospel of Christ.

It is in this humble spirit that the Rt. Rev. Dr. William Colenso commenced his work in Natal. Passion for, interaction with and commitment to the lives of the black community was dangerous, and not only brought forth animosity from the colonists but also indirectly from the Church of England establishment. This however did not intimidate the determined Bishop whose goal was nothing less than reaching the Zulu community with the gospel. Bishop Colenso's achievements include, the most outstanding ability to publish a Zulu-English dictionary. While many may see this achievement as intellectual and academic, historians have also looked at the success of William Colenso in a totally different way.

2.3.3 A BISHOP'S THEOLOGY IS INFLUENCED BY A "HEATHEN"

One of the major themes historians deal with is that of colonial encounter, that moment when the explorer, traveller or soldier from Europe first came into contact with indigenous inhabitants of the world into which Europe has expanded since the 15th century; when people whose cultures and histories had developed independently met for the first time.

Sometimes there was no interaction at all, only confrontation, each side convinced that the other was a threat which had to be driven off or destroyed. But this is not always the case. There was also genuine communication. European and African or Indian, white and black, conqueror and conquered, were unable to live totally independently of one another, at all times. They did genuinely learn from each other.

Such an encounter happened in Natal in about 1860 when two men from very different historical and cultural backgrounds were thrown together and shared ideas with far reaching consequences.

The first man, William Ngidi, was born in the Zulu kingdom. He was one of the people who left Dingane's kingdom and crossed into Natal. Here, near Inanda, he herded cattle for his father and attended the local American Board mission school, established by Samuel March, where he learnt to read and write in Zulu. He was also converted to Christianity and received the name William. (The story of William Ngidi is edited and abbreviated from various articles of Natal Witness available in Natal Diocesan archives.)

He learnt to work with draught oxen, but when March died in 1853 he was left without any means of support. However, he got to hear of the arrival of a new missionary, a "great English *umfundisi*" who had established a mission station on the hills outside Pietermaritzburg. Here, for a pound a month, Ngidi got a job as a wagon driver.

The “great English *umfundisi*”⁶ was John William Colenso, the first bishop of the new Diocese of Natal. He built his mission station, called *Ekukhanyeni*,⁷ just outside Pietermaritzburg at Bishopstowe. Within a few years he had become an excellent scholar of Zulu and wrote text books in the language, introducing the latest scientific discoveries. He translated large portions of the Bible and published a Zulu grammar book as well as a famous Zulu-English dictionary. He needed help from Zulu speakers of course, and in 1856 he heard that the mission wagon driver was a Christian convert. Such a man would be an ideal assistant to the bishop in his work on biblical translation. William Ngidi was promoted from wagon driver to bishop’s assistant and adviser in the Zulu language.

He proved to be a great success. Colenso was taken with the young man, finding him a very pleasant, bright, intelligent fellow and promoted Ngidi to the post of teacher in the mission school. But Ngidi wanted to learn more for himself: he had an intense thirst for knowledge of all kinds, more especially in things which concerned the kingdom of God.

As they worked on the enormously difficult problems of translating religious texts, the bishop was increasingly impressed by Ngidi’s intuitive awareness of just what was needed, and the string of questions he asked. As their

⁶ The Zulu word for Priest but is also translated as the ‘one who teaches’.

⁷ This means the place of light

knowledge of one another increased so their friendship grew, and Ngidi gained confidence to ask really serious questions on the nature of the texts he was helping to translate. At this time, it was generally accepted that the words of the Bible, which included the Old Testament were literally the word of a supreme being. One day, while hard at work translating the story of Noah, the ark and the animals, Ngidi stopped, looked up, and asked the bishop: "Is all that true? Do you really believe that all this happened thus- that all the beasts and birds and creeping things, upon the Earth, large and small, from hot countries and cold, came thus by pairs and entered into the ark with Noah? And did Noah gather food for them all, for the beasts and birds of prey, as well as the rest?"

The bishop stopped and tried to think of an answer, but he could not.

William Ngidi had reversed the conventional roles. The teacher had been challenged by the learner, the bishop by the convert, the white man by the black and the highly educated by the barely literate. (William Ngidi's story is edited and abbreviated from various articles of Natal Witness.)

This story of William Ngidi's questions and the problems that they caused the bishop became one of the most famous, even notorious, incidents in the history of the conflict between religion and science in the mid-19th century. For Ngidi had touched directly on a question which many of the leading scientists, theologians and academics were concerned with at the time. How, they asked, was it possible to continue believing in the literal truth of the

For Ngidi had touched directly on a question which many of the leading scientists, theologians and academics were concerned with at the time. How, they asked, was it possible to continue believing in the literal truth of the Bible, when it was challenged by so many of the ideas and discoveries of the time?

The mid-19th century was a time of discovery and change. Old ideas were being challenged by new ones: industrialisation and its consequences, new means of communication, a greater awareness of the world, its vastness and complexity, and the variety of creatures which inhabited it, of how they came into being, the growing realisation of the vast extent of space and great age of the Earth - indeed the very concept of time. Colenso was aware of these ideas but he was content not to challenge them. Then came William Ngidi's question.

His demand for an honest answer forced the bishop to think again.

Colenso wrote: "I felt that I dared not, as a servant of the God of Truth, urge my brother man to believe that which I did not myself believe, which I knew to be untrue, as a matter-of-fact, historical narrative." (Natal Witness: Date not available)

With these words began one of the great controversies of his time. A bishop, a father in the church, could no longer believe the Bible to be a matter-of-fact historical narrative, and he had been brought to this position by the question of a young Zulu called William Ngidi.

It was a world turned upside down - the bishop had been sent to Africa to convert the heathen, it was said. What happened was that he had been "converted" instead.

Colenso began to write his experiences down. He tried to establish that, firstly, the Bible could not be taken as the literal word of God any longer - that it had to be considered a work of history, a composite work, written by different hands at different times.

Secondly, Colenso argued that this did not matter to true religious belief: faith did not depend on what the Bible said or did not say but more on one's attitude to other human beings. As such, it was like the great books of all the major religions. By writing of the essential compatibility of the world religions, Colenso only increased the scandal that grew around him. His books and his ideas were discussed at length. Preachers attacked him from the pulpit, theologians in articles, and while some of the leading thinkers of the day did support him, most were too afraid of scandal to do so openly. He had, it was said, come under the influence of the savages he was supposed to civilise. The missionary societies in London which supported his mission stopped the funds he needed to continue his work. The Church of the Province of South Africa tried him for heresy and excommunicated him from the Church as "a heathen man, a publican and a sinner".

For a few years the Bishop of Natal and the "intelligent Zulu", the "Black Philosopher", were written on, discussed and preached about. The general opinion was that Colenso was wrong. He was never to be allowed to put forward his ideas in church again. (Guy . 1983:154-173)

Years later, it was widely admitted that it was in fact his enemies who had been in the wrong and the bishop who was right. In time, scientific ideas about geology, the creation of the Earth and the beginning of time were accepted as essentially correct and today they are widely accepted by the Church of England.

There seem to be no difficulties today on the part of Christians to accept that the Bible is neither a scientific text nor an historical one. But it is, as Colenso argued, a religious one. Colenso was one of those brave but unfortunate men whose ideas were ahead of their time.

But we should not forget the man who started Colenso off on this train of thought, William Ngidi. The man with the intelligence, the curiosity, and the confidence to ask his teacher, his bishop, "Can this really be true?" - and in so doing begin one of the best-known religious controversies of the Victorian age.

The story of Dr. William Colenso in his ministry in the Diocese of Natal is therefore a major contribution to the advent of Christian work in the Diocese of Natal.

2.4 MINISTRY IN NATAL AFTER COLENZO

In the midst of controversy between the Church of the Province of Southern Africa and Bishop Colenso, the Archbishop of Cape Town with the assistance of Church of England managed to put another Bishop in Natal. The Rt. Revd. Kenneth Macrorie had been, as indicated by a majority of white Christians then, “wisely chosen”. (Burnett 1957:79)

In Cape Town on his way to Natal, he received the support of all his Christian brethren in “a farewell service at which all Dutch ministers at Cape Town and those of other communions were present to show they were of one heart with the Anglican Church in the desire to preserve the Orthodox Faith” (Burnett 1957:80).

In his ministry, Kenneth Macrorie was courteous and dignified and no mean preacher. He was determined to avoid all the bitterness of controversy which won him a lot of friends among the white community. His precautions, however, were to the detriment of any meaningful engagement with the challenges of inculturating the African culture to the Gospel.

Therefore though many Africans joined the Anglican Church over the years, many of the deep traditional and cultural needs were ignored. In this process, the majority of Africans who joined the Anglican Church, either with a desire to get the Christian education or the social status that went with this new faith, were Christians by day and African traditionalists by night⁹. Records reveal that most of the ministry of Bishop Macrorie centred among the white community.

A hundred and fifty years later, evidence of strong parishes that started and thrived during his time are white parishes. However, due to lack of financial and human resources, the work of Bishop Colenso “had slowly declined” (Burnett 1957: 82). In 1864, the ample buildings with their accommodation for a large number of boarders were virtually abandoned. The place had a desolate air about it. There was no school. Efforts to help the black community had been abandoned by those who felt their dignity and wisdom questioned. The only evidence of missionary work was the catechist, William Ngidi, who was occupied in the printing press and the Africans who attended his services.

⁹They observed in secret the rituals and African practices that the missionaries opposed.

It is strongly believed by many that William Ngidi's commitment to his new faith and ministry, even after Bishop Colenso lost favour with his white counterparts, is one of the major seeds of Christianity among the Zulu community of Natal.

It is also important to note some efforts of one who remained a close friend of Bishop Colenso; this was Dr. Callaway. He was one of the missionaries who voted against a new bishop during the controversy. He was "against the establishment of "mission compounds" where converts were kept in some sort of hot-house, divorced from the life of their people. He regarded it as a duty of the native Christians to return to their kraals and spread their faith." (Burnett 1957:97) In Dr. Callaway's ministry, we see more success in the style of Dr. Colenso's ministry and passion for the Zulu community. He set his heart on preparing some of his better educated Africans for ministry. He had already trained two African catechists.

Learning that very little resources were being set aside for missionary work among the Africans, he saw the need of African clergy, who would be in closer contact with their own people.

2.4.2 THE FIRST AFRICAN CLERGY

The first African clergy were from Springvale. They were “Mpengula Mbanda, through whose mind was sifted a good deal of Callaway’s translation and who supplied material for his Zulu tales” (Burnett 1957:97) and William Ngwensa. It is possible to link the support of Callaway to Bishop Macrorie’s ministry as one which had unrevealed intentions of having his two ordinands ordained in the Church of the Province of Southern Africa, which was in communion with the Anglican church. This is derived from his commitment and friendship with Colenso and his conviction of the need for a committed ministry to the Africans.

In Advent 1871, in St. Saviours Cathedral, the first African Deacons received their ordination. However life of the two African clergy in Natal was short-lived. Mpengula died shortly of malaria and William followed his “father” to Umtata when Callaway became the first bishop of St. John’s in 1873. Other African clergy were ordained later. In 1877, Daniel Mzamo was ordained in Grahamstown. He ministered in Pinetown, Durban, Springvale and Highflats. Francis Magwaza ministered at Ladysmith and Richard Radebe in Pietermaritzburg.

It had been established that Africans made good ministers. However, the pace of training the Africans was very slow. By 1951, eighty years after the ordination of the first African Deacons, only twenty-one African priests and three African Deacons had been ordained.

The challenge of ministry then was tough. For instance, there were 218,000 Africans, about 10,000 Indians and 8,000 Europeans in the Archdeaconry and only five clergy strove to meet their needs. Consequently, native work was for the time almost beyond realms of possibility (Burnett 1957:100).

The greatest failure of the church administration then was to deputise Daniel Robinson to tackle the work of the Africans as a catechist and yet he did not even know the language. Through hard work, he managed to get sixty Africans out of the 218,000 in Durban who were at various times given instructions. The vision of Bishop Colenso was very slow in its fulfilment after the controversy.

There are two points worthy of mention before we pass from the subject of Dr. Colenso. In spite of the fact that there were traces of bitterness in his later correspondence, he was able to produce a noble eulogy in his Cathedral on the death of his old opponent Bishop Gray. He described Gray as a man who had one aim in view, to advance what he deemed to be the course most dear to God and most beneficial to man: and that in labours for this end, most unselfish and unwearied, in season and out of season, with energy which beat down all obstructions, with courage which faced all opposition, with faith which laid firmly hold of the Unseen Hand, he spent and was spent, body and soul, in His Service...in one word, we all 'know that there is a prince, and a great man fallen this day in Israel. (Burnett 1957:119)

This generosity of spirit was only matched by his love of justice. When the old Chief of the *Amahlubi*, Langalibabeli, with whom he had conversed on his very first entrance to the country, was condemned to banishment on Robben Island in 1874, he took up the cudgels on his behalf, because he believed there had been a miscarriage of justice.

He did not shirk the issue even when it meant directly opposing his old friend, Theophilus Shepstone, who had been so close to him in all his plans and achievements. He feared neither the stature of Somtseu nor the ill-will that would come his way for espousing the cause of one who was regarded as an enemy of the Colony. Probably he was not sufficiently aware of the difficulties involved in governing large bodies of Africans with inadequate force to back law and order. Langalibabeli's banishment was intended as a warning to others to render obedience to the Government, as much as a punishment. Nevertheless the agitation he initiated produced some mitigation of a heavy sentence and led to reforms. Even a benevolent despotism needs its watchdogs to see that it at least remains benevolent. Colenso took this role on himself. (Burnett 1957: 120)

The death of Dr. Colenso ¹⁰ did not heal the breach in the Church, but the issue was narrowed down at once. Colenso's doctrines were eliminated.

¹⁰Bishop Colenso died in 1883 thirty years after the start of his ministry in Natal and twenty years after he was excommunicated by the Church of the Province of Southern Africa

The difference now centred on the relationship between the church in South Africa and the Church of England and the right of appeal to the Privy Council in Church affairs. The Provincial Synod of the Church of the Province of South Africa had ruled out the possibility of any such appeal, while she accepted the standards of faith and doctrine of the Church of England. In the Third Proviso of her Constitution she recognised only her own tribunals, or others acceptable to the Provincial Synod, in disputes concerning faith and doctrine. Colenso's followers, who approached the matter largely from a legal point of view, feared that this meant a severance of relationships with the Mother Church¹⁰ on the one hand, and were unwilling to lose the protection of the Privy Council on the other. (Burnett 1957:121)

Dr. Macrorie resigned in 1891 and was succeeded by Bishop Arthur Hamilton Baines as the Bishop of the United Diocese of Natal¹¹. The successor to Dr. Macrorie spent most of his time with the British forces who were involved in the Boer war. Nothing much is said about his ministry other than several trips in war torn zones and dining with Government officials. Bishop Arthur Hamilton Baines was the Bishop of Natal between 1893 and 1901.

¹⁰This is seen as the major reason that convinced Dr Callaway to join Bishop Macrorie's camp.

¹¹The United Diocese of Natal refers to Bishop Colenso's camp and that of Bishop Macrorie.

He was succeeded by Bishop Fredrick Samuel Baines “who was described by his successor, Leonard Noel Fisher at his first Diocesan Synod as ‘prominently an Apostle of Unity’ (Burnett 1957:121).

F.S. Baines spent most of his time and resources in trying to recover for the church what Bishop Colenso had held in his trust. “It taxed all the Bishops patience to achieve this most desirable object” (Burnett 1957:124). His first bill in 1903 was rejected, but he returned to the attack in 1910, and in January of that year, the Act of Natal Colonial Legislature before the Union, the church property act was passed. Dr. Baines had pleaded the case at the bar himself. The act made the Bishop, his successors and the Natal Diocesan Trustees, the trustees of the old church properties which had been held in trust by Dr. Colenso. Like his successor, Bishop Baines spent most of his energy on other issues, particularly property and had difficulty in finding suitable men to minister in his parishes and to extend the work of the church where the opportunity for evangelism was almost inexhaustible. He did very little, almost nothing in attempts to minister to the African communities. He got quite involved in encouraging young men from Michaelhouse, a new school, to fight in the Great War. Two hundred boys volunteered. However, before he retired, he had the satisfaction of seeing the first step taken towards the provision of a permanent place of worship for the black community in Pietermaritzburg. Bishop Baines was succeeded by Rt. Revd. Leonard Fisher. He was first the Bishop of Lembombo where he served for seven years before coming to Natal in 1928. He was a sub-warden of St. Paul’s Theological College in

Grahamstown. In his time as the Bishop of Natal the work in Umlazi Mission Hospital blossomed. Other major developments involved the establishment of other mission hospitals, schools and simple services for children. The Bishop affirmed the work of earlier missionaries who came with Bishop Colenso and enjoyed a thriving ministry to the Africans in the large and airy church of St. Augustine's.

This was one of the works that proved the ability and potentiality of African priests affirmed and supported by their Bishop. After its enlargement in 1952, the St. Augustine's church accommodated nearly 1,000 people. Bishop Fisher also restored missionary exploits into a school at Enwabi. "The spirit of the Lord was in him and the love of the African community in his Diocese was inconceivable" writes one of the African priests (Burnett 1957:161).

This was confirmed by the building of a new church at *Ndhlandhlana* and the rebuilding of the primary school at Umlazi itself.

2.5 CONCLUSION.

Bishop Fisher was succeeded by Bishop Inman. Between the ministry of Bishop Inman and the current Diocesan Bishop of Natal, there has been steady progress and attention to ministry. However, it is important to note, following the report of the Natal Diocesan Restructuring Investigatory Commission (NADRIC) and the most recently held Diocesan Conference, that major issues of ministry are at stake. It is important to realize the role the

Anglican Diocese of Natal has played in the political transition of the state from apartheid to a democratic republic in a war torn province.

However, the challenges as raised by the Kwa-Zulu-Natal Christian leaders in a pastoral letter entitled "*Building the new Kwa-Zulu-Natal*" indicate clearly that the Diocese is faced by deep problems in the pastoral care and counselling ministry.

Causes of Concern

- *the break-up of family and community life and structures;*
- *the disregard for authority in family and public life;*
- *the erosion of moral and ethical standards;*
- *the high rate of unemployment;*
- *the failure of the education system;*
- *the ravages of AIDS;*
- *the shortage of suitable housing and lack of services;*
- *the heedless destruction of life and property;*
- *the crime and violence, especially at Richmond. (Biyase et. 1998;1)*

To make matters worse, scores of people are emigrating as they see no future for themselves or their children. Many are people with the very skills desperately needed to build up a vibrant and prosperous new South Africa. The history of this Diocese therefore challenges us to rethink the whole subject of the pastoral counselling ministry in the multi-congregational parishes of Natal. Given the historical facts we need to ask. "Where did the church miss its direction? Is it possible to go back to the crossroads? Can we use the ruins to build a new foundation?" In the next Chapter we shall look at the structure of ministry in the Diocese of Natal.

CHAPTER 3

THE NEED FOR EFFECTIVE COUNSELLING MINISTRY IN MULTI-CONGREGATIONAL PARISHES

3.1 INTRODUCTION

“The dominance of an “Ambulance Service” ecclesiology and “a wounded healer” Christology have not helped towards a sound view of educational purpose in ministerial formation. A church which sees itself as going to service when fighting is over in order to take-up casualties or which models itself on the supposed “helplessness” of the crucified, is likely to attract into structures of its ministry people with personalities that have benefited from being part of a dependency culture(White 1997:398).

I have decided to introduce this section by quoting White’s analogy of what is common to many Anglican churches today. It may seem appropriate and to some extent acceptable when the church, like the United Nations Humanitarian sections, respond to the needs of casualties of various catastrophes and traumatic experiences. The “Ambulance service” of the church which seems to be her major preoccupation may reflect a sense of commitment, but if one may ask, is this the way the church should function?

Is there a need for effective pastoral counselling ministry in multi-congregational parishes?

In order to respond to these questions, I will start by giving a general scenario of what multi-congregational parishes are. I will highlight the different categories of parishes in the Diocese of Natal and then give a pastoral concern for the establishment of effective ministry in multi-congregational parishes.

3.2. GENERAL PERSPECTIVE OF MULTI-CONGREGATIONAL PARISHES

In the second chapter, we looked at the historical background of the Anglican church in the Diocese of Natal. Through this, we discovered the consistent growth of the church in the past century and how that affected the sub-division of parishes and allocation of clergy in various parishes.

It has been clearly revealed to us that it was impossible for the Diocese to match the multiplication of the congregations to the limited number of clergy who graduated every year. This therefore led to a situation where some priests in the Diocese had the responsibility of taking care of specific geographical areas irrespective of the number of congregations that emerged in these areas. In some regions, the scenario was quite interesting because the geographical area covered by one priest involved congregations of people from different racial background, social orientation and economic status. Some of the multi-congregational parishes had up to 18 congregations within a geographical distance of 100 kms radius.

This meant that the priest in charge, rector or vicar did not only have to cope with the distance travelled from one congregation to another but it also involved the administration of the church responsibilities in the community-teaching, preaching, attending church and social meetings, burying the dead, solemnising church weddings, baptisms and if there is extra time unveiling of the tombstone services.

Those responsibilities mentioned above were to be done alongside pastoral care and counselling of members of the +/- eighteen congregations. In this case, the Anglican church in the Diocese of Natal like all other parts of the Anglican communion established the post of the church teacher or catechist. The church teacher had the responsibility for teaching catechism classes, preaching and taking services when the priest could not visit the congregation.

In most cases, the church teacher in multi-congregational parishes depended entirely on his spiritual gifts and on the guidance and basic training from the rector. Some church teachers had, or have, never received any formal training to do their ministry.

In the recent past, some of the multi-congregational parishes have experienced a major crisis. Based on the unfortunate past of this country, ~~some parishes as~~ indicated above have experienced traumatic manslaughter of human rights.

These parishes would be cases where some of the congregations are White, Indians and in some cases Blacks or Coloureds. The challenge for the pastoral counselling ministry in these cases has been the fact that if the minister has to respond to their pastoral needs and especially when responding to cases of violence, the chances are that based on his/her racial orientation the ministry might not be effective. It was and still remains difficult for White clergy to gain the maximum trust of Black membership due to past cases of apartheid practices. Similarly, Black clergy would have major difficulties in gaining the full trust of a White congregation.

This to a great extent violates a major prerequisite of an effective pastoral counselling ministry where the counsellor has to establish maximum trust from the client in order to successfully minister to the client's needs. Case studies have revealed incidents where clergy found it extremely difficult to minister to clients of different races where the pastoral ministry was prompted by inter-racial violence.

My conviction is that there has been and there is a great need to establish effective pastoral counselling ministry in the multi-congregational parishes before the church can claim that its ministry is growing into the communities.

3.3 GENERAL STUDY OF MINISTRY IN THE ANGLICAN CHURCH IN THE DIOCESE OF NATAL

3.3.1 THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA

The Church of the Province of Southern Africa was established in 1870 and now has 22 dioceses which are found in Lesotho, Mozambique, Namibia, South Africa, Swaziland and the South Atlantic Island of St. Helena. It has a special historic relationship with the Order of Ethiopia, a body which is an integral part of the Province with its own bishop and ethos. The Province has a membership of about three million people from every language, race and culture in South Africa. (Nadric¹² Information Pack : 1997)

3.3.2 PROVINCIAL STRUCTURES

The basic unit of the Anglican church in Southern Africa is the local church: congregations and parishes united in a diocese, led and served by their bishop. That is where the people of God live out God's three-fold call: to worship, ministry and mission.

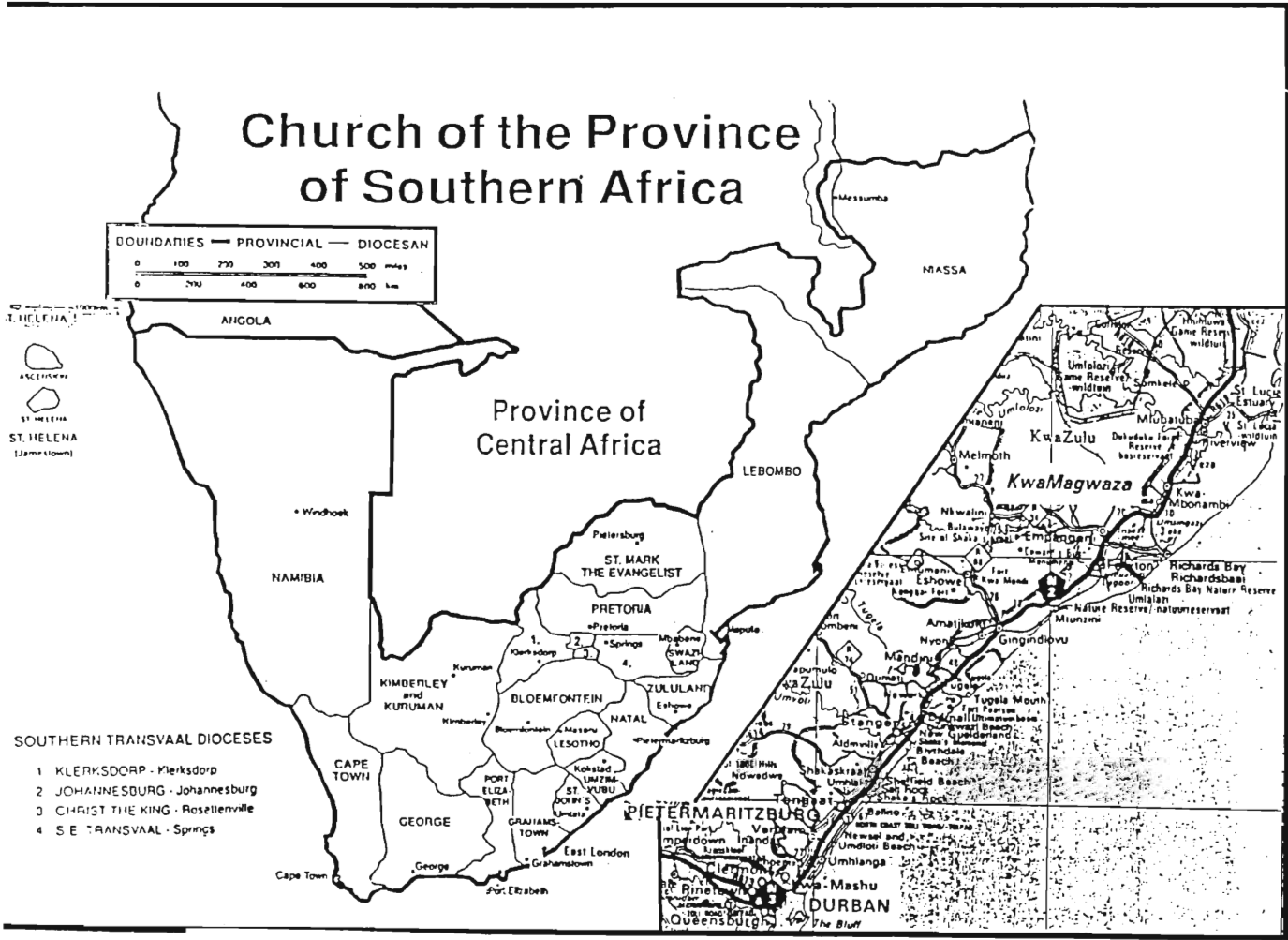
Since 1853, when the diocese of Grahamstown and Natal became separate from Cape Town, many CPSA dioceses have multiplied so that the bishop can be pastor, teacher, focus on unity and be a leader in missions of a smaller, more manageable number of congregations. Several dioceses have one or more bishops-suffragan to assist the diocesan bishop.

(Nadric Report: 1997)

¹² Nadric is the acronym of Natal Diocese Restructuring Commission

The process of multiplying has gone faster in recent years. In 1969 there were 14 dioceses, at the end of 1992 there were 22 and at present subdivision is being considered in both Natal and Cape Town. The CPSA has various Provincial structures and agencies to link diocese together, to help the local church in its mission and ministry to keep it in touch with the wider church.

3.3.3 MAP OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA.



The map is Reproduced with the permission of Natal Diocesan Archives.

Printed byHarperCollins Publisher 1995

3.3.4 THE DIOCESE OF NATAL

The Diocese of Natal was founded in 1853 by the Bishop of Cape Town, Bishop Robert Gray. He nominated John Colenso as the first bishop, In “We are Anglicans” the Revd Mike McCoy describes Colenso as an innovative and sensitive interpreter of the gospel among the Zulu people. He was also courageous in his opposition to the white settlers’ injustices.

(Nadric Information Pack : 3)

But Colenso alienated Gray and his brother bishops with his views on the bible and his rejection of Gray’s authority over him. The results were momentous: Colenso was deposed by Gray, the first Lambeth Conference was called partly to discuss the issue, the CPSA became an autonomous Province and two Anglican dioceses co-existed in Natal for some years.

Colenso was excommunicated by Gray in 1863, but he legally continued as Bishop of Natal for another 20 years. After the death of the two bishops, the rift was healed, but the two cathedrals in Pietermaritzburg continued their separate ways until 1976. (Nadric Information Pack 1998)

The two parishes of St. Peter’s and St. Saviour’s closed down and combined to form the new Cathedral of the Holy Nativity which today stands as a symbol of reconciliation in the city.

3.3.5 AN ORDERED LIFE IN THE DIOCESE

The life of the church is ordered according to the constitution and canons of the Church of the Province of Southern Africa and the acts of the diocese itself. Bishop Michael Nuttall¹³ describes the canons as “our servant, not our master. They are there to facilitate our democratic processes. We are all in submission to the ambit of the canons”. (Nadric information pack 1997:4)

Any alterations to the acts or canons are effected by a majority vote at diocesan or provincial synods. The Diocese of Natal is divided into three Episcopal areas and Fourteen archdeaconries. All members of the church are represented at the various diocesan structures through elected representatives.

Participation starts at the annual vestry meetings held in each parish. All baptised people of eighteen years and older are allowed to vote. The main task of the vestry is to receive reports from all the organisations in the parish as well as audited parish accounts.

The vestry also elects a new parish council and representatives to diocesan synod. (Nadric information pack 1997 :4)

¹³The current Diocesan Bishop of Natal.

The parish councils elect representatives to regional councils in archdeaconries.

Regional councils elect representatives to the diocesan council which meets three times a year. Other members include diocesan administrators and representatives of the finance committee and trustees.

The diocesan council oversees the financial affairs and budget of the diocese, formulates church policy and acts on synod resolutions, reporting back to the synod. Meetings of the diocesan synod are normally held every two years, with a diocesan conference held in the alternate years.

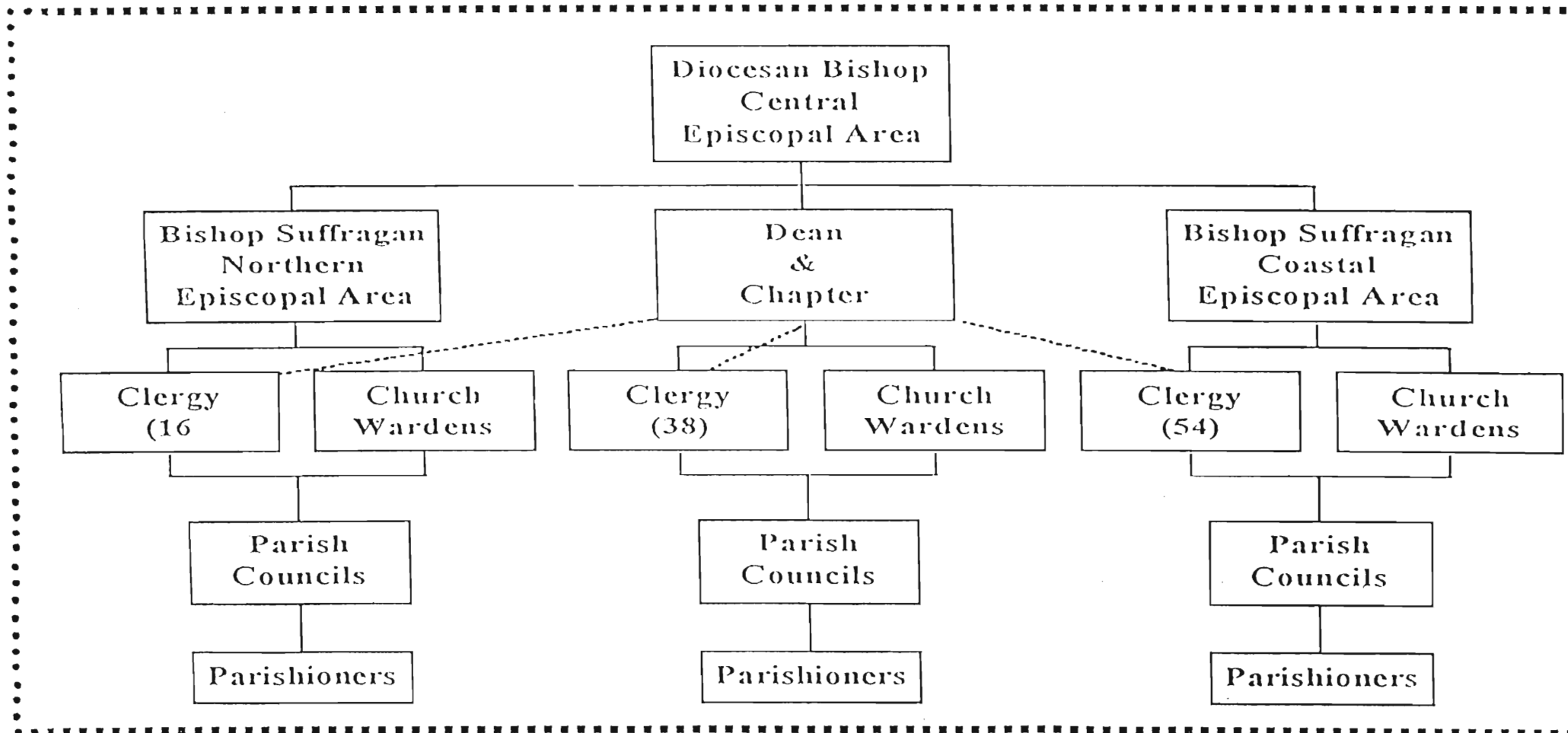
Synod members are composed of three “houses” or orders: the bishops, licensed clergy and elected laity from parishes. The public may attend synod meetings, but it is possible for synod to decide to meet behind closed doors. At synod reports are received from all diocesan organisations, committees and institutions and motions are discussed. Motions can arise from the reports, issues at parish level, on matters of policy or changes to the canons or constitution. Normally motions have to be submitted at least six weeks before synod to be included in the agenda books, but at synod there is the opportunity to table motions which need majority approval to be placed on the agenda. Synod elects representatives to Provincial Synod and the Provincial Standing Committee, as well as representatives to various boards and committees. Lay diocesan trustees and auditors are also elected at synod.

Bishop Michael Nuttal was consecrated as the Bishop of Pretoria in 1975. In 1982 he was transferred to Natal to become the eighth bishop of the diocese. Bishop Ken Hallows was elected Bishop Suffragan in 1969. After he retired Bishop Alfred Mkhize was elected in 1980. In 1989 it was decided that the diocese needed two Bishops Suffragan and Bishop Matthew Makhaye was elected to serve in the Northern Episcopal area. Bishop Alfred retired due to ill health and Bishop Ross Cuthbertson was elected to serve in the Coastal Episcopal Area. He was followed as Bishop Suffragan by Bishop Rubin Phillip in 1995.(Nadric Information Pack 1997 : 4)

CHART.

The Diocese of Natal

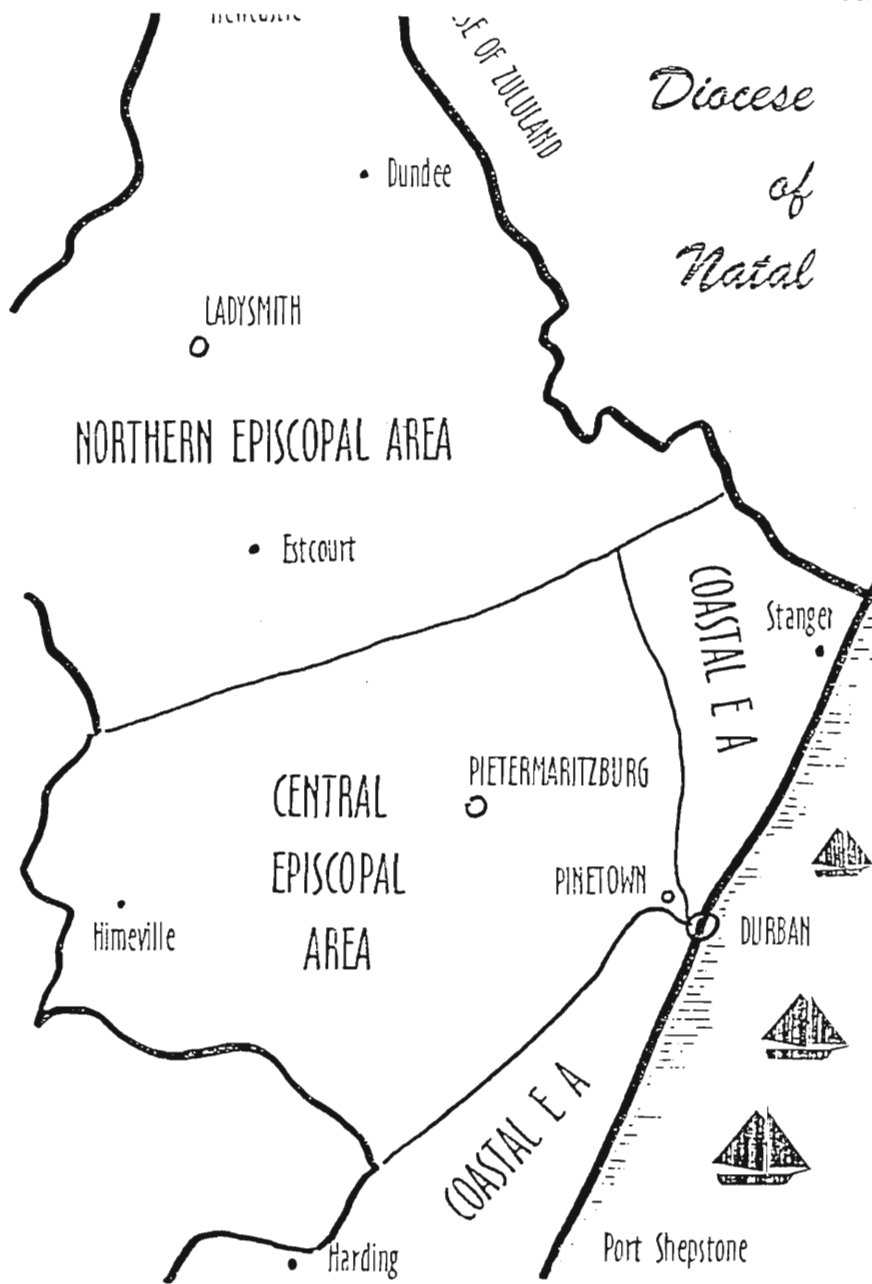
Clergy/parishioner organisation chart



The Diocese of Natal is one of the largest Dioceses in the Province of Southern Africa. It has 94 parishes and 108 clergy. Administratively, the Diocese operates in three Episcopal regions with one Diocesan Bishop and two Bishop Suffragans.

3.3.7 A MAP OF THE DIOCESE OF NATAL INDICATING THE THREE EPISCOPAL AREAS

This Map is Extracted from 1995 Church of the Province of Southern Africa Calender.



The parishes are divided into geographical areas. In most cases the parishes represent the four major racial groupings of South Africa and until very recently almost all parishes received ministry from clergy of their own racial groups.

The majority of the parishes in the urban areas are single congregation depending on their financial viability. Parishes in the townships would in most cases be responsible for rural congregations which until very recently were referred to as outstations¹⁴.

It is difficult to analyse the ministry in general. However, one can single out different categories of congregations and give a general overview of ministry in these parishes. For this purpose I will use the following categories to analyse the pastoral counselling ministry given to various parishes of the Diocese.

¹⁴The term outstation was used in most cases to refer to inferior congregations who received ministry from main congregations in the city or Township parishes. The current Dean of the Cathedral of the Holy Nativity has been campaigning strongly against the use of this term.

3.4.1 CITY PARISHES

These are parishes based in the central business districts of major cities in the Diocese. Their ministry is mostly focused on people working in the central part of the cities. The majority of these members were above the poverty line and can afford essential services. Ministries in these parishes are highly experienced and in most cases highly qualified. Such parishes also benefit from the services of non-stipendly clergy working for other church organisations and institutions.

The majority of these parishes have a sophisticated administration system and in most cases the clergy have better opportunities to do ministry professionally because the parish members are likely to be professionals and exposed to modern systems. These parishes also benefit from the location of their churches which gives them opportunity of hosting visiting resource persons for short-term visits to the Diocese and the cities in the Diocese. The centrality of these parishes attracts the Diocesan resources and they also become ideal centres for various Diocesan meetings and projects. This gives the city parishes an added advantage. These however represent only about 30% of the Diocesan parishes and therefore the image painted by these parishes cannot be a true representation of pastoral ministry in the Diocese.

3.4.2. SUBURBAN PARISHES

The other categories of parishes in the Diocese of Natal are Suburban parishes. These are parishes located in the suburbs of various cities in the Diocese. They fall under the geographical locations of previously White areas. The majority of the members are middle class Whites with good jobs, high education and professional standards. Most of the suburban parishes have one congregation and two priests. Ministry in this congregation would be as advanced as ministry in the city parishes but some of the benefits in the parishes are limited.

The suburban parishes are regarded by many as the “ideal” Anglican parishes. The fact that many of them are economically viable, pastorally manageable and socially “correct” gets them major attention from the Diocesan administration and allows them the benefit of highly qualified ministers and possibly some good experience. Records reveal that in most cases, clergy in these parishes would stay for several years without moving. In most cases, this is due to the convenience of ministry and the opportunities to develop a successful vision for the parish

3.4.3. TOWNSHIP PARISHES

These are parishes located either in the townships or areas that were designated for the Indian and Coloured communities. Most of the township parishes take care of the township congregations' neighbouring slums and ghettos and in most cases the rural congregations within the vicinity of the township. Most of the township parishes are therefore multi-congregational and sometimes multi-racial. The township parishes are dependent on the Diocesan central funds to accomplish their difficult task of outreach and administration.

Members of the township parishes are to a great extent semi-skilled and unprofessional. The ratio of literacy between the suburban parishes and the township parishes is 9:1. This shows the gap in the way people respond to various responsibilities of their ministry.

The township parishes have higher numbers of registered members but very low regular attendants and financially committed members. Ministry in these parishes can be quite frustrating in terms of expectations and the actual ministry delivered. Person to person counselling is very difficult and sometimes impossible. Cases of burn-out and family dysfunction among ministers in township parishes have been listed as the highest in the diocese.

3.4.4. RURAL PARISHES

The last category is referred to as rural parishes. This is not a very common category because most of the rural congregations are either served by the township parishes or in rare occasions, the city and suburban parishes. Where rural parishes exist the ministry is quite complicated.

The complication in recent years has been the possibility of ministering to a parish that has a financial base from the White farmers with the majority of members being farm workers and from small rural communities. The greatest complication is that the Diocese has to discern the right clergy to minister fairly and to the satisfaction of both the rich and poor, White and Black, “slave and master”.

This is not only difficult and complicated but also in most cases impossible. Cases analysed in this research have revealed a complete failure in efforts to enable a successful pastoral care and counselling ministry to happen in such parishes. The previous history of this Diocese and the entire country at large makes it very difficult to compromise and have an effective ministry. However, in this paper as stated earlier, we are trying to develop a model of pastoral care and counselling ministry that will be able to go across the racial, cultural, social and economic barriers, with the intention of establishing a successful, inclusive fulfilling 21st century inclusive ministry.

In order to focus on this aim, I have chosen to do my research based on township parishes. The reason for choosing township parishes is motivated by my personal involvement in such a parish. My heart's desire is to see a meaningful change and possible satisfaction achieved by ministers in this congregation. At the moment, the Diocesan records reveal vast growth in township parishes in terms of numbers of congregants and church planting. A constructive model of pastoral counselling ministry will therefore ensure that people who turn to Christ and join the parishes will not do so and remain frustrated when their pastoral needs are not met.

Also, according to Evangelist J. John of the United Kingdom in his address to members of the pre-Lambeth Conference, 1998, "many Anglican churches are keen to evangelise the people and fill their churches without getting concerned about the pains and sufferings that those who are already Christians are going through in various congregations" (1998:1) In his address John expresses a deep concern of many members who come to the church every Sunday and yet their major crisis which needs attention is not catered for. John preferred to change his topic from transformed evangelism to a transformed church. Many clergy in the Diocese of Natal will agree that in order for ministry to be exciting, there is a great need for the church to be transformed.

3.5. A PASTORAL CONCERN FOR THE COUNSELLING MINISTRY IN MULTI-CONGREGATIONAL PARISHES.

3.5.1. INTRODUCTION

According to Tidball, "Pastoral theology is the theology seen from the shepherding perspective. It is a reality to the very aspect of church life-from leading congregations to counselling individuals dealing with belief, forgiveness, suffering, unity and ministry" (1986:247). This gives the true nature of what every clergyman in the ministry is expected to do or to enable his congregations to do. However, the structures in the Anglican church have emphasised some aspects of the ministry at the expense of others.

J.A. White in his article "*A future for Anglican Ministerial Formation*" (1997:397) argues that :-

Within the Anglican church the primary objectives of ministerial formation are the needs of the world and the needs of the church in service of the world, not all of the psychological and pastoral needs of the students in training. Those who spend the most constructive years of their working lives in ministerial education are constantly made aware that seminaries, pre-ordination courses and in-service programmes are being drawn towards becoming psychological support systems for their students, rather than agencies to provide an apostolic church with the ministers it requires to fulfil a mission appropriate for a changing culture.

A major hidden component of much in-service education is the need to use the space provided to give some limited pastoral support than to extend individual horizons.

The staff in seminaries frequently recognise themselves to be face-to-face with students who are in need of counselling to a degree greater than they have the time, opportunity or skills to impart. This problem is exacerbated by the undeniable fact that many students (and ordained ministers) confide to their tutors matters of sexual identity and personal relationships which for a variety of reasons cannot be openly shared with their sponsoring authorities. The complex pattern of “bluff and counter bluff” between students and sponsors inhibits a longer term programme of monitored in-service support.

If the often advocated simple solution were to be implemented, namely “purging” the seminaries and present ministry of people with “such problems”, the results would be hypocrisy to the training institutions whilst at the same time seriously reducing the members of ordained ministers in service.

(White 1997:398)

In his argument, White makes it very clear that the challenge of an effective pastoral care and counselling ministry does not begin in the highly congested¹⁵ multi-congregational parishes but rather starts at institutions of ministerial formation where the care and support system of the ordinands and their tutors is not properly taken care of (1997: 397).

White foresees a great danger in what he sees as a major crisis of the ministerial formation of the Anglican church. He further recommends that

“it is essential that we differentiate between those educational activities intended primarily for pastoral care and those which are aimed at providing competent ordained ministers (or trained laity) for the continuing work of the church. Evidence suggests that the church is not wholly clear about this separation of functions” (1997: 398).

It is in this right that I strongly feel that right from the training grounds to the mission field, the church has missed the mark and we need to re-visit the pastoral commitment of the church in order for its ministry to be holistic.

The Anglican church seems to be falling into the category of evangelicals who, Tidball says,

¹⁵The term congested here refers to the inescapable need of a pastoral care and counselling ministry.

"pride themselves on the right understanding of the gospel, yet what they preach and how they live are often contradictory. It is this common tragedy that requires pastoral theologians to examine the issue of forgiveness. No age is exempted from the problems of suffering brought about by mass media and the challenge of theology of healing, means that the subject needs to be discussed afresh." (1986:247).

It is with these views that one looks at the pastoral counselling ministry in the multi-congregational parishes. The inability to deliver a holistic gospel and live according to its message. The challenge of ministerial formation and understanding of vocation and broad aspect of a changing culture that demands a re-visit approach to ministry.

3.5.2. PASTORAL NEEDS IN A MULTI-CONGREGATIONAL PARISH

In the introduction of this section, we have looked broadly at the aspects that affect pastoral counselling in the Anglican Church ranging from ministerial formation, general perception of ministry and the inadequate resources in the church. However, the problems facing multi-congregational parishes are broader and more specific. Faced with similar preparation for ordained ministry, clergy in multi-congregational parishes find themselves in a more demanding situation with limited resources.

Pastors find themselves in two paradoxes

"The first one is that while there can be few occupations in which a person is as free to decide what to do and when to do it, the constant complaint of being trapped in a web of obligations from which there is apparently no escape. The second one is that while the ministry is one of the "helping" professionals the ministers receive so little help" (Rodd1985:1).

Rodd argues that there are many problems facing ministers which limit what they can fulfil in their ministry. This includes the ability to cope with freedom. He further argues that "this is why of all the tasks facing the ordained ministry today, none is more important than the discovery and sustaining of priorities which reflect the gospel we proclaim" (1985:1). Based on this argument, a critical examination on the role and ministry of a priest in a multi-congregational parish is quite ambiguous. As indicated earlier, the range of what one is expected to achieve is quite high, while the resource and infrastructure within which to accomplish this ministry is very inappropriate.

The fact that there is no special ministerial formation for clergy serving in multi-congregational parishes is in itself evidence of failure in the church establishment.

The background information of the Anglican church revealed that the existence of multi-congregational parishes in the African continent and other third world countries is quite common. In raising a pastoral concern, one may ask, what is the future of multi-congregational ministry in Anglican Church? Obviously my view of this is that one needs to look at the untapped resources that the church has not made use of.

It would also be a wise idea to consider the possibility of restructuring the order of ministerial formation, with special emphasis on the development of a specially gifted minister who can work in such conditions with the aim of making use of the lay people available. Developing their gifts without the fear of being overpowered and without feeling threatened by more gifted lay-people. The church must also bear in mind the struggles, problems and hardships encountered by clergy working in such parishes.

A detailed review and evaluation of their ministry and possible establishment of support structures would go a long way towards uplifting the standard of ministry in multi-congregational parishes.

The other major pastoral concern in the ministry of multi-congregational parishes is the inadequacy of opportunities for human development, both of the clergy and the laity. As mentioned earlier, most of the clergy work in townships or rural areas.

In these areas, extra-mural studies are not easily accessible. Other educational facilities like libraries are not available and even where library facilities are available, the resources are of very low standards. This retards the development of the leaders and in effect the development of the community. It is advisable that the Church makes it a priority to provide necessary resources for clergy working in such conditions which will in effect improve the working conditions and maximise the opportunity of proper pastoral ministry.

3.5.3 THE PAIN OF CLERGY IN A MULTI-CONGREGATIONAL PARISH

Choosing the word pain in this sub-section was a very deliberate intention. One may argue that it is not all clergy who experience painful moments in multi-congregational pastoral ministry. However, one could analyse pain in different ways. For the purpose of this work, we shall look at three different perspectives.

- (i) The pain of unfulfilled dreams
- (ii) The pain of impossible ministry
- (iii) The pain of family pressures

3.5.3.1 THE PAIN OF UNFULFILLED DREAMS

Many Anglican clergy take up to three years training in a theological seminary before they can be ordained and embark on parish ministry. In most cases, this is preceded by a few years of preparation and discernment.

In the seminary the student/cleric/seminarian is made to visualise his/her ministry in a very hypothetical manner. Most seminarians imagine their work in very ideal parishes, with the dream of administrative structures, pastoral counselling ministry and all other necessary arrangements. Unfortunately, nobody challenges them to see the unexpected situation in multi-congregational parishes. It is very clear that the multi-congregational ministry is not ideal and therefore nothing is done in seminaries to cater for it.

While the theological institutions of ministerial formation concentrate on the preparation for the ministry, very little effort is done to look at the unexpected situations.

Many seminarians therefore visualise their ministry within very specific model which may not be practical or applicable in most parishes. When the priest is posted to work in a parish that is multi-congregational, he/she tries to implement his/her skills in an impossible situation. This calls for extra time and work, but the results do not match the input.

After a few years of unsuccessful efforts many clergy relax into what has been referred to as “maintenance ministry” (Ward 1997). This is a ministry that responds to the needs that seem the most urgent. In this case the minister becomes pre-occupied with church administration, meetings and to a great extent sermon preparations.

Leadership development, visitation, person to person or one on one counselling becomes an impossible luxury and an unnecessary commitment. However, this does not stop the minister from seeing, hearing, feeling and experiencing the immense amount of caring and counselling needs in his/her parish. From time to time therefore, the minister will conduct an “ambulance type” of pastoral counselling based on what he/she was made to believe in the seminary to be absolutely necessary ministry.

“Reflecting on the fact that “things and people break down, at least temporarily, all the time; and the whole purpose of crisis counselling, no matter who the counsellor is, is to get them going again” (Kennedy 1981:1), the minister feels duty bound to continue with counselling ministry even when he/she cannot establish the necessary system to do this ministry. In many cases, the minister/cleric gets him/herself into a terrible situation, where some of his/her other responsibilities either get totally damaged or end up causing total burn-out or family dysfunction.

This is indeed a painful experience for a person who at first felt and experienced a call from the Lord. Yet it is also a major draw-back to the entire church because this is a resource that could have been utilised in a more constructive and fulfilling way. The minister feels that his/her future dreams are shattered by the church structures.

3.5.3.2. THE PAIN OF IMPOSSIBLE MINISTRY

The work of pastoral ministry in a multi-congregational ministry is impossible in very honest terms given the current structures of the Anglican Church. When a clergy person is posted to work in a township parish with at least six congregations, he/she is made to understand that this is quite possible and therefore growth and development is expected in his/her ministry.

The church structure is based on a top to bottom hierarchy where the clergy is seen to be all in all in these kind of parishes. The minister is therefore faced with the responsibilities of running the parish with the assistance of lay people who in most cases are seen to be inferior and their ministry is not complete. Also with the efforts of many clergy in trying to control the parishes, the position and power of lay people have been limited and therefore the church has inherited a tradition that looks at the laity as recipients of the ministry as opposed to partners and co-workers in the ministry.

It is in this set-up that a freshly ordained clergyperson finds him/herself overcome by the challenges of the ministry. The pain of not being able to accomplish what he/she expects to be the most important part of his/her ministry can therefore become quite frustrating.

It has been established that most local rural (township) churches have seen themselves as the equivalent of a general store. They only offer a standard variety of programs and activities as suggested by their denominational headquarters.

The smaller (poorer) ones struggle with this because the denominational planners are usually products of larger congregations and development programs that do not really allow for the limitations that smaller congregations face. They are encouraged to be "full-service" churches. What they discover, however, is that one or two congregations over in the country-seat town have been able to do this.

They have become the ecclesiastical equivalent of the wall-mart (pick 'n pay).¹⁶ They have money, facilities and paid staff. Their programs really work" (Farley 1996: 571).

So when the township, multi-congregational parish is compared to this larger church, they do not fare so well in the eyes of many.

This becomes a very painful experience for the minister who is expected to run similar programmes as the city parishes, suburban parishes whose results are far better. Where the city or suburban parishes are run by clergy who went to seminary with the township priest, the latter feels that he/she has not been given the opportunity to express his/her gift with equal opportunity.

In the recent past, many clergy in middle-class parishes have been reporting the progress of their Alpha courses and Alpha dinners. This may sound very ideal for every parish and community, but when one thinks of the logistics and financial involvement, video machines, screens, videotapes etc. it is a nightmare to the township parishes. While a minister may have developed all these possibilities hypothetically, it becomes quite difficult to put such ideas into practice. The result of this is both frustration and despair. Other dreams include the possibility of developing a strong lay-leadership support system.

Many clergy get into this kind of parish with an aim, or rather a dream, of developing the lay-leadership to such levels that ministry can become a shared joy. However, the infrastructure and the resources limit such endeavours. Where a cleric has a responsibility of ministering to eight congregations for instance, one of the possible options would be to develop or train lay-ministry in each congregation. This can only happen to one congregation at a time to ensure effectiveness and also to allow time for other responsibilities in the parish. If a thorough crash programme is to be conducted for at least eight months in each congregation, allowing for one month holiday and one month busy seasons of the year, it will take the priest eight years to complete one cycle of training available lay-ministers to support in his parish.

Given the current mobility rate and the changing economic and social trends especially in township and rural areas, the possibility of having all the necessary trained lay-ministers by the end of eight years in the same parish is almost zero. This analysis reveals further frustration and painful experiences in an attempt to minister in a multi-congregation parish.

3.5.3.3 THE PAIN OF FAMILY PRESSURE

The majority of Anglican priests have families (i.e. are married with children). The demands of ministry in a multi-congregational parish are very high as we are beginning to see. Unfortunately, the clergy families are looked upon as unique human beings with a special ability to live extra-human lives. To be precise, the expectations of both the church and members of the general community towards the clergy families are quite high.

One day as my wife and I were out walking, somebody pointed at my wife and said, "Look at her, even clergy wives put on long trousers?".

It is acceptable for ordinary women to put on long trousers but not clergy wives even in winter when it is very cold. That is a very minor example, nastier things are said to clergy families.

The clergy are in most cases lowly paid, while clergy children are expected to go to the same schools as the rest of the community. An accountant may be earning ten times as much as the clergy, yet they go to the same shopping complex with the clergy, pay the same amount for their medical bills and take children to the same schools and pay the same school fees.

The clergy family is supposed to be hospitable and share their resources with the community. If the parish receives a guest/guests, the minister is expected to host them at his/her own cost or with minimal subsidies. If the minister uses the parish transport to go to the supermarket he/she is expected to pay for the fuel because that is personal, not counting the fact that clergy pay taxes for living in church houses which is where the office is also situated. In short, I am not getting up a forum to raise the lamentations of the clergy, but rather I would like to paint a clear picture of some of the family pressures that the clergy go through.

The above situations are very general and affect all clergy either in city, suburban parishes or township parishes. However, the minister in the township parish finds it difficult because even some of the allowances due to him are not available because the parishes cannot afford them.

Also, unfortunately, the township is even difficult because the township/rural community have been made to understand that the clergy is posted by the Diocese and he gets a big package from the headquarters and he/she can even afford to give handouts to the community. This is mostly carried forward from the missionary days where a lot of handouts came to the people. A modern clergy person therefore finds himself/herself faced with both internal and external pressure. While the internal pressures have to do with demands for domestic needs by the wife and the children, the external are ministerial and social pressures which demand more of the little resources that the minister has.

Cases have been reported of misappropriation of parish funds. Investigations into this have revealed that some of the clergy accused of massive misappropriation of parish funds spend all the money trying to upgrade their living standards and providing a decent life for their families. At the end of the day, this is a painful experience for the clergy. The result of this is the inability to provide meaningful ministry to the parish and also in most cases, interruptions of ministry. The ministry which has in the last few decades lost its attraction for qualified and highly potential personnel starts to suffer major drawbacks with the loss of proper resources.

3.6 CONCLUSION

In this chapter, I have tried to explore the need for effective pastoral counselling ministry in multi-congregational ministry. Analyses of parishes in the diocese have proved that this section of ministry has been totally insufficient and grossly ineffective. We have also seen the current situation and the dangers of running an “ambulance ministry”. The dangers have revealed the possibility of burn-out and dysfunction of clergy families.

We have also looked into details of the pastoral concern of ministry in multi-congregational parishes. It is interesting to note that many clergy realise the ineffectiveness of ministry but have very little in the way of resources to rescue the situation. The pain of ministering in multi-congregational ministry has clearly revealed the urgency of an effective and healthy ministry in multi-congregational parishes.

CHAPTER 4

PROBLEMS ANTICIPATED IN ESTABLISHING THIS MODEL IN THE ANGLICAN CHURCH

4.1 INTRODUCTION.

In the previous chapter we have been looking at the ministry in the Diocese of Natal generally. We have also looked at the specific concerns of the pastoral care and counselling ministry. We ended up by establishing that, given the various current scenarios, pastoral care and counselling in multi-congregational parishes is grossly ineffective and in need of a major overhaul.

In this chapter, we shall look at specific problems that have encouraged the situation. These are issues that could still remain a major hindrance in the establishment of a pastoral care and counselling ministry which would not only be efficient but also successful. The problems will be subdivided into five sub-sections and each sub-section will be dealt with in detail giving possible solutions and approaches.

In order to stay focused on the topic, specific relationships of these issues with the pastoral care and counselling ministry, will be highlighted. In many cases issues raised in this chapter have been ignored and assumed to be secondary and inferior to the actual calling of the ordained ministry.

They are therefore not emphasised in the process of ordinands' discernment and training. Any interest in how the church responds to these issues in many cases has been seen as portraying carnal mindedness as opposed to being spiritual. Ordinands interested in these issues are referred to as materialistic and unfit for the holy calling into ordained ministry.

Can the Church respond adequately to the needs and challenges of pastoral/ecclesiastical administration, financial viability and proper financial management, structures and infrastructure challenges of a township or rural parish in relationship to its existing structures? How does the church prepare its clergy for the traditional and cultural challenges in their pastoral charge? What about social structures and response to the challenges of class, race and tribal challenges in the ministry? Is family breakdown within the lives of the clergy an issue? These are the questions that I will be struggling with in this chapter. It is my hope that, at the end of this chapter, one is able to really understand some of the major hindrances in the process of establishing an effective pastoral counselling ministry in multi-congregational parishes.

4.2 ECCLESIASTICAL ADMINISTRATION

4.2.1. WHAT IS ECCLESIASTICAL ADMINISTRATION?

One way of understanding what is implied is to consider ecclesiastical administration as one of a number of diverse administrative studies such as public administration, social administration and business administration.

According to Rudge, ecclesiastical administration

“is the body of administrative knowledge appropriate to religious bodies in the same way that public administration pertains to governmental activities, that social administration is proper to welfare services and that business administration is related to commercial and industrial enterprises” (1968:3).

In general circumstances, emphasis has been given to academic studies of administration in various private and public sectors. Examples include the administration of schools and hospitals among other major institutions. Of course, administration is not the only reason for which a school is set-up, neither are hospitals set-up for administration purposes. Common knowledge reveals that administration enables the efficient and successful running of these institutions. In places like universities one sees buildings marked with different faculty names with small administrative structures, and one big building named the administrative Block. In summary, administration is a central component in the current running of any institution.

The term ‘administration’ is very limited in its meaning: it can refer to mundane office routine and paper work, which in many cases are seen as dull and inferior. However, to limit administrative studies to the latter kind of work is to reduce them to a secondary status and take them out of the context which gives them full meaning and significance.

Rudge further indicates that: "In common parlance, the word 'administration' often refers to a special form of work which may be contrasted with other kinds of work like 'policy making' or 'professional work' for example (1968:3).

Though the usage may be convenient for distinguishing different aspects of the administrative process and the capacities required at different points in an administrative hierarchy, it too often restricts and confuses the question that a serious student of the subject should be asking. 'Administration' for him/her should include all activities and influences that determine the character and outcome of the tasks one is studying. One is interested in all who participate in these processes and contribute to their outcome -whether or not they happen to be called 'administrators' and whether or not they are employed by the agency whose work he/she is studying. (Rudge 1968:4).

This indication further clarifies for us the role of administration in the church and what it really means. It gives us emphasis of the strongholds of administration without being weighed down by the existing inequalities of power and position in ministry.

The far-reaching connotation is essential to the understanding of ecclesiastical administration; in fact, this meaning is deeply embedded in church life. The word 'Administration' is derived from the same root as 'ministry' and it is used in reference to sacred things as in the phrase 'The administration of the sacraments in church'. (Rudge 1968:4)

Petition is made in the Anglican prayer for 'all those who are to be called to any office and administration in the church; during the absence of a bishop or the vacancy see, the person in charge is called an administrator.

Nevertheless, the narrow view of administration has generally prevailed in the Anglican church, from England (where it originated and even worse in Africa where it struggles with massive growth)¹⁷. This aspect of church life has been disparaged; the development of the serious study of ecclesiastical administration has been stultified, and churchmen, pastors, rectors and vicars have been very reluctant to take any interest in it at all.(Rudge1968:5)

4.2.2. ADMINISTRATION VS PASTORAL MINISTRY

Having briefly explored the meaning and place of administration in the church, it is very clear that in many parishes, the administrative side has been seen in opposition to the pastoral. As indicated earlier, ministers who seem to be committed to efficient administration are referred to as less pastoral and not spiritual. The administration work is despised while pastoral work is regarded as the essence of the ministry. In the training of clergy, only the latter has been taken seriously; it has been felt that it was sufficient to prepare people for various pastoral roles that they would be called on to perform preaching, conducting services, visiting, counselling and teaching.

Very little has been done in theological colleges to prepare people for administrative work or in a wider sense, for their future charge as incumbents of a parish.

Personally, I have struggled with ministry in parishes that are not only multi-congregational but in some cases rural and therefore most of the administration work that would otherwise be done by welfare organisations ends up as the priest's responsibilities.

¹⁷ The words in brackets are mine.

In my seminary life, out of three years training administration studies were offered in a half course and it was optional and therefore not all students took it seriously. This concern was echoed earlier by Antony Coxon “that Anglican ordinands have been over-trained for the roles of father, priest, preacher and pastor and under prepared for those of parson, rector and cleric” (1965:521). Coxon foresaw or experienced the challenge of being inadequately prepared for a ministry that was important and urgent for ordinands. Half a century later with a major crisis in the Anglican Church, the lesson has not yet been properly learned (1965:521).

In a recent Pietermaritzburg Regional Council of the Diocese of Natal (20/8/98) a minister responding to the various scenarios recommended by the Diocesan task team regarding the possible multiplication of the Anglican Diocese of Natal, indicated that it is important that the Diocesan Bishop may be relieved from all his administrative work to give him more time to do pastoral ministry. Such a statement reveals how ignorant most of the clergy are in terms of what ecclesiastical administration is all about.

A student of administration would ask, what is the boundary between pastoral responsibilities and ecclesiastical administration? Can the clergy, Bishop, rector or dean successfully minister to his/her flock without conducting any measure of administration? It is therefore important to eradicate the ignorance of what administration in the church is and create an awareness of how ignorance of proper administration can interfere with all other pastoral responsibilities.

How much more can the minister do given the fact that administration is an essential part of his/her ministry? This is re-emphasised by Charles R. Forder in *The Parish Priest at Work* almost a coin side that stressed that the administrative side should be considered in a positive way as a necessary aspect of a priest's work . He states that "the aim of parochial administration is to plan and organise the time and activities of the parochial clergy, and the various affairs of the parish in such a way as to obtain in practice a maximum of efficiency, saving of time, and elimination of friction" (1947:5). He further indicates that "so only will the clergy be as free as possible for devotion, study and evangelism". In the light of this principle he wrote what was virtually a Hand-book about every aspect of parish life. One may ask why we have not seen these very profitable and useful materials being put to use. What one can conclude here is that the information has been made available by several scholars but very little has been done to put this into practice.

The point of view has not been generally accepted in church circles however, and the pressure of administrative work has remained as a reality of life; bishops in particular have become conscious of their administrative burdens and have been criticised for such pre-occupations (Rudge 1968:5). This is just a genuine example of what Bishops go through in the process of ecclesiastical administration. However, similar problems are also experienced by all clergy in their pastoral charges.

4.2.3. A THEOLOGICAL RESPONSE TO ADMINISTRATIVE PROBLEMS

Some account has been taken of the administrative phenomena, and various attempts have been made to come to grips with the problem in theological terms.

One of the most notable was the sermon by Kenneth E. Kirk, subsequently published under the title *Beauty and Bands* (1955). Kirk wrestled with the 'beauty' of the pastoral ministry and the 'bands' of administrative duties; and he tried to find a resolution for the tension showing how Christians approach to administration could enrich it with personal concerns, with pastoral perspective, and with opportunities for intimate care. Therefore the administrative activities were another opening for exercise of the ministry. Kirk had as his guide his predecessor in the Diocese of Oxford, of whom he wrote in these words.

He accepted the bands of organisation and administration as an integral part of his pastoral ministry and those who heard him were as much moved when he spoke to them in the conference chamber as when he proclaimed the word of God from the pulpit of his Cathedral. He thought of his committee work and correspondence not as a hindrance to direct pastoral activity, but as its essential concomitant (1955:15).

This insight is an attractive and visionary attempt to grapple with the issue; and it is perhaps the best answer to the problem set in dichotomous terms. However, there is still the common Anglican assumption that administration is to be disparaged, though in this answer an attempt is made to rescue it from being maligned and to infuse it with some better quality (Rudge 1968:5),

The limited answer is a reflection of the limited conception of the problem; only two functions are assumed - the pastoral and the administrative, whereas it is clear that there is a third function 'the monitoring' whereby the first two functions find their rightful place, relationship and dignity, the Anglican church in England puts more emphasis in trying to re-establish the rightful place of ecclesiastical administration. The development of which has precluded in the English scene by general reluctance to countenance it.

However, as early as the 1960s major signs of a change in attitude appeared visibly. For instance, the Rev. G. Stuart Snell was appointed in 1964 as a fellow of St. Augustine's College with a view to his pursuing administrative studies; and one of his ventures was to sponsor a conference on church administration in September of that year. The idea of a staff college for the Church of England was mooted by John Adair in an article in *Theology* (1962:194-197); the recommended course was the comprehensive study of ecclesiastical administration.

On similar lines to this proposal was the founding of St. George's House, which was opened at Windsor in 1966. Several strands have been taken in the Western world towards a proper theology of Church administration. This has been reflected also in predominantly white parishes in Africa. Unfortunately, very little has been done in undergraduate/Diploma training of Anglican clergy most of whom find themselves in multi-congregational parishes.

This to a great extent has affected the managerial skills in such ministries and therefore most clergy have resorted to management by crisis and therefore jeopardise their very key ministry of pastoral care and counselling.

4.2.4. POSSIBLE REMEDIES FOR THE EXISTING ADMINISTRATIVE PROBLEMS IN MULTI-CONGREGATIONAL PARISHES

It has been clearly understood that the whole issue of ecclesiastical administration has been taken on very reluctantly and to a great extent treated as an inferior ministry. The general understanding in the Anglican Church has been that pastoral ministry is the core and essence of ordination and therefore has nothing to do with administration, which is, viewed as an unnecessary hindrance to the ministry.

It is with the above general understanding that the following three remedies are recommended as possible suggestions towards an improved administrative ministry which in return would ensure an efficient and successful pastoral care and counselling ministry in multi-congregational parishes.

4.2.4.1 MEANINGFUL TRAINING IN ECCLESIASTICAL ADMINISTRATION IN THEOLOGICAL INSTITUTIONS

In order for the Anglican Church to minister effectively to the people, the training programme of clergy in theological institutions should have a major emphasis on training clergy in the field of ecclesiastical administration. In this process, a refresher programme or vocational training for clergy who are already in parishes should be encouraged. The subject of ecclesiastical administration should be made compulsory for students who end up in parish ministry. Curriculum development of the field of study should bring different aspects of administration that relate to the day-to-day life practice of the parish clergy. Administrative systems should be set up as part of the study programme to equip the clergy.

4.2.4.2 APPOINTMENT OF ADMINISTRATIVE SECRETARIES IN BIG PARISHES

The knowledge of administration is important and a key to success in ministry.

However, in some parishes it is beyond the capacity of the parish rector to effectively run a successful administrative system. In most white parishes, administrative secretaries are appointed to assist the rector with the massive work of the parish. This helps the clergy to put more effort in pastoral ministry and helps to create more space to accomplish the responsibilities.

However, in almost all township multi-congregational parishes, the office of an administrative secretary is not established. This links with the inadequate training in administration, which results in gross ineffectiveness both in the parish administration and pastoral ministry.

It is therefore necessary to appoint administrative secretaries to help run parish administration.

4.2.4.3 DIOCESAN ADMINISTRATIVE SYSTEMS

Many multi-national organisation/institutions like banks operate a chain of administrative structures that makes work easier and manageable. In order to be successful in parish administration, the diocese could set up administrative systems, which would provide uniform letterheads for all parishes, standard letters and forms for specific requirements.

A uniform financial system where all funds are accounted for in similar procedures could be instituted.

The centralised administrative system would encourage the use of computers, which would bring together the parish information with the Diocesan administrative system, without much correspondence from parish priests. In this kind of system, parish treasurers and church wardens would fill in different forms and enter specific figures into the computer system, hence keeping in touch with the central administration and therefore reducing the amount of administrative pressure on the parish clergy.

This is an expensive recommendation but it would distribute Diocesan resources evenly to all parishes who can afford their own parish administrative secretaries to take care of parishes that cannot afford. In the long run, the project would be cheaper and the results both efficient and accurate.

4.3. THE FINANCIAL DIMENSION

4.3.1. INTRODUCTION

It is important to look at the financial implications of setting up a successful and efficient pastoral-counselling ministry in a multi-congregational parish. Many people assume that finances are not to be mentioned in strategizing an efficient ministry. However, it goes without saying that finances play a major role in the success or failure of any ministry.

4.3.2 FINANCIAL BACKGROUND OF MULTI-CONGREGATIONAL PARISHES

The majority of multi-congregational parishes are rural and township based. Given the historical background of this country and the legacy of the apartheid regime, most of the people living in these areas are living below the poverty line, working in semi-skilled professions in the manufacturing industries. A large majority is unemployed and financially disabled. Money circulation in the township and rural parishes is limited to very few days of the month when the labourers receive their wages.

The poor conditions of people living in these communities restricts them from rendering good education to their children, and health facilities are not easily accessible. Transport is only by public taxis, which are both expensive and dangerous to commute in. Mobility is therefore difficult and income is restricted to small circles. The township life is limited financially and activities that need money are limited. The parish minister finds him/herself addressing financial crises of the parishioners more often than not.

Demands of this kind of life do not only occupy the parish priest but also limit his ministry. It is not only burdensome to set up a voluntary lay ministry but also every service rendered by people facing immense poverty will at least require some kind of remuneration.

While retired people in white parishes are still energetic and financially viable, many retired people in rural and township parishes will be weak and most likely unable to render any assistance in the parish, both financially and in personal time. In another category, the majority of the people who are middle-aged, and employed will be working in industrial companies. Their time is therefore limited to what else they can do. The majority of these people work in shifts and therefore their availability for ministry is secondary and only rendered during any extra time. The majority of white parishioners are in structured permanent jobs or business, where free time, holidays and weekends are clearly identified and one can plan their ministry more specifically.

We therefore find that while the question of having voluntary lay ministry in the middle- class suburbs and city parishes is not a major issue, voluntary lay ministry in the township and rural parishes is difficult and not easily available.

Financial viability is therefore a major issue in the development of a strong, successful and efficient pastoral care and counselling ministry in multi-congregational parishes.

4.3.3 A POSSIBLE REMEDY IN RESPONSE TO FINANCIAL CHALLENGES IN MULTI-CONGREGATIONAL PARISHES

Many people would easily recommend that the Diocese allocate more of its financial resources to such parishes. I believe that this is already happening. Examples of the Diocese paying the cost of clergy in such parishes and providing transport is already an indication of the commitment and willingness of the church's central structure to support the disadvantaged and poverty stricken parishes. However, I believe that this is not the best and only way to respond to the financial crisis. A wise saying in the Chinese community indicates that "don't give a hungry man a fish, for this will provide a meal for one day. Rather show the person how to fish and he will have food for ever".

It is therefore my recommendation that Christian community development projects should become a major focus of the church's ministry in multi-congregational parishes which in most cases are poverty stricken.

These community development projects would involve training members in skills that would help them to be self-employed and therefore earn extra income. More emphasis should be given to proper budgeting and financial planning so that members do not enter into major financial crisis.

A survey done in Sobantu Township in July 1998 revealed that 83% of the earning population have been blacklisted in the credit bureau for owing debts to various companies. This suggests that the majority of people in the townships do not have the simple skills of planning domestic income and expenditure. Church projects to create awareness in these areas would go a long way in helping the parishes to withstand financial pressures and be more capable to respond to the needs of the members.

This would in effect ensure financial viability and community stability. When a parish is financially stable, ministry can be more effective. The church has therefore a major challenge to ensure a financial stability that is facilitated by meaningful distribution of resources and practical methods of ensuring that the strategies are long term.

4.4. STRUCTURAL PROBLEMS

The Anglican Church is termed as being the most committed denomination to upholding traditional structures. The structures clearly and vividly stipulate the history of events and ministry that has been carried by the Anglican church, first as a Protestant denomination and secondly as a church that was originally set up to represent the desires of the British crown. However, there is more than the negativity of the structural set-up of the church. The Anglican Church prides herself on being one of the largest communions in the world with a variety of cultures and the autonomy of individual Dioceses. While the Archbishop of Canterbury represents the leadership of the Anglican Church internationally, he does not have any direct power over individual dioceses. The influence of this structure is however detrimental to a successful multi-congregation parish because the church has had a history of concentrating its ministry in areas of economic stronghold and in the colonial days, areas that were specifically British colonies.

A good example is the Diocese of Natal, which experienced major problems in its initial stages because Natal was not yet a British colony. The link between imperialism and missionary events in many African communities did not set a good platform for ministry because the British not only represent the colonisers but also wanted to be the agents of salvation to the oppressed. This role of dual personality therefore developed into a major crisis.

It has always been clearly indicated that the Church of England could not be used as the best tool for judging the Anglican church owing to the fact that there is no cause for shame in the fact that the expansion of the British empire was closely connected in history with the expansion of the Anglican communion. It has therefore left in some places a heavy legacy of Englishness for the local Anglican Church to cope with.

A good example is seen several decades after British dominance along with that colonial system left Natal. We see that most of the church structure is still British, particularly the liturgical practices and vestments of the church. Up to date, several parishes are still using the 1662 Order of Common Prayer with special prayers for the Queen of England, while South Africa is an independent country with its own leadership structure that needs prayer support.

Challenging the systems Hanson gives various arguments where the Anglican structures have affected it's outreach programs he argues that

When Anglicanism spreads beyond the lands where English-speaking people are settled, it appears of course, as do all our Western denominations as, an extremely Western institution... But Anglicanism has in addition a peculiarity of sometimes appearing excessively English into the bargain. Every missionary no doubt could tell several 'atrocious stories' from his own experience of how purely British religious customs have been reproduced in churches in Asia and Africa. One missionary tells the following story about his involvement in Asia.

My favourite story comes from Dornakal in South India, where I worked for eight years. We have a beautiful cathedral there, built by the great Bishop Azariah, and we had a celebration of the Holy Communion there on all the Saints' days in the Anglican calendar. When I first arrived I was very much puzzled to notice that at these services the celebrant invariably wore a black stole.

I could not imagine why this should be, as a black stole is normally associated only with funerals and requiems. I made enquiries and found that the custom had been instituted by an Indian Tamil missionary from Tirunelveli, hundreds of miles farther south, who at one time had charge of the cathedral services.

He had been brought up in an area of the Tamil country evangelised by C.M.S. and had at one time been much influenced by a missionary from Ireland, who had worn a black stole when celebrating the communion. Now I happened to know that in the Church of Ireland, where coloured stoles are forbidden by the peculiar canons of the Irish Church, clergymen of slightly 'high church' proclivities wear black stoles rather than black scarves, at the communion. Thus a custom which had originated in Ireland because of the ridiculous canons of the Church of Ireland, had been transplanted to South India without rhyme or reason, simply because this was the sort of thing that one missionary did 'at home'(Hanson 1965 :22)

Another consequence of the Englishness of the Anglican Communion is that Anglicans as a whole are always tempted to belittle the importance of theology. This putting of theology in a subordinate position is not always the fault of the liberal element in Anglicanism. It can take the form of saying:

'Thank God we are not a confessional church'. Here, for example is a quotation from a paper read by Bishop Wand at the Minneapolis Pan-Anglican Congress of 1954: (Hanson 1965: 23)

We Anglicans do not seem ever to have thought that some one form of theology should ever become the basis of our structural unity to the exclusion of other forms of theology, and this is a notable fact since theology is so widely acclaimed today in ecumenical discussions as a uniting factor. It could equally well be urged that it is a dividing factor. It could even be urged that it is at times a "non-theological" factor. Theologies arise from time to time and perform an important work in criticising the Church and interpreting it to itself and to the age in which it lives: but they are not, I think, primary creative factors in the Church's tradition.

The primary creative factor in the Anglican approach to the nature and structure of the Church as a whole would appear to be the idea of Gospel and liturgy, or Gospel-in-liturgy, if we may use that word in the broadest sense for the de facto historical continuum of life and faith and worship in the fellowship which forms the actual existential substance of historic Christianity (Hanson 1965:22-24).

The above illustrations and various day to day issues that we experience in the ministry in the Anglican Church reveal that there is a major issue at stake.

Can the church change the existing structure? What does this mean to different age groups in the Anglican church? We realise that the structures have existed for several centuries in different parts of the Anglican communion, What impact could one expect in the event of changing this structure? In the next section we shall look at various issues related to the above questions and how this affect Pastoral Care and Counselling Ministry in Multi-Congregational Parishes.

4.5 RIGIDITY AND UNWILLINGNESS TO CHANGE EXISTING STRUCTURES AND TRADITIONS

4.5.1 INTRODUCTION

In the previous sub-section, we have been looking at the structures of the Anglican Church. We have seen that the colonial approach and the Englishness of the Anglican structure is by itself a major problem to the establishment of an effective pastoral care and counselling ministry in multi-congregational parishes.

In this section, we shall be looking at the rigidity and unwillingness to change these structures in the Anglican church and the effects this could have in the process of establishing the desired ministry.

4.5.2. IDENTITY, INTEGRITY AND IMPACT

In 1995 delegates came to Cape Town, South Africa, to continue to forge a theology, an ecclesiology and a missiology that takes into account the gifts and talents that are products of their unique experience of Anglicanism in Africa. The conference was provocative. One of the speakers, Bishop Sehon Goodridge of Windward Island, in addressing the issue of Afro-Anglican “integrity” raised the question of equal opportunities and rights among Afro-Anglicans who had been missionised (Goodridge 1995:444).

In questioning the belief that only white Britons could become Archbishop of Canterbury, he asked “Can we with integrity profess allegiance to the throne of St. Augustine if we don’t have the right to sit in it?” (Goodridge1995: 444). This question is not only limited to the monopolisation of the seat of the Archbishop of Canterbury by the Britons but also how the structure spreads downwards.

It is clear that countries that were Loyal to the British crown enjoy better services from the ‘Mother Church” and have consistently received a great amount of support theologically and materially.

The commonly held view among White Britons raises a big question. How can the mother church create an impact in such areas? Can we look up to the Church of England and its current traditions and structures to lead the Anglican Church into the twenty-first century? Other questions raised by the Afro-Anglicanism Conference included the viability of the Anglican liturgy in different contexts. How long can the church continue to be united in the worship and the practices of the liturgy?

4.5.3. INCULTURATION

An in-depth study of the subject of inculturation reveals that damage has already been caused by ignoring the cultural values of different African communities. The Diocese of Natal in particular had a lot of valuable Zulu cultures which had played important roles in worship.

All these were discarded as evil, demonic and heathen. Those who were Christianised were made to understand that their cultures were ungodly. Efforts to isolate people from their own cultural establishments involved being taken to mission school where British/American cultures were introduced as the acceptable culture of Christians. Little was considered as to what effect this had on the lives of people both spiritually and culturally.

The effects of cultural disorientation not only misplaced African identity but also created major psychological problems. In efforts to respond to these damages, the church condemned the psychological imbalances as being demonisation and called for expelling of demons from such Christians. When responding to the needs of the community, cultural values must be given special attention.

4.5.4. DAMAGES CAUSED BY THE RIGIDITY OF THE CURRENT STRUCTURES

Many years after the missionary events in the Natal Diocese and many other parts of the Anglican church in Africa, Anglican theologians in Africa as well as those in Western countries have discovered the damage that was caused by the enthusiastic missionaries. The discovery has however done more harm than good to the parish ministers especially in multi-congregational African parishes. It is clear that these issues are theologised in theological institutions.

Alternatives are given and wonderful models are established. Unfortunately, the established structures on the ground¹⁸ have no room for immediate change.

A good example is the fact that the church would enter into a full campaign to educate its community on the importance of voting for a proper democratic process. It will also spend all resources within its reach to educate people about HIV/AIDS and its effect in the society. Other major financial consuming projects involve construction projects etc. Unfortunately, the church finds it difficult to concentrate its efforts in the process of restructuring. This is evident because even when the church talks about restructuring, other major agendas like multiplication or division emerge, thus sidelining the urgency of looking critically at current structures.

It is interesting to note that even after major research by the Walker¹⁹ commission on the possible multiplication of the diocese several years ago, most of the down to earth restructuring recommendations were never applied.

¹⁸ In parishes and dioceses

¹⁹ This was a commission appointed by the Bishop of Natal Diocese to investigate the possibility of the multiplication of the diocese.

However Nadric has come and another permanent document is about to increase the shelves of the diocesan archives with superb ideas on how to restructure the diocese in order to maximise the efficiency of ministry in the diocese. Such endeavours gain more weight at the expense of looking at the Englishness of the Anglican church which is detrimental to the establishment of a successful ministry.

An outsider looking at the structures of the Anglican church will see it as being a denomination that is hooked to middle-class English standards of life. This becomes unfortunate for the African person living in the township and the rural areas.

4.5.5. A RECOMMENDED RESTRUCTURING PROGRAMME

It is important to understand at the beginning what is at stake before giving any recommendations. According to Joyce Kariuki

modernity in context of the African church came in the package of colonial expansion. Modernity as a new culture from the west, imposed on African cultures, resulted in divisions within and amongst Africans. Colonial rulers met with fierce resistance by African leaders who in the end themselves fell victim to the powers of new-colonialism and materialism. The church in Africa also continues to be a consumer of western thought (1995:3).

How then can a church influenced by Western thought be effectively productive to the African people? It is absolutely important that the African church invest its resources heavily into the re-discovery and establishment of African cultural values and their riches.

Thesis and dissertations have been written. Major conferences on African renaissance and the revisiting of what it means to be Africans and Christians at the same time, have happened. It is obvious that this raises a major concern to many African scholars, but very little support, if any, has been given to develop these works.

It is my conviction that in the process of restructuring the systems of the Anglican church, academic research and anthropological work would contribute to the unearthing of deep African values. While all these may not be put into practice in the changing times and lifestyle, the values and some practices are very strong and would be encouraged and greatly valued by the Africans.

The hierarchy of the church to a great extent differs with the traditional hierarchy whereby age gave some status to all members of the community. Identification and relationships based on age groups created support structures that not only strengthened the moral fibre of the society, but also strongly motivated commitment and responsibility in the society.

It is therefore my recommendation that the Anglican church be restructured according to cultural boundaries and emphasis on specific traditional governmental structures may be used to set up pastoral structures that would reflect the community needs. Tested western models of pastoral care and counselling may not be necessarily suitable for African communities.

The fact that a system has been endorsed by United Kingdom parishes does not therefore mean that it can work in the Anglican Communion. The structure of the church must therefore be thoroughly investigated.

4.6. THE CLERICAL DIMENSION: ISSUES THAT HINDER THE CLERGY IN THEIR MINISTRY.

4.6.1. INTRODUCTION

There has been a constant increase in family breakdown among the clergy in the recent past. The major question that arises is why are the priests' families collapsing? And what can be done to resolve the current problem which has the potential of destabilising pastoral care and counselling ministry in multi-congregational parishes?.

In this section, I will attempt to substantiate the above statement. Is it true that the clergy families are breaking down? And if so why? What are the major causes of family breakdown among the clergy? I will then give possible solutions for reducing the problems in order to cater for the pastoral care and counselling ministry more positively.

4.6.2 IS IT TRUE THAT CLERGY FAMILIES ARE BREAKING DOWN?

According to a survey conducted in 1987 by 'Christianity Today' whereby only 30% of the clergy responded, it was established that every year 25% of pastors' families break down. The survey further reported that out of those families that break down, eighty percent of the ministers give up the profession and go to seek other jobs. 10% become inactive clergy while the rest end up in psychiatric care. (Grenz 1995:22)

In my own experience the following are major causes of such breakdowns include:-

- sexual misconduct among the clergy
- financial related problems
- children's rebellion
- lack of trust on the part of either spouse
- identity crises among the clergy and
- burn out

The above list has no specific order of priority though the first item seems to be a big issue. In the next few paragraphs I will try to discuss each item and explain what potentiality it has for the breakdown of the pastor's family.

4.6.3 SEXUAL MISCONDUCT IN THE PASTORATE

Every pastorate is the recipient of a sacred trust. A minister often becomes a symbol of Christian faith in the eyes of many people, both in the congregation and the wider community. As a consequence, people generally expect the pastors to be models of integrity. More importantly, congregants entrust themselves to the minister's spiritual care. Effective ministry can only occur within a climate of trust. When such expectations are put on the clergy, the members of the church can go to the minister any time and share all their difficulties. In many cases, the pastor finds himself receiving all sorts of stories which range from personal failures in individual lives to problems with society, spouses and even work related issues. In return, the minister is expected to give care, counselling and guidance. The emotional response of the priest to the needs of the people also plays a very important role.

According to Eugene H. Peterson, "the ordinary term of what they expect is 'god' and they expect the pastor to give it to them "(1980 :121). He clearly points the picture of what people expect of the pastor. He argues," that nobody has seen God at any time and the pastor is perfectly visible at most times. The expectation that people have of God is often focused on the targeted expectations" (Peterson 1980:121). This expectation causes different reactions. In some cases, the pastors take this expected position and therefore they can comfortably do what they want without much challenge. Sexual misconduct therefore can become one of the key outputs of such trust.

When venerable members of the congregation go to the pastor in total frustration, the pastor offers a lot of moral and spiritual support. In most cases especially if the clients are members of the opposite sex, they tend to elevate the priest to a very high position and give all their lives to him/her. In this process, a sexual relationship may arise even if it was not calculated or pre-planned. If eventually the minister gets involved in such misconduct, then his/her ministry and the family get into serious problems. According to Grenz and Bell,

"Clergy misconduct carries grave consequences for the pastor, the church, his spouse and the woman involved in the affair. The greatest tragedy however, lies in its debilitating effects for the gospel. Each act of clergy in discretion makes a violation of the Christian message and its credibility". (1995:23).

Grenz argues that such acts though very tempting, may affect the entire clergy family. He further gives a very moving example as to how the pastors have been involved in very humiliating activities. Grenz further indicates how the church in the process of protecting its good name and the pastor's reputation, saddles the victims of sexual misconduct. Excuses that tend to prevent the pastors include, the poor man's wife obviously was not able to provide adequately for his sexual needs.

The typical response, however, accomplishes no positive benefit. It fails to assist the pastor in confronting his behaviour so that he can own his responsibility for the affair. Often, denominational officials join in the conspiracy of silence when they seek ways of placing the pastor in another location without disclosing the reason for the transfer. (Grenz 1995:25).

The greatest danger in such a church - priest relationship is that the atmosphere for the breakdown of the priest's family is very conducive.

When the priest goes scot-free for such conduct and the wife receives the blame for not being able to provide adequately for the husband sexually and the victim is blamed as the seductress, then the priest can walk shoulder high without any sense of guilt. One preacher at a pastor's conference challenged the priests that a time has come when priests publicly confess that we are mature Christians, we can therefore sin and repent. No wonder priests' families can no longer become models in the society.

Whilst the priest makes an oath of faithfulness and commitment in his spreading of the Gospel and upholding of Christian values, sexual misconduct has the potential to tarnish the whole image of the church. Because of the magnitude of the danger this problem needs to be approached with a lot of care.

4.6.4 FINANCIALLY RELATED PROBLEMS

We are living in an individualistic, capitalistic society where everything is determined by financial resources. The tradition of the priests being the most poorly paid among all other professions remains quite evident in many churches and societies.

Whilst the priests who choose to dedicate their lives in celibacy have all their needs provided for by their religious orders, married priests and their families have to live within their meagre salaries.

In the past 50 years, the pastorate was seen as very essential in the society and therefore the members of the community provided food and other necessary resources on a very regular basis. In that case, the financial role of the priest's salary was highly reduced. Unfortunately, things have changed. Life is very expensive and resources very limited. The priest therefore finds himself/herself in the constant tension of trying to make ends meet. A Medical doctor or mechanical engineer who went to the same high school with the priest, possibly spent the same amount of time studying and now has the same size family as the priest gets paid a salary ten or more times that of the priest. However, the general conditions are that they both shop in the same supermarket, see the same physician and send their children to the same schools. In such circumstances, the priest finds himself under constant pressure from his children and/or his wife to provide similar facilities to those of their peers. The pressure can and does lead to a great amount of tension which in some cases end up in marriage breakdown.

The financial resources that are made available to the priests have more commitment than to ordinary people. One realises that many people, as indicated earlier, transfer their imagination and expectation of who God is to their pastor. In such circumstances if the members of the congregation get into any problem, be it physical or spiritual, they go to their ministers for assistance.

The minister finds himself hooked up to some commitments that he did not originally plan, and unless the minister has a very strong personality, in most cases, he/she becomes a victim of over-commitment. When the whole problem is transferred to the family, the pastor finds himself under a serious attack and possibly ends up seeking refuge in behaviour that is detrimental, both to his family and also to his own ministry.

The other aspect of financial challenges in the ministry brings us back to such issues as the reasons for sexual misconduct among the priests. When the church is not able to remunerate the minister sufficiently, the priest may find himself with a tempting exposure to the finances of the church. The minister is highly trusted and therefore money is in most cases entrusted to his care. His request for finances to accomplish church activities is not a great issue. However, if the church merely speculates that the minister has misappropriated church funds, then the image painted of him affects him very seriously.

This image also affects the minister's family and more particularly the spouse. If the minister is not able to respond carefully to the tension at home even though it may not directly have arisen from this situation then the danger is that the family may not continue as one unit.

Finances affect pastors' families in very different ways. One of my own personal experiences was very hurtful. I had just graduated from St. Paul's Theological College, in Kenya, having been ordained for more than three years.

I was sent back to my former parish to continue with my pastoral ministry. Upon starting my ministry, I was requested by the diocese to represent the clergy in an international conference on the Viability of Ministerial Formation in Geneva, Switzerland. During the conference, I managed to make friends from Western countries who were very concerned for ministers in developing countries. These friends offered to buy a car for me to enable my ministry to become more manageable. The issue of this new car became a great story, whereby church members accused me of misappropriating church funds. This accusation did not have any basis because the parish in all its efforts could not have raised enough money even to buy a motor bike, not to mention a new car. But it directly affected my personal ministry and my immediate family. My salary was stopped for more than five months when the church was investigating the accusation. The investigations involved contacting my friends abroad who were very disappointed by the remarks of the church leadership.

Due to the cut of my salary and the birth of our first-born, life became even more difficult and my family was at stake. At the beginning I could not even convince my own wife of the fact that I had not misappropriated church finances.

Given the fact that she was very pregnant she could not make any sense as to why the church had to stop my salary at a critical point in our lives.

My argument is, whichever dimension the church minister is attacked by financial difficulties, there is a very high possibility of breaking down his/her family which in effect is detrimental to ministry.

4.6.5 REBELLION OF PASTORS' CHILDREN

A key issue that causes a great crisis among the priests' families is rebellion of their children.

The pastor is known for his commitment to the word of God. He teaches both young and old people on how to conduct their lives. Every Sunday the minister tries to give contemporary examples as he attempts to apply the Biblical teachings. Unfortunately, many people will not only accept plain teachings, but they want practical examples on how to implement the teaching in their day-to-day lives. In these circumstances, the church and the entire members of the community put a lot of demands on the minister's family.

When I was in Primary School, I happened to have a classmate who was a son of the local Anglican priest. Joseph as he was popularly known, was a very bright pupil and very committed to his studies. On Sundays, if the Sunday School teacher did not show up, then Joseph and his younger sister taught or rather conducted the Sunday School.

Given the fact that they have not been exposed to such life before, they become the prey of a crooked and perverse generation. The result is in most cases reflected in pre-marital pregnancy and/or, drop-out from high school among other disappointing activities. When this eventually happens, the same trend of blaming each other in the family arises and more often than not, the family is left in danger of breaking down.

The blame syndrome among the family members in the pastor's family has to a great extent a very sensible base. The fact that the priest has such a tremendous amount of work, disconnects him from his direct responsibility as a father and a husband. In most cases the priest is left without any private time. His responsibilities range from external activities in the community to internal responsibilities in the house where he/she receives visitors, attends to telephone calls and does counselling until the late hours of the evening. In that set-up, the priest finds himself completely unable to give guidance and counselling to his own family which is desperately needed especially when the children are of adolescent age.

4.6.6. LACK OF TRUST AMONG THE SPOUSES

When a woman decides to get married to a priest, she is convinced that she has made the right choice. Some of the convictions of the pastors' spouses include the view that pastors are very honest, caring, mature and able to provide for their families.

In most cases, this is very true for the first years of marriage but as the family increases, and the minister becomes more immersed in the ministry, the view starts to tilt. The minister's wife starts looking at the priest as an ordinary human being with common human weaknesses.

What becomes the most disappointing part is when the minister gives constant attention to members of the opposite sex in the congregation or vice versa. Given the fact that in most cases the majority of people attending the churches are female and that those who go to pastors for assistance are female, the constant contact with female members of the parish eventually raises some concerns for the priest's wife and if in any case the relationship with the wife has not been very good then there could be very high tension. Research has proved that many pastors' wives react very negatively to their husbands' involvement with any nature of ministry to women and especially single women. If the pastor insists on continuing with that kind of ministry, then this could cause great tension in the family which also could have a great amount of potential for the breakdown of the pastor's family.

4.6.6 IDENTITY CRISIS

Confusion about ministry has increased especially under the impact of post-neo or orthodox theological criticism and resulting, cacophony of theological voices and working in congregations with vastly differing expectations it is little wonder that ministers find no authoritative basis for their profession (Hough & Cobb 1985 :13).

In these circumstances, the clergy find themselves struggling with an identity crisis. The fact that the priest is no longer the “only” learned man in the community upon whom all wisdom and knowledge is entrusted makes it quite difficult. Maduro in his book “Religion and Social Conflicts” argues that the Church is drastically changing its former position as the only key organisation with the ability to maintain and uphold morality. He says instead the church is being taken as any other secular institution like schools, mass media etc. (Maduro 1981:28). The fact that priesthood was highly revered is therefore becoming a historical record. In many circumstances, the issue of ordination makes no sense or very little sense to many ordinary people in the community.

In the advent of an anti-clericalism campaign and the subsequent demand for a more free and anti-institutionalised ministry, one is faced with a big question, “why pastors?”

In his book, Michael Ramsey responds very clearly to this question.

De Gruchy argues, that

“despite historical, cultural and theological guilt which separates us today from Chrysostom and Baxter, their respective images of ordained ministry-the priestly and the reformed pastor - continue to shape the way which this ministry is understood” (1987:18).

He maintains very strongly that the ordained ministry is still viable. However, he states that the formation of ministers should be sensitive to current times with the view of equipping the minister for a greater challenge. He states that “The priest is the teacher and preacher and as such he is the man of theology. He is pledged to be a dedicated student of integrity, not that he may be simple”. (1985:7).

The above debate is quite interesting and one could go on quoting wonderful arguments for or against institutionalisation of the church and clericalism, but my point is clear and simple that the whole debate and consequent response from lay-members is putting the ‘House of Clergy’ in a very shaky profession. In 1995, a forum held at the University of Nairobi, students were discussing the prospects of their careers and what they looked forward to. One of the sad things that arose was with theological students who had originally joined tertiary education with the prospect of being church ministers. To my greatest surprise, most of them indicated that “after I finish my BTh, I intend to do a postgraduate degree in Human Resource Management or Information Science”. This clearly indicates that, as opposed to other professions, the ministers are tempted to change their careers.

The problem does not end there. It extends to the family. I have found some pastors' wives feeling humiliated by being introduced as such in public gatherings. When one digs up the root cause of such problems one finds that though these spouses are joint partners in the ministry yet they are not able to identify themselves as such. Identity crisis therefore in the ministry becomes a very key issue. When a minister is not able to stand and define his/her identity to the society and indeed his/her own family, the family ties will be very loose, creating an atmosphere that could easily cause family breakdown.

4.6.7 BURNOUT

"Power corrupts and absolute power corrupts absolutely" This is the theme of Guggenbuhl-Craig in his book entitled "*Power in the Helping Professions*"(1971). In the whole book, he warns pastors of the dangers of the abuse of power under the cover of good intentions and the desire to offer help. He gives advice to pastors on how to cope with the power dilemmas that pastoral care often presents. However, it is important to know the pitfalls in ministry and how these pitfalls disguise themselves in the name of helping and what effect they can have on our families as pastors. In a very real sense, many pastors who have followed this course have broken their marriages and destroyed their ministry.

The challenge of power in the ministry can do the greatest damage in the very desire to help. It has been analysed by psychologists that many ministers never ever start by having bad intentions in their ministry, however, due to good faith and commitment to the ministry, the men/women of God find themselves caught in the trap of overworking.

In some cases, ministers do not want to take a break because their fear is that while on holiday, something terrible might happen and destroy the whole parish. In my ordination retreat, I learned very strongly about the importance of taking at least one month's holiday a year. The pastor conducting the retreat emphasised that one should not work as if he/she is the owner of the work but rather as a servant of the master who is in total control.

It is very important to understand therefore, that the parish or congregational ownership develops some sense of power which the pastor wants to prevent, and in the event of doing so the minister may develop burn out.

According to Eldelwick Brodsky, "burnout is a progressive loss of idealism, energy and purpose experienced by pastors in the helping professions". (Clinical Handbook of Pastoral Counselling:1979 91). Different authors have different lists of burnout causes, but one item they all have in common is that burnout is lack of something that produces frustration. It is lack of, among other things, education, free time, institutional power, ability, coping mechanisms, meaningful tasks, staff harmony, professional and personal recognition, balance in one's schedules and emotional distance from client population. The Concise Oxford Dictionary defines burnout as "suffering from physical or emotional exhaustion". (Fowler & Fowler :1990:150)

Since the above factors are present to some degree in every human service setting, potential for burnout is always present. When it reaches the point where it becomes destructive, such symptoms like frustration, depression, apathy, helplessness, being overwhelmed and impatient appear to a greater extent in advanced levels of burnout.

Wicks has further analysed that “it is this last lesson that sorrowfully some mental health and religious professionals do not learn and it is at this juncture that they either give up and despair, or bring on great denial which leads to the exploitation of others”. (1983:95). Finally, Wicks maintains that, “Burnout, stress and counter-transference imply that everyone can learn and benefit from serious problems in living if there is a willingness to turn to others for help” (1983:93).

Having entered so deeply in the topic of burnout and power, I want to state very strongly that the fact that many pastors want to stick to their big parishes and churches has become a great cause of stress and burnout. As revealed earlier, burnout expresses itself in very unfriendly symptoms which easily damage the family relationship.

When one thinks of an impatient priest who is always rushing his wife and children up and down demanding too much efficiency and productivity in a limited amount of time, then one can easily see the potentiality for of family breakdown. Burnout therefore can also cause family collapse in pastors homes.

4.6.8 POSSIBLE SOLUTIONS FOR REDUCING FAMILY BREAKDOWN WITHIN THE PASTOR'S FAMILY

It is true that families are breaking down. There is a wide range of reasons that have been mentioned. There are more reasons that have also not been mentioned, but at this level I would like to look at possible solutions. What is the church's responsibility and what can we do to reduce this breakdown. The following possibilities, will be explored.

- a) Proper training for church ministers and regular refresher courses plus some ministry orientation for pastors' wives and also a few courses to enable them to cope with the husband/minister with whom they are living.
- b) Training for children of ministers and get-togethers where these children can talk of their frustrations, joys and hopes.
- c) Sexually orientated seminars for ministers and their wives.
- d) Financial care
- e) Creation of clergy support system
- f) Annual leave.

4.6.9.1 PROPER TRAINING

I believe that the majority of Christian denominations have different ways of ministerial formation. The fact that a person preaches nicely does not qualify one to be a church minister. Church ministry is much more than preaching. It involves pastoral care and counselling, teaching, administration, public relations etc. In order for a minister to meet effectively the expectation of the congregation who looks to the ministers in different perspectives, the training is absolutely necessary. The current debate on increasing the period of training medical doctors by two years have received a great challenge because the doctors already receive six years of professional training, but on the other hand, Anglican church priests who do almost the same amount of work as medical doctors only get three years of training.

The contents of the training should also be changed so that there is focus more on real life contextual study and analyses of the Bible of which to a greater extent does not apply directly to their every day challenge. The church should also emphasise refresher courses which are aimed at upgrading the ministers and addressing current issues in the society.

The courses should be preceded or followed by compulsory annual leave with a replacement, where the minister and preferably family too, can leave another minister to take charge of the ministry while he/she goes away on holiday.

Such activities would give the minister and family a good measure of time per year which would help remould the families and also address key marital problems. In the same provision, the church leadership which helps in organising and facilitating clergy and wives retreats which help the members of the clergy to refocus on their calling and their objective in the ministry.

4.6.9.2 GET-TOGETHERS FOR PASTORS' CHILDREN

The life of the ministers' children has its uniqueness in society. It is only a fraternity of pastors' children that could clearly reflect what these children go through. Given a forum to express themselves, their worries, frustrations, joys and hopes, the pastors children could start to understand the world. In such get-togethers, topics that reveal what ministry is all about, how ministers are trained and what is expected of them would create a better atmosphere.

It is not all pastors' children that are rebellious and therefore it is quite easy to establish good relationships which eventually would model the wayward children into a more positive direction. This kind of forum would eventually reduce the pressure on pastors' children and their parents, making life more meaningful for all.

4.6.9.3 SEXUALLY ORIENTATED SEMINARS

Pastors are taken to be holy people of God. Yes that is very true, but even holy people of God in the Bible were tempted and fell into sin. A good example would be King David who committed adultery with Uriah's wife Bathsheba, and yet after repentance was known as a man after God's heart. Having this understanding, we should accept the fact that we are living in a world of sexual permissiveness. Sexual misconduct is not and has not always been initiated by church ministers. It has often been initiated by members of the congregation.

When I was first posted to a parish after my theological training, I lived in a rented house in an estate that was predominantly occupied by women. Within a short time the ladies started to socialise with me, inviting me for meals and offering all sorts of support. I was not married but I stood very strongly against all these temptations. One night as I was studying the word of God in my house, I heard a knock on the door and when I answered the knock, I found a lady dressed in a night-gown which she was securing on her body with her hands. When I let her into the house and shut the door, she stretched out her hands to greet me and therefore letting loose the gown. I received a great shock because she was a completely naked. That was a direct attack sexually. I had not initiated anything and I was already in a very dangerous trap. I strongly rebuked her and condemned her behaviour in the name of Jesus and then sent her out of my house.

That is me, but I believe that very few men will be able to resist such temptations particularly if they are single and sympathising with the woman's humility. It is therefore absolutely necessary that sexuality seminars be organised and conducted effectively, with pastors sharing their personal challenges, telling how they have overcome and in so doing being able to encourage each other. If possible, pastors' wives should be invited to such seminars so that they can know what kind of challenges ministers go through and therefore can support their husbands with far more understanding.

4.6.9.4 FINANCIAL CARE

This cannot be over-emphasised. The need for the church to provide adequately for its ministers is of utmost importance. If the church expects in return to receive quality service from happy and relaxed families, salaries should be increased and terms of service improved. It is difficult to give a practical example in South Africa, but according to my Kenyan context, the churches prefer to build magnificent church buildings, wonderful church halls and recreational facilities, but when the issue of the ministers' terms of service are discussed, then the agenda is cast aside.

All the church resources are first and foremost achieved in response to the Word of God. It is when the gospel is preached and proper ministry is extended to the members of the church that they give finances to the church.

It is therefore absolutely necessary that the minister of the gospel be properly remunerated so that he/she and the family may never lack anything. The teachings of St. Paul are very clear and emphatic about this and one is able to understand very clearly that God intended that those who preach the gospel live off the gospel.

4.6.9.5 CLERGY SUPPORT SYSTEM

I have given many ideas on how to maintain the clergy family from external initiatives, e.g. from the church leadership and society. In this section, I would like to emphasise that the clergy themselves have an important role to play in order to prevent the breakages of their family.

The clergy support system is a method that would keep the clergy going given the fact that most of the problems that clergy families encounter are peculiar to clergy only, then a system where a minister becomes his brother's/sister's keeper would be absolutely necessary. This would I mean that they should regularly come together, encourage one another, share deep life challenges, difficulties and even failures. This would provide some measure of coping skills and therefore dangers would be easily detected.

In the clergy support system, clergy wives and children should also be involved directly or indirectly. The clergy in this system will be able to detect easily where they are and make recommendation to the church leadership of their changing circumstances. This in a great sense would reduce such challenges as burnout among the clergy, children's rebellion and eventually marriage breakdowns.

4.6.9.6 ANNUAL LEAVE WITH REPLACEMENT AND LEAVE ALLOWANCE

It is a recommendation of Human Resource Personnel that every working person should have at least 21 working days leave in a year. Unfortunately, as indicated earlier, parish ministers find themselves in ministry until the value of leave becomes insignificant. I would therefore strongly recommend that the church makes it more important and part of its requirements, that priests should have an annual leave which is to be spent not as an academic leave but as a time to be out of ministry and relax. It is only when the members of the church recognise that the minister equally needs a break, that the church will receive more effective services.

4.6.10 RECOMMENDATIONS.

It is my hope that I have been able to bring together the most challenging issues that contribute to the breakdown of pastors' families. The issue of sexual misconduct however, needs a broader consideration given the fact that many other causes result in sexual misconduct as indicated earlier. When ministers cannot resolve other problems in their ministry, they end up committing their lives to the members of the church positively or negatively in search of refuge. Whichever direction the priest takes, we eventually find out that the family breaks down or gets terribly damaged.

I have tried to give different causes which include financial shortage and overworking which lead to burnout. I have also tried to give possible solutions that the church could adopt in the process of trying to resolve the current problems. I do not claim to have exhausted the topic, but my conviction is that many of the things will not remain the same if some measures are taken and acted upon effectively. Remember, "Blessed are the feet that go out on the mountains to spread the good news"²⁰. And "woe unto me if I do not spread the good news of the kingdom". But in order for this to be effective, something must be done to stem the current trend of the ministry.

²⁰ Songs of Fellowship, Hymn 192

4.7. CONCLUSION

Looking at the various sub-topics discoursed upon in this chapter, one can agree with Samuel Vinay that “Western civilisation as an expression of an advanced rational and scientific culture of modernity provided the ideological legitimacy for colonial rule much evangelical mission is still part of this western modernising enterprise. Christian theology, research, communication and mission are still mostly created in the West and consumed in the two-third world church.” This therefore reveals that the church has not yet come to grips with the major crises that are experienced in Africa. How long can the Anglican church in Africa look up to the Western church for administrative, financial, structural and clerical support? Is this not the right time for the African church to concentrate on its meagre resources and establish a local church that is identifiable with the needs of its people? Which is prophetic, current and visionary.

For how long will the Anglican church in Africa be bogged down by the crisis of the Western? For how long can we continue to receive garbage from the Western church?

CHAPTER 5.

PASTORAL CARE AND COUNSELLING IN A MULTI-CONGREGATIONAL PARISH: A PROPOSED MODEL.

5.1. INTRODUCTION

The growth of the church reflects the need for effective care and counselling ministry. It is one thing to introduce people to the Gospel through evangelism but it is more important to guide the new converts into deeper faith through pastoral care and counselling.

In many circumstances, multi-congregational parishes reflect the actual need for pastoral care and counselling. Most of the major counselling crises emerge and manifest themselves more clearly in the township and rural areas. This includes high levels of family dysfunction, pre-marital pregnancies, an increasing rate in divorce, drug abuse, mental instability etc. It is therefore evident that an efficient model of the ministry of pastoral care and counselling is absolutely necessary.

5.2. WHAT IS PASTORAL CARE AND COUNSELLING?

The aim of this dissertation as indicated earlier is to establish an effective model of pastoral care and counselling in the Diocese of Natal. In the previous chapter, we have investigated the past and current situation of the Anglican church. In this process, we have discovered why maximum attention is necessary in the field of pastoral care and counselling in multi-congregational parishes.

However, it is necessary at this stage to define the understanding of pastoral care and counselling ministry as perceived in this dissertation. It is important to see the 20th century phenomena of counselling in the context of its origins and history of pastoral care.

5.2.1. PASTORAL CARE

"Pastoral care is the practical outworking of the church's concern for the everyday and ultimate needs of its members and the wider community" (Atkinson & Field 1995:78).

Hunter further indicates "that Pastoral care derives from the biblical image of *shepherd* and refers to the solicitous concern expressed within a religious community for persons in trouble and distress." (Hunter 1990: 836). The concern has its mainspring in the love that God has for his people and for his world.

Pastoral care is therefore a ministry that should be rendered to all irrespective of their social status and financial ability. Unlike medical attention, pastoral care is the outflow of God's concern through the church to the deprived, distressed and weather-beaten people of God. Pastoral care also includes "the ministry of oversight and nurture provided by a religious community to its members including acts of discipline, support, comfort, and celebration. (Hunter 1990:213) There has been an attempt to place pastoral care in the overall calling of God to and through his people.

Pastoral care promotes among other things, encouragement, exhortation and consolation. "Historically and within the Christian community pastoral care is in the cure-of-souls tradition. Here cure may be understood as care in the sense of carefulness or anxious concern, not necessarily as the healing for the soul." (Hunter 1990: 836) The Biblical thrust of pastoral care is reflected in the following major ways:-

5.2.1.1 PROPHETIC CARE

The twin call of the prophet was to warn of personal, communal and national judgement as well as to give promise of restoration and renewal. These were both expressed by the pre and post exilic prophets in the New Testament is emphasised in John 4:15-42.

5.2.1.2 SHEPHERDLY CARE

One of the cardinal pictures of God in the Old Testament is that of a shepherd. This imagery of practical care is carried over into his call to military and political leaders to act as 'under-shepherds' (2 Sam.7: 7; Jer.23: 1-4).

It is also reflected in the New Testament in Lk.15: 4-7; John 10:16 . The shepherding metaphor carries a picture of a leader whose relationship with his followers is intimate, trustworthy, self-sacrificing, guiding, protecting and nurturing. The pastoral concern couched within this description is picked up at a number of points in the New Testament. Further, we see something of this pastoral commitment carried over into consoling, comforting and encouraging the actions of the early Christians.

5.2.1.3 PRIESTLY CARE

The priestly strand in overall pastoral care has its precursor in the ancient company of Levites whose go-between function was superseded by the ministry of Christ. His aspect of caring for humanity is seen in his identifying, mediating, forgiving and reconciling ministry. Without undermining the uniqueness and efficacy of Christ's death and resurrection, God's people are also required to live lives of sacrifice and service as the priesthood of all believers.

In this perspective, the faithful, motivated by the love of Christ are committed to reconciliation within the community.

5.2.1.4 HEALING

The Lord God is shown to be the supreme healer (Ex.15: 26; Dt.32: 39; Jb.5: 18; Hos.6:1) and his concern for the suffering of humanity was lived out in the compassionate acts of mercy of Jesus Christ.

The comprehensiveness of Jesus' ministry to the needy is manifested in the messianic declaration of Lk.4: 18-19; Is.61: 1-2. Here we find the level of care which is relieving, liberating and restoring and which seeks to bring wholeness, often through miracles of healing (Mt.11:5) to every aspect of personal and corporate life.

These four dimensions of pastoral care emphasised in the Biblical teaching need to be experienced in an efficient pastoral care ministry. Pastoral care is therefore a basic requirement in the ministry. In most cases however , it is evident that this ministry is too demanding and therefore pastoral care could be shared by lay-ministers in a parish.

5.2.2. PASTORAL COUNSELLING

Pastoral Counselling is “that activity which seeks to help others towards constructive change in any or all aspects of life within caring relationship that has agreed boundaries. Counselling means enabling others to help themselves” (Campbell 1981:22). It responds to people who look for answers to the different types of pain and personal problems they are experiencing, and by enabling them to deal with these. Hunter views pastoral counselling as “a specialised type of pastoral care offered in response to individuals, couples, or families who are experiencing and able to articulate the pain in their lives and willing to seek pastoral help in order to deal with it.” (1990: 849)

Pastoral counselling in particular is based on the overall goal of the church, referring to the first commandment and the Golden Rule: “to enhance the love for God and for one’s neighbour. Pastoral Counselling is an important way in which Christians can express the love of God to persons in their times of greatest need” (Stone 1976:91) and in which the faith can be witnessed to the world . Within the Christian counselling process, it is confessed that all healing and maturing comes from God alone.

Comparative to pastoral counselling is “contemporary counselling which is concerned with issues of training, supervision and accreditation and so the distinction between psychotherapy and counselling is becoming less defined.”(Atkinson&Field 1995:81)

Pastoral counselling uses both psychological and theological resources to deepen its understanding of the pastoral relationship. Although there is no one method to be mastered, the norm of the relationship to the ‘person’, of a pastoral counsellor, related to and representative of the religious community, is influential in all elements of the counselling process.

(Hunter 1990: 852)

Some exemplary hints shall be given for the biblical foundation as to why counselling is a Christian task and why it has its appropriate place in the parish setting. The critics of Jesus were partly angry at his great concern and effort regarding the suffering and burdened people. In Jesus’ ministry, the life-giving word announcing salvation from sin and the immediate, concrete and bodily ministry of healing were inextricably linked with each other. He serves as an example to us that the gospel cannot go on without sincere loving care and counselling for the other person.

The early Christian congregations in the New Testament churches had a multiple ministry within which there were opportunities for responsible members to fulfil pastoral functions, whether in their daily living or in churches. (1 Cor.12; Acts 20:28). The word for ministry in the New Testament is “**diakonia**” which means serving the needs of people.

Genuine fellowship expressed in extended pastoral care by different congregation members is a sign of **koinonia** which involves participation and mutual fellowship among believers according to Paul (Stone 1976:91).

“Wherever “koinonia” exists within a Christian community, pastoral care naturally becomes a function of the entire congregation” (Stone 1976:91).

Finally, a pastoral counselling setting is not just attended by two persons: God is present and acting among and with the priesthood of all believers (Mt.18: 20). This is a foundation for any counselling which is greater than anything else (cf. John 14:6). Broadly, Christian response to this rise has been one of assimilation, reaction or dialogue. More specifically, and depending on how the interplay between theology and psychology is seen, we can discern three positions in pastoral care and counselling: assimilative, exclusive and integrational. There is, inevitably, some overlap between certain of these positions. The background of pastoral counselling is based on Western (particularly American) 20th century pastoral carers.

(Atkinson &Field 1995:82)

The carers looked more towards scientific psychology for fresh insights, while academic psychology influenced by William James turned its attention to Christianity, thus spawning the discipline of the psychology of religion.

In the following decades pastoral counselling grew from blending of mainly western liberal theology and secular psychology. S. Hiltner has been an important figure in this new psychologically based pastoral care, with his ‘shepherding perspective’ on healing, guiding, sustaining and reconciling.

The transatlantic influence in pastoral counselling both through C.P.E and the work of key individuals has been strong (Hunter 1990: 851ff).

5.2.3. CURRENT TRENDS IN PASTORAL CARE & COUNSELLING

Major debates on the practice of pastoral care and counselling have been held internationally in the last 25 years, whereas the 1960s and early 70s were marked with a tendency to polarise concerning the links between counselling and Christian caring and between psychology and theology. The late 1970s and 1980s have seen much more of a rigorous critique emerge: assimilation and reaction have given way to dialogue. Four cardinal aspects are now considered: professionalism, ethics, social concern and spirituality.

a. Professionalism. In 1963 the American Association of Pastoral Counsellors (AAPC) was founded with a firm commitment to professionalised ideals. Pastoral counselling was to be the domain of the clergy and their training was to parallel that of other caring professionals. The concern expressed by Hiltner at that time re-emerged in the objections raised in 1971 by Robert Lambourne, psychiatrist and theologian, who argued against the institutionalisation of pastoral care in Britain (Atkinson & Field 1995:86)

Lambourne's emphasis that Christian caring should be 'lay, corporate, adventurous, variegated and diffuse' was countered by Clinebell, who stressed the need also for professionally trained and accredited clergy as pastoral counsellors. Alastair Campbell, the pastoral theologian, has carried out the debate into the 1980s, seeking to rescue pastoral care from 'professional captivity' and release it into the practical love expressed by the body of Christ. Atkinson & Field 1995:86)

This discussion had earlier been influential on the founding of the Association for Pastoral Care and Counselling (APCC) in Britain in 1975, in that the APCC is an affiliation of individuals and organisations rather than a regulatory body. In contrast, The Association of Christian Counsellors was set up in 1992 to encourage accreditation and accountability. The different views continue in the burgeoning number of training schemes within the churches and in para-church counselling organisations. In this interchange, it is important that counselling is seen in the context of pastoral care, rather than that counselling is elevated as primary (Atkinson and Field: 1995:86).

What distinguishes pastoral counselling from other forms of counselling and therapy is the role and accountability of the counsellor and the understanding and expression of the pastoral relationship. Pastoral counsellors are representatives of the central image of life and its meaning affirmed by their religious community (Hunter 1990:849).

b. Ethics. Another aspect of the secularisation of pastoral care has been the loss of an ethical cutting-edge: the pastoral aspect has been emphasised at the expense of the prophetic care. In recent years, however, a better balance between consolation and confrontation has been achieved in a wide range of Christian methodologies.

Here, the counselling encounter is more open to values, standards and meaning in encouraging responsibility and right choices. Ethical considerations for the pastoral counsellor include those of confidentiality, the primacy of what is in the client's best interest (unless conflicting seriously with appropriate societal restraints), the avoidance of abusing a sense of power over the client and the discouragement of continuing dependency. Don Browning, in his commitment to dialogue between moral theology and the social sciences, is perhaps foremost in recovering 'practical moral reasoning' in pastoral care (Atkinson and Field 1995:87).

c. Social concern. Individualism has been a hallmark of many of the secular psychologies, and the neglect of social and political realities has also been widespread in pastoral caring and counselling. However, from the 1980s onwards many Christians have rediscovered the corporate and structural perspectives of biblical revelation, and a greater awareness of human context has entered the counselling relationship. Issues of justice and mercy in employment, living conditions, income, language and cultural background, and their impingement on the lives of those seeking counsel, have been clearly seen.

Questions of racism, sexism, classism and ageism have been exposed and challenged within the orbit of a pastoral care which aims at satisfying the needs of the oppressed'

(Is. 58:10) in the name of Christ (Atkinson and Field 1995:85ff)

d. Spirituality Paralleling, perhaps, trends in secular counselling where there has been a shift towards the transcendent.

The later decades of the 20th century have witnessed a widespread revival of interest in Christian spirituality. This phenomenon has many facets, including the charismatic and renewal movements, a fresh confidence in a biblical theology among evangelicals, and a reawakening of many in the Catholic and Orthodox traditions to the Word and the Spirit. This focus on spirituality has done a great deal for the quality of pastoral care and counselling in, for example, its stress on the call to Christian maturity, its opening up of a wide range of aids to devotion, and in a renewed emphasis on spiritual direction (Atkinson and Field 1995:87).

5.3. THE PLACE OF PASTORAL CARE AND COUNSELLING IN MULTI-CONGREGATIONAL PARISHES.

5.3.1. INTRODUCTION

In the previous section, we have reviewed the meaning and understanding of pastoral care and counselling ministry. We have looked at the Biblical background of this ministry and the recent trends.

We have realised that most of these models are western orientated, have the interest of western, modern and individualistic cultures. However, what is the place and role of pastoral care and counselling ministry in multi-congregational parishes? How can this role be achieved without being too westernised?

Are there parallel activities in the African communities that could be assimilated to give a viable pastoral care and counselling ministry that is relevant and valid in this context?

5.3.2. SOCIAL, POLITICAL AND ECONOMIC CIRCUMSTANCES THAT DEMAND A MORE URGENT AND MEANINGFUL PASTORAL CARE AND COUNSELLING MINISTRY

The church has a responsibility to respond to the social needs of the people that greatly impact their daily lives. Pastoral care, being the practical outworking of the church's concern for every day and ultimate needs of its members and the wider community, demands that the church should have systems in place to respond to the outcry of the people in the Diocese of Natal. Issues of crime are hitting the newspaper headlines in this region. Economic injustice, poverty, child abuse among other social concerns are very clear in our multi-congregational parishes. The responsibility of the church to the community is now more evident than ever before in history. How can the pastoral care and counselling ministry respond to these needs?

5.3.3. BIBLICAL MANDATE

Based on the earlier Biblical references, it is evident that the church has been given a mandate to respond to the needs of the people. (Lk. 4:18-19;

Is. 61:1-2) The pastoral charge of the minister gives one, both the spiritual and social responsibilities. The church is therefore not waiting for a more pressing demand to respond to the needs of the people.

The weakness of this ministry which was experienced through the confusion between the boundaries of ordinary helping professional and pastoral care has left the marginalised in a worse position. While those involved in the dialogue could afford psychiatric treatment and all advanced counselling resources, the rural/township person can only rely on the pastoral counselling. For many years, therefore, the traditional support systems were discouraged and the pastoral wing of the church was weakened. In the efforts of fulfilling the biblical command of our Lord Jesus Christ, the church needs to revisit the importance and the place of this ministry in the places that it is needed most.

5.4. MODELS OF PASTORAL CARE AND COUNSELLING

It is important to understand that different communities are unique and respond to social and personal needs differently. In establishing these possible models of pastoral care and counselling, it is important to consider:

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- a) The place of parishioners as counsellors.
- b) Untrained-laity: self-support groups - mutual care
- c) The pastor as a counsellor.

5.4.1 PARISHIONERS AS COUNSELLORS.

It is indeed true that “the church must always represent the free movement of the spirit and such movement is not limited to the clergy. Essential is the willingness to give and to receive” (Keidel 1990:31). This insight allows any person to be a pastor to another simply from the depths of his or her own humanity (Campbell 1981:22).

Pastoral care as integrity must therefore be, first and foremost, that presence of one person with another which precedes all words. Even if pastors today do not always recognise it, in practice lay people, unsung and often even unnoticed, have often been and still are the ones who exercise pastoral care in the shape of kindness (Wright 1982 : 3).

For more specific counselling like crisis intervention, additional empowering of the laity for the counselling ministry can be of great assistance to the pastor. They might not necessarily reduce the pastor's own work-load in this field, but they will cover a wider field of problems and a greater number of people who need help.

Both untrained and trained laity are a great resource for pastoral counselling. If we can acknowledge these resources in our parishes, a minister's counselling work might well be assisted, enhanced and improved by parishioners.

5.4.2 UNTRAINED LAITY: SELF- SUPPORT GROUPS-MUTUAL CARE. WHAT IS A SELF- SUPPORT GROUP?

Ideally, it is a group of about twelve persons who all encounter the same type of problems or crises. They meet regularly once a week or a fortnight in order to talk about themselves and questions related to their common problem. The group is encouraged not to have specific leaders or experts but rather to work through their life challenges independently. All help is free of charge. The participants aim at working on themselves, achieving change(s) in their life or new goals, but also at establishing a certain kind of routine, health and contentment. In most cases, many of the self-support groups should be linked in bigger networks of self-help organisations and other help organisations.

The content of self-support group covers a broad range:

psychological- therapeutical, medical, consciousness-changing, life-arranging, work-orientated and other fields. Most of these kind of groups have their roots in the Latin American Basic Ecclesial Communities.

*The pastoral care movement in Latin America since the late sixties has been essentially a communitarian as well as a lay movement. This is visible in the thousands of BECs²¹ in rural areas or on the outskirts of cities. Pastoral agents trained by theologians and pastoralists have found within their own Christian experience, having themselves been oppressed by the economic-political system, important resources to participate as leaders of the BECs. The BECs operate similarly to counselling groups, even though the main focus is not on individual needs; nevertheless, in BEC meetings, through common sharing, prayer, biblical study, and mutual support, individual needs are met. The basic methodology of the BECs includes three interdependent steps: **see, judge, and act**.*

*The first step is to see one's **own reality**²², or to identify **one's problem**; the second is to judge, or to inquire about the conditions that brought a person **into a hopeless, helpless, humiliating, and inhuman situation**; the third is **to act**, or **to plan** a course of action that will lead **to full humanity**. This process is part of the whole liberation process. The bible, particularly the story of captivity and the exodus, had been a decisive resource in the overall process of becoming aware of one's reality, of understanding the development of one's problems and of taking the risk of acting out of one's faith. Most of all, BECs have been an instrument of empowerment of the poor in their struggles for liberation from forces of death toward the forces of life (Hunter 1990:632).*

A "religiously orientated self-help group" could be at least combined with counselling in situations like terminal or life-time illnesses, addiction problems, family problems/situations in the wider sense, psychologically difficult situations and other problems for which people might require some kind of counselling. It can provide a situation for mutual listening, talking, sharing, encouraging and accompanying.

²¹ BEC is an acronym of the term Basic Ecclesial Communities

²² Bold print emphasis is mine.

5.4.2.1 HOW DOES A SELF-SUPPORT GROUP WORK?

Its main advantage is its strong participatory principle which does not (and must not) require any leadership or expert influence. In the parish setting, it means that the pastor is not required to be a member (or even a visitor) of the group. Free help is another positive aspect.

This community promises a high chance of finding people who can be really empathetic with the single person without pitying her/him or avoiding certain problems since they all share their general situation or crisis/conflict with each other. Communication, the relationship among the members, the group setting itself and one's self-actualisation are important elements in the counselling situation in a self-support group.

By "ex-pressing" what is "in-side" me I can gather some "substance" and the actual problem becomes accessible for me to work with. The relationship among the group members develops, not just a transference/counter transference situation, but rather people are able to relate to one another share their experiences and be encouraged by each others journey. Through the group situation, dependency on one expert person is avoided and acceptance, empathy and congruence are encouraged in all members. Each member is therefore seen as a resource person and this becomes a healing process to all. Self-actualisation, the positive, constructive and social potential of all human beings for growth of self and self-realisation is especially supported by the group.

Yet, a self-support group is not based on mutual help. It rather works on each member's attempt to help him/herself (learning through observing).²²

Any person who is interested in a change for him/herself can start or join a self-support group and can thereby gain help.

5.4.2.2 HOW CAN EXPERTS AND SELF-SUPPORT GROUPS WORK TOGETHER?

Certainly, self-support groups are not the solution to all of life's problems - and not to all counselling problems. Yet co-operation between experts like pastors, pastoral counsellors, psychotherapists etc. can be fruitful. On the other hand, single persons or the whole group itself might (partly) resist the principles of self-support and show need for leadership, fear of group work, denial of conflict, fear of stigmatisation, fear of strange persons, fear of internal change and of the hurt of not being able to manage one's own problem. If a self-support group asks for expert help or advice, one should not deny it on principle, but make it clear from the beginning that this is only a temporary co-operation.

²²The self-support group system was first developed in Latin America. It has however developed in a big way in east and central Africa. Through the work Christian community services (C.C.S) in Kenya, the self-support groups have gone beyond dealing with social and spiritual problems. They are also behind the economic empowerment of the community.

The professional particularly must try to leave his \ her expert status and adapt into a partnership relationship with the group by focussing on the exchange of experiences and dialogue. The most important impact of the professional is the presence which stabilises and encourages the group to work like a catalyst.

5.4.2.3. HOW CAN A SELF-SUPPORT GROUP BECOME PART OF A CONGREGATION?

A pastor who does individual counselling, certainly recognises whether there are common long-term problems among a number of congregants, e.g. divorced spouses, single mothers, lonely elderly persons, persons who do intensive house-care for a relative etc. This can be a situation in which to offer publicly the opportunity to start a self-support group in order to deal with this special problem and maybe carefully invite persons who might benefit from such a group individually. Obviously, the pastor must withdraw after some time when the group is established in case s/he initiated the group which might be a difficult process due to the resistances mentioned above.

5.4.3. TRAINING AND SUPERVISION OF LAY-PERSONS AS PASTORAL CARERS

The pastor, church workers and laypersons of the congregation have many opportunities to accompany people through crisis situations .

A pastor therefore should train a small group of lay pastoral carers in crisis intervention methods.

If the pastor is not capable of doing this, the diocese, for example could employ a professional pastoral counsellor or pastoral psychologist to offer training courses of different content, length and intensity for interested laypersons. One could also give the chance of supervision and feedback for these groups.

As part of this research, a ministry team was established in the parish of St. Christopher's, in Sobantu. The aim of this group was to give assistance to the part-time ordained clergy working in the parish. Duties accomplished by this group involve pastoral visitation, giving communion to the sick, visiting and listening to the needs of the parish members. A six months training in the basic skills of pastoral work was offered to the team. This has been backed-up by monthly meetings of discussion and supervision. The ministry team has been instrumental in the instant growth of the parish. Currently, discussions are in progress on the possibility of establishing house groups which will ensure stability and give more mandate to various lay pastoral counsellors in specific areas.

The pastoral carers can work in the fields of need in their specific congregation: house visitations for the sick, the shut-ins, bereaved families or facilities for extended care, for instance. They could be organised in a counselling group or a visitation group, which is officially recognised by, and available for, other congregants.

5.4.3.1 AN EXAMPLE OF PASTORAL CARE IN THE PARISH: HOUSE VISITATIONS

The centre of counselling is searching for and meeting a person where s/he is at the moment are certainly house visitations (Piper 1985:118). These visitations can be done by a pastor as well as by other parishioners. It is the personal aspect of house visitations that plays an important role here: the visitation is specifically significant as an emotional-communicative interaction.

The fact that the counsellor is the guest of the counsellee gives the latter greater security about the conversation. Since the conversation takes place in the counsellee's usual environment, s/he can feel comfortable as well. The congregant is the one who decides about the course, length and type of their conversation. A careful structure for the visitor, according to the following aspects, can improve visitations (Piper 1985:121-128):

Clarification of one's expectations: a minister should be aware of, his / her own (secret) expectations! Don't create too high expectations for yourself. Some ministers commit themselves to do too much. They expect to visit every sick person in the parish. In this process they either get too exhausted or end up being frustrated. Piper therefore advises ministers to set achievable goals.

- **Determining certain emphases:** Putting an emphasis on a certain group within the congregation (e.g. the elderly or parents of the youth group) and changing this emphasis after a while can support a structured visitation praxis. Yet at the same time, be aware as to why you prefer a certain group. Are you afraid of certain others?
- **Looking for reasons for visitations:** Having a reason for visitation helps to avoid insecurity on the side of the counsellor as well as on the side of the counsellee. A conversation can be clearly refused or welcomed if the host knows what the visitor wants. Be creative in finding reasons!
- **Co-operation with others:** Inform other co-workers (visitation group, lay ministers, church warden etc.) about your visitations and the emphases of your present visitation praxis. Talk about problems within the boundaries of confidentiality, observations and tips with each other.

- **Realising one's limitations:** Find out where your limitations are with regard to your work-load, your own psychological availability and energy and your professional capabilities. It helps to determine cases which need to be referred.
- **Acquiring supervision:** Ongoing supervision is essential to improve own counselling skills.
- **Structuring conversation;** Explain the reason for your visit clearly at the beginning of each visit. Learn about your personality structure which will always influence a counselling conversation.

For a pastor who does house visitations, another point is very relevant:

- **Structuring one's parish work:** This is very relevant as this is one of the weakest elements in the pastoral weekly schedule. Reserve some of the week for visitations. A certain amount of flexibility will always be needed. (Edited & abbreviated from Student presentations and Lecture notes S.P.E 1997)

5.4.4 THE PASTOR AS COUNSELLOR

5.4.4.1. OPPORTUNITIES AND LIMITATIONS

“A pastoral counsellor is a person with commitment to and education for religious ministry who is functioning in an appropriate setting for ministry and accountable to a recognised religious community” (Hunter 1990:849) The role of the pastor as a counsellor has both opportunities and limitations, this therefore allows the minister to explore the opportunities and as much as possible to acknowledge the limitations.

One of the limitations is time. For many pastors counselling is just one among many duties.

This detracts the pastors' attention from regular and consistent follow-up in pastoral counselling. The other major limitation is training. As a part-time counsellor, a pastor can hardly gain the same professional skills as full-time counsellors. One will therefore be in a position of only carrying on the ministry to a certain level. This is not only frustrating, but it also denies the minister the satisfaction that goes with a job well done.

A pastor is seen as a representative of a certain ethical value system and even as a judge by people with guilt feelings. This is also a major drawback in the ministry of a pastor as a counsellor. Many people will not have the freedom to express their problems which would in one way or the other betray them to the holy one of God.

Transference processes are likely to develop in all counselling situations to some degree.

In such cases, the pastor finds him/herself trapped in an unavoidable situation. The other limitation is the fact that pastors do not ask for payment. Counselling results might in some cases be reduced if no payment is required for the pastor's help.

The ministry of a Pastor as a pastoral counsellor besides having limitations it is also seen as one with many opportunities. One cannot underestimate the **trust**²³ that people might have, a special trust in the pastor due to his/her profession. This makes it easier and convenient to start a counselling relationship. The pastor is related to many people in the congregation already. The intimacy developed by this relationship is a good basis for approaching him/her as a counsellor.

Contact with families is also a major opportunity for counselling. The pastor might know the counsellee's family background and other family members already. These contacts are seen as the foundation on which the minister builds his relationship with the family.

In many crisis situations, the pastor is soon present (e.g. sickness, accident, death) and **available** for a person in need. In emergencies, no appointment is needed to meet the pastor. He/she is always available for his congregation and though he/she may not be an expert in this specific crisis, his/her presence makes all the difference.

²³ ^{*bald*} All block emphases are mine

The broad training of a pastor allows him/her to deal with religious and existential questions. The fact that the pastor represents for many people, the Christian value system can help to convert God's grace through the counselling conversation.

5.4.4.2. THE ROLE OF THE PASTOR AS COUNSELLOR IN THE PARISH

The description of a pastor's function and duty shall summarise our findings. Like any other member of a particular parish the pastor is part of the Christian community through which God is present and acting in our midst. Like all others one is also commissioned to care and to counsel. In this case the pastor should see him/herself as only one counsellor among many others and try to empower his/her parishioners to look after each other and encourage gifted and interested persons to do specific counselling training courses. Open and trustworthy co-operation with them will enrich both sides and support the pastor in many ways.

A pastor will always encounter many opportunities and will meet many open or hidden requests for counselling in most fields of his/her daily work. These should be understood and used as special opportunities if possible. This should also become a good reason why a pastor in particular should have a specific counselling training in order to use the opportunities to help.

It would also help the pastor to cope with crisis situations of others in which he/she will be involved. Hence it would be ideal if all churches required counselling training, in theory and praxis, from their pastors.

Ordination does not automatically make a pastor a good counsellor²⁴, but regular house visitations, for example, and other kinds of counselling can possibly improve a pastor's whole ministry if one uses them for own learning experiences and reflections.

²⁴ Yet counselling is one of the functions expected from the pastor

CHAPTER 6

CONCLUSION

It is the obligation of the church to offer optimum support to all those who are in need. However, this cannot be accomplished without taking into major consideration the socio-economic and cultural background of the people. It is in this respect that I decided to give maximum attention to the historical background of the Diocese of Natal, with intentions of establishing the population distribution and the cultural life of the people.

The commitment of this dissertation was to understand the current trend of ministry in multi-congregational parishes, identify weaknesses and ineffectiveness of this ministry if any and provide a possible model of pastoral care and counselling which would be achievable and effective.

In order to achieve this, I have given a thorough study on the set-up of the Diocese and its historical background.

Historical background:

In this area I have established that the introduction of Christianity in the Anglican Diocese of Natal had a major drawback to the ministry. The pre-conception of the local community and the assumption that these people had a primitive, heathen life style, was by itself a major negative effect to any kind of ministry rendered to the local people.

The first missionaries to the Diocese of Natal were made to understand that “the grown-up population cannot indeed, comprehend the meaning of school or the advantages that arise from educating children. They have never looked beyond instinct and habit, and their only discipline, if even that training may be so called has been for war”. (Hofmeyr, Millard and Froneman 1991:99). It is therefore possible to understand why it took the missionaries so long to be effective in their ministry. The responsibility given to them was to first civilise the Africans and then Christianise them even before doing any other form of ministry. This gives us a good reason why the pastoral care and counselling ministry was not a priority. Now that Africans have been “civilised and westernised”, it is important that the church gets its priorities right. What is the basic ministry of the church to the community? Where is the voice of the church in a world full of crime, immorality, divorce, child abuse, rape, moral decay etc.? Does the ministry of the church care about the trends in the social life in the world?

Parish Ministry

In this dissertation, we have investigated the operations of the Diocese of Natal, the parishes and the distribution of resources. How does this affect the pastoral care and counselling ministry especially in multi-congregational parishes? I have revealed the weakness in such structures and I have raised major issues on the gap between wealthy parishes and the rural and township parishes.

A diocese that seeks to restructure its operation must be very careful on the role of both human and financial resources. While the economic powers currently are to be found in the white middle-class suburban parishes, the diocese should ensure that highly qualified and experienced clergy irrespective of their racial affiliation should give their valuable ministry where it is most needed and this is in poor, rural, multi-congregational parishes.

Structures

In exploring problems anticipated in the establishment of effective pastoral care and counselling ministry, this research has established that the Englishness of the Anglican Church has the highest potential for dragging this process. While Africa managed to turn into the last decade of the 20th century with political freedom from all its colonisers, neo-colonialism, which is strongly portrayed in the Anglican church structures, needs to be dealt with effectively.

The Africanness of the Anglican church can only be experienced in such a denomination when Canterbury stops being the major centre of interest as far as the development of specific diocesan structures are concerned.

As much as one could consider the Anglican Dioceses as autonomous, the influence of the Church of England in almost all key areas of ministry is still a great hindrance to the ministry in different perspectives. To be effective in ministry therefore means to re-visit the entire process of ministry, with an effort at deconstructing all negativity and building ministry that is supportive of the African cultural values that would cement the foundation of good ministry. Having said that I believe strongly that the west has always had something to offer to Africa it is therefore of great importance that the ministry be viewed in both perspectives. First that the west sacrificed so much to introduce the good news to our continent and that it is the high time the church in Africa took stock of what we have received from the west ,what do we need to keep and what is for discarding?

Administration

We have realised that this cannot be achieved without effective administrative structures. We realise that poor administration and mismanagement of parish ministry is a great threat to any ministry.

The importance of proper training and refresher courses for ministers in parish administration has been identified as a major key to effective ministry.

The church has also to realise that it is in competition with many other social support institutions, whose goals and motives are almost similar to the church in the act of furthering humanitarian support systems. Unlike the church whose ministry is scripturally mandated, such organisations are established in response to the outcry of the suffering world.

It is therefore a great challenge if such organisations and institutions are able to advance their administration in a way that raises a big question about the church's administration. Though the church is not in any competition with other institutions, it is important to take heed of the scriptural challenge that states "let no one despise you...but be an example..."(I Tim 4:12). The church should always set a good example in its own administration.

Finances

Closely related to parish administration is the matter of parish finances. This also raised major issues in the research and many areas where ministry failed seriously.

Finance was featured in different ways. How does the church deal with its parish finances? How does financial management in the parish affect the ministry? What about clergy remuneration in relationship with market-related salaries?

These and many other questions came out very strongly. The dissertation has established that in order to handle ministry effectively in multi-congregational parishes, the financial issue must be addressed adequately.

WAY FORWARD

The situation in multi-congregational parishes needs a major overhaul. The issue discussed being side issues that result in the need for pastoral care and counselling ministry, a model which was first presented in a supervised pastoral counselling masters class in the University of Natal was developed as a possible model of pastoral counselling in multi-congregational parishes. In this model various issues that relate to the advancement and promotion of pastoral care and counselling were developed. The strong points of this model include the place of the parishioner as a counsellor. The history of the Anglican tradition and structures have elevated the clergy to be the only acceptable pastoral counsellor in the parish. Ministry done by parish members is therefore not taken seriously and unless the parish priest has visited the needy parishioner, it is assumed that the church has not ministered to the person.

This model however emphasises and encourages the use of the rich resources of parishioners who will not only be available regularly but who are also biblically mandated to care for each other.

The biblical aspect of a “brother’s keeper” becomes a key motivation to this ministry. On the other hand, it was also recommended that self-support groups of people with similar needs would become another stronghold in this model.

When people experiencing similar problems or weakness support and encourage one another, the impact is strong not only because of the situation of the sufferer or the needy client, but in that he/she is able to empathise with the situation.

This model however does not underestimate the role of the pastor and the traditional supremacy that has been accorded to it. However, the pastor is cautioned to see his role more as a supervisor and an enabler rather than the sole person, who has to do everything. In this model the pastor has a greater responsibility of training and providing the necessary resources required by the lay-people to effectively achieve their role.

The advantage of this model is that it does not look at the convenient solution of reducing the size of multi-congregational parishes, which may not be possible in the near future, but rather it seeks to restructure the current system of pastoral care and counselling ministry through lay-people.

At stake in this model is the security and the status of the parish priest being challenged rather than living in a highly ineffective church. However, whether clergy who have enjoyed power rendered to them by this system will support such a model is highly questionable. The responsibility of the church therefore is to establish a training ministry for the clergy which makes them more professionally qualified and therefore not worried or threatened by the possibility of the laity taking over and reducing their office to nothing.

In summary, the Anglican church in Natal and indeed the mainline Churches are faced with a big challenge of effectiveness in ministry. What are the possibilities of such a body surviving in the next century? If the church does not look seriously and critically at its role in the next millennium, major crises are likely to be experienced. What we are seeing now is the tip of the iceberg.

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APPENDIX

A LETTER OF INSTRUCTIONS TO THE FIRST MISSIONARY FROM CHURCH
MISSIONARY SOCIETY

"The object before you in this undertaking is the same with that of the Apostle when the voice from heaven sent him forth to "turn the Gentiles from darkness to light and from the power of Satan unto God". The committee will now briefly advert to the means whereby you will see to attain this glorious end:

- 1. The first is, unquestionably, the preaching of the Gospel. As to the manner of doing this, it must vary according to the opportunities presenting themselves, and your power of using such opportunities. But the simple and exalted work is, to "testify to small and great repentance toward God and faith toward our Lord Jesus Christ". The plan of eternal mercy, the scheme of man's redemption, you will remember, is revealed from heaven by God Himself. Ignorant as the people are to whom you go, yet you are sustained by the confident conviction that you know God and His gracious covenant. "We know that we are of God," and in this cheerful persuasion you may with a cheerful courage go forth to these degraded heathen to proclaim the Gospel among them, "knowing nothing but Jesus Christ and Him crucified".*
- 2. Another object to be gained will be the information of a Christian school for the Zulu children. The grown-up population cannot, indeed, comprehend the meaning of a school, or the advantages that arise from educating children: the very subjects to be taught are to them a mystery. They have never looked beyond instinct and habit, and their only discipline, if even that training may so be called, has been for war. What a youth may learn, what a child and even an infant, may by affectionate and wise discipline be brought to, is by them utterly inconceivable. Here again you have an advantage over them: you know, though they are grossly ignorant of it, that the youngest may spell a word, or imitate the orderly discipline of a school-class, or lisp a prayer, or repeat a short verse of scripture; and thus lay the foundation of character such as will in after life become a blessing and an ornament to society. The committee are solicitous, therefore, that a Christian school should be commenced as soon as practicable.*
- 3. Further, as an important means of grace to those heathen tribes may be mentioned the benefit of a Christian example. In this the committee trusts that you will all be, as it were, a "living Epistle, known and read of all men". Savages cannot read books, but they can read men. They can read the countenance, they can divine the temper, they can comment upon your conduct; and all this they will be sure to do. Aim, therefore, under a conviction of this fact, from the very first to "adorn the doctrine of God our Saviour in all things". The committee would specially urge it upon you, with the utmost practicable speed consistent with literary accuracy, to fix the language or dialect of that part of the country to which your labours may be directed. No words can adequately express the importance of your attaining the native language.*
- 4. The method of conversing, and especially of preaching, through interpreters, must always be defective and often erroneous.*

5. *For the sake of this essential acquisition it may be well even to suffer other plans and purposes to proceed somewhat slowly, bearing in mind that when once the native language shall be mastered, everything else may be expected, by the divine blessing, to advance rapidly in your hand and in the hands of all associated with you.*
6. *As you proceed in making yourselves acquainted with the language, the committee would recommend you to be continually preparing translations; in the first place, probably, of small elementary school-books, but chiefly, and as soon as possible, of portions of the Holy scriptures. Perhaps some of the parables of our Lord, as being simple, and referring to natural objects, may be found peculiarly adapted to your first efforts; but the committee are persuaded that you will set before you no lower a mark than that of eventually translating, or leading others to translate, the whole Bible into the native language.*
7. *The experience which we have had in New Zealand, and the evident necessity of the case, both point out to the committee that you will have to attend for many years to come, to the introduction of the arts and manners of civilised life among the people of the Zulu country. Civilisation is the offspring and the handmaid of the Gospel. The first branch of it, which will require your attention, after you shall have located yourselves and erected the habitations, will probably be agriculture. In this the natives, accustomed to a life of pasturage, have much to learn. The committee purpose, as soon as possible, and according to the opening prospects of the Mission shall appear to call for it, to send you competent assistants in this important department of your nascent Mission.*

The committee will next advert to the location of the intended Mission. On this head it is, however, in their power to offer only very general remarks, leaving the final decision to depend on the information which you may acquire in the country, in addition to that already obtained by Capt. Gardiner. According to the facts now before the public, it would appear that Port Natal is to be looked to as suitable for at least a temporary presence in the commencement of the Mission. Here you will gather the information on which future measures may be grounded; and it may serve, for a season at least, as a point of support to the Mission. The committee direct their views, however, and earnestly desire yours also to be directed, towards the interior, as being by far the preferable scene of this Mission. In the interior, whenever the Mission shall by God's assistance be safely placed there, opportunities may be expected to be the most favourable for the acquisition of the language; success in which, as already noticed, is a point of primary and fundamental importance. Here too you will best become acquainted with the manners, opinions and circumstances of the people, whereby your plans for their benefit will be rendered more suitable and more probably acceptable. While you are becoming acquainted with them, they will grow acquainted with you; and upon this point the committee are disposed to lay great stress. For it is not by their hearing about you, but by their enjoying a frequent and somewhat familiar knowledge of your missionary habits, that the natives are likely to be moved in your favour. Nor is it a small consideration that by your advancing further into the interior, the natives adhering to you, as well as yourselves and your whole Mission, will be thereby more effectually detached from the contaminating and distressing intercourse of ungodly Europeans.

During your temporary stay at Port Natal, the committee will not disapprove of your ministering to the English residents there, but without undertaking a regular pastoral charge or forming a permanent engagement with them.

In forming your judgement of the advantages of any situation with a view to its permanent occupation, three principal points are to be regarded, viz. Salubrity, as referring to the position and the productiveness of any given spot; security for life and property; and, as a vital consideration, scope for abundant, ready and frequent access to the natives, and intercourse with them. It would not be easy for the committee to say which of these three points is the most essential to the well-being of the intended Mission, since each one is by itself so important. They earnestly pray that you may be guided by infinite wisdom and goodness in determining, after the maturest information, on that course which may ensure to the greatest possible degree all these three advantages in combination. The committee would, in reference to the future location of the Mission, simply add, that it will be advisable for you to make further inquiry into the respective claims and eligibility of the Inthlangwain tribe and Clomanthleen district, the information at present gained not being sufficient to enable them to pronounce a decided opinion on the comparative claims of each

The committee would urge on you the high importance of your keeping regular Journals, and maintaining a regular correspondence with the Society. This duty, it may truly be said, is absolutely necessary; for there are as yet, comparatively, but few facts before the committee, and they need also to be aided by the views and feelings of Missionaries expressly devoting their whole soul and all their time to this work. Write therefore both copiously and constantly, remembering that while the novelty of many scenes may pass away to you, descriptions accurately given will convey to us ever new information and interest.

Your Quarterly Journal should be made up to March 31st, June 30th, Sept. 30th and Dec. 31st, and transmitted immediately. Letters should be written by you to the committee at least once a quarter, and often whenever opportunities may offer or circumstances require.

In closing this part of their instructions, the committee would suggest one preliminary measure of much importance, which they trust may be able to carry into effect prior to your actually proceeding to Port Natal. They wish that you should avail yourself of your arrival at the Cape of Good Hope, and of your temporary sojourn there, to invite the attention of all Christian friends whom you may be able to influence, and especially the members of our own church in that Colony, to the objects and proceedings to the Church Missionary Society. It would be highly expedient to aim at forming, if practicable, an Auxiliary Church Missionary Society at Cape Town, with branch associations in other towns. The committee regret to think that, with the exception of a few contributors to the Society's funds, next to nothing has been done in that Colony for the purpose of inviting and attaching many who are probably only waiting for an impulse like this to declare themselves our friends and fellow-labourers. The opportunity is seasonable. Prudently and promptly, therefore, endeavour to unite with you such zealous Christians as may promote our cause. The proximity of your mission will deeply interest them in its simplicity, as you will be able from these instructions to exhibit it, will preclude all ground of prejudice; on your work, will increasingly animate Christians in all that region, as well as at home; and thus a fund may be raised which shall augment more and more the resources of the Missions in the south of that vast and benighted continent.

The committee desire to add a few words of sympathy and encouragement to those who are accompanying you; the one, your Christian partner for life, sharing all your sorrows and your yet more abounding joys, the other a sister not only in the flesh but also in the Lord.

Who can fail to be deeply affected with the prospect of those trials, privations, hardships and revolting scenes to which you for Christ's sake may most probably be exposed?

The committee are persuaded that in contemplating these your own hearts must sometimes have felt some natural pangs of anxiety; but if you have felt them, you have not yielded to them.

You have, they are well assured, been supported by that faith which overcometh the world. Oh! May that faith through the rich communications of the Spirit ever sustain you in your progress through afflictions, as it now does in the prospect of them. May you be enabled to witness a good testimony, and to exhibit a shining example to females more especially, and the rising generation of Zulu children; your adorning and your consolations being all received from Him who bestows on holy women a character far above all price, even that hidden man of the heart which is clothed with a meek and quiet spirit.

The committee have now only in conclusion to renew to you the assurance of their deep interest in all your future proceedings, and their affectionate sympathy with all your circumstances. They feel that it is a solemn thing for you thus to dedicate yourselves to the Lord: how much more weighty will this appear to you when actually surrounded by duties and perhaps dangers. When thus actually engaged in your work, however, you will remember Who it is that said to an Apostle, "My grace is sufficient for thee; for my strength is made perfect in weakness".

Like that Apostle should the power of Christ rest upon you, you will learn even to take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake. In all these things you will be enabled to exclaim, "when I am weak, then I am strong". "Nay, in all these things you will be more than conquerors, through Him that loved us". Seek then to have that power of Christ resting upon you. Cultivate by prayer and watchfulness that peculiar missionary gift spoken of by the Apostle, namely the spirit of power and love and of a sound mind. Exercise yourselves to endure hardness as good soldiers of Jesus Christ. When nature suffers, quickly remember what the kingdom of grace is gaining through the labours, patience and death of Missionaries, accepted through the free grace of our exalted Redeemer. In one word, as St. Paul was an example to Timothy, so do ye also "endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory". (Hofmeyr, Millard and Froneman 1991:99-103)