



**The role of the pastor pastorum in the  
Zimbabwean context: A practical theological  
study of the pastoral needs of reformed  
pastors in the Harare metropolitan region**

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degree [Master of Theology](#) in [Pastoral Studies](#) at the North West  
University

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## **SOLEMN DECLARATION**

I Silas Magwati declare herewith that the dissertation entitled: The role of the pastor pastorum in the Zimbabwean context: A practical theological study of the pastoral needs of reformed pastors in the Harare Metropolitan region, which I herewith submit to the North-West University is in compliance with the requirements set for the degree: Master of Theology in Pastoral studies is my own work, has been text-edited in accordance with the requirements and has not already been submitted to any other university.

Silas Magwati

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7. Special recognition goes to my late wife Cecilia, who encouraged me to take up these studies though by God's design, she could not live to witness the end. May her dear soul rest in eternal peace.

## **DEDICATION**

I dedicate this work to my beloved late wife Cecilia Magwati (Nee Chingore) who was called home to be with the Lord on the 18<sup>th</sup> of January 2018 after completing her Master of Education Degree in Early Childhood Development with Great Zimbabwe University in December 2017. As a wife to the pastor, she has been a source of inspiration in pastoral work and academy. Our experiences together in ministry gave birth to this idea for churches and pastors to understand the role of the *pastor pastorum* in managing ministerial fatigue.

## ABSTRACT

This dissertation explores the role of the pastor *pastorum* in the Zimbabwean context focusing on the challenges faced by RCZ pastors in the Harare Metropolitan region. The key term in this study, “*pastor pastorum*” is generally understood as referring to a pastor pastoring pastors. In the research, the term is understood as pointing to the action of pastoral care towards the pastor. The study advocates for material and spiritual care for the pastor in a holistic way by the church and the pastor to exercise selfcare in managing ministerial fatigue.

From the historical overview of the RCZ it has been noted that pastors in the RCZ experienced ministerial challenges as early as 1958 when most of them worked without getting their salaries, some opting to leave ministry to seek employment within government institutions like the ministry of Education. Ministerial fatigue has been seen as inevitable among pastors as most of them have huge geographical areas to cover as well as an imbalance between pastor to congregant’s ratio. Some of the challenges necessitating *pastor pastorum* have been cited as lack of rest, and an absence of supporting systems within the church structures to assist pastors who may need spiritual and moral help.

The examples of Moses, Jesus and Paul have been cited as some of the prominent biblical figures who had huge workloads upon their shoulders. To manage these stressors associated with ministerial work, delegation is emphasised in this study as a remedy to ministerial fatigue. This was done by Moses through the advice from his father-in-law Jethro, Jesus calling and training his disciples and Paul introducing the concept of electing elders and deacons in church structures.

Some of the roles of the *pastor pastorum* have been noted as being the advisory board to the church leadership on policy making, providing counselling to the pastors, organising retreats and workshops for the pastors and advising the church on income generating projects. This study advocates for the implementation of the *pastor pastorum* as a supporting system in the church governance, which should be a board made up of either retired or serving pastors within the church.

**List of abbreviations**

ARC – African Reformed Church

CBD- Central business district

DRC- Dutch Reformed Church

DRCM- Dutch Reformed Church Mission

RCZ- Reformed Church in Zimbabwe

NWU- North-West University

## **Concept clarification/ Definition of key terms**

Pastor: A minister in leading a church or congregation

*Pastor pastorum*: A pastor pastoring pastors. In this study, the term is also understood as pointing to the action of pastoral care towards the pastor.

Pastoral needs: The spiritual and physical needs of pastors that emanate from ministry.

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## CHAPTER ONE

### Introduction

#### 1.1 Introduction

*Pastor pastorum* is the classic term that denotes the pastoral care that is provided to spiritual leaders like congregational ministers. The rationale of *pastor pastorum* is that care must also be taken of the shepherds that tend to the flock of the Lord and not only of the flock themselves. According to Cooke (2008:4), the pastoral care of pastors comprises:

the totality of activities provided by the entire church in order to, by means of a personal episcopo (thus officially), communicate the gospel to the pastor in all facets of his being human and, by utilising all possible aids, to enable the pastor to fulfil his calling with renewed self-confidence (security of identity), authority (security of office) and competence, (security of profession).

The pastoral care of spiritual leaders has become imperative due to the challenging nature of ministerial work. There is a common theme in contemporary research, which suggests that religious participation benefits health, but ironically the opposite is true for religious professionals (George *et al.*, 2002:190-200). The Fuller Institute, George Barna, and Pastoral Care Inc. (2017) suggest that a high percentage of pastors are being negatively affected by ministry as they work long hours, suffer from stress related diseases and feel that their family relations suffer directly as a result of their work in congregations.

The general notion that ministry has become a challenging work environment are supported by a growing number of studies.

Krejcir (2007) notes that many churches harbour unreasonable expectations of pastors and pastors in turn are overworking themselves to appease congregants while facing volunteer apathy, criticism and a fear of change. According to Miles and Proeschold-Bell (2012:2), clergy generally face a great deal of occupational stress, which in turn can lead to mental distress. These are exacerbated by high demands on their time, lack of privacy, pressures from frequent relocation and constant criticism from church members. On a moral level, Finn (2015) points out that pastors are perceived as perfect which often results in isolation and not having anyone to confide in about their stressful situations.

On a relational level, churches and church councils have a dual relationship with pastors as they simultaneously have a supportive and disciplinary role towards the pastor. This can lead to an ambivalent relationship between the pastor and the congregation, which adds to the tension experienced by the pastor (Finn, 2015).

The challenging nature of ministry is further influenced by the context in which pastors serve as a particular context exerts a significant influence on the experience of a person within a certain vocation. The focus of this study will be on the Zimbabwean context, which seems to impose unique challenges on pastors. Members of the Reformed Church in Zimbabwe (hereafter RCZ) and the general public were shocked by a news headline in the Herald of 23 August 2014 which read: “Rev kills self”. In the article, Everson Mushava reported:

A Reformed Church in Zimbabwe, senior pastor in-charge at Pamushana Mission in Bikita, allegedly committed suicide on Thursday by drinking poison after summoned to appear before a church hearing over an adultery case, among other charges.

(Mushava, 2014)

Although the causes for this particular tragedy are not known, it has drawn attention to the work environment of pastors in Zimbabwe and raised questions in terms of the quality and nature of support available to them.

Cognisant of some of the general challenges of ministerial work that necessitates *pastor pastorum*, the specific focus of this study will be on the ministerial experiences of pastors from the RCZ in the Harare Metropolitan region where the researcher is also situated and serving as a pastor.

The Harare Metropolitan Province is one of the provinces of Zimbabwe and home to the capital city. The province has a population of 2 098 199 and it comprises of three local authorities which are City of Harare, Chitungwiza and Epworth Local Board. It comprises about 942 square kilometres and is characterised by a radial road network with a central business district at its core and industrial areas to the east and south (Kamusoko *et al.*, 2013:323).

Chitungwiza City, which lies approximately 25km south of Harare, was developed out of St Mary’s (formerly a settlement designated for missionary services and churches) in the early 1970s. The city was developed by the colonial government to locate residential areas for Africans far from Harare. As of 2012, the city has a population size of 354 472 (Kamusoro *et*

*al.*, 2013:325). In Chitungwiza, currently the RCZ has two congregations namely Chitungwiza and Seke, which are serviced by two pastors.

Epworth, which is located in the south-east of the City of Harare, is an unplanned and informal urban settlement that was formed by war refugees during the liberation struggle in the early 1970s. The population of Epworth expanded rapidly after independence as war refugees were joined by people who could not find accommodation in Harare. Since 2012, Epworth has a population of 161 840. The residents do not have access to clean water because Epworth is not under the administration of the City of Harare (Kamusoko *et al.*, 2013:325). In Epworth, the RCZ has one congregation, which is currently not recognised as a proper congregation.<sup>1</sup> Hence, this assembly is under the spiritual care of a visiting minister from Mabvuku, which is one of the RCZ congregations in Harare. People in this suburb are not in a position to sustain a pastor because they are mostly not formally employed.

Kamusoko *et al.* (2013:324) state that the pre-independent city of Harare was divided along racial lines, whereas post-independent Harare is divided along socio-economic lines. Harare, officially called Salisbury until 1982, is the capital and most populous city of Zimbabwe. It was founded in 1890 by the Pioneer Column, a small military force in the service of the British South Africa Company and was named Salisbury after the then Prime Minister of Britain, Lord Salisbury.

The population in the Harare urban area has been increasing at a fast rate since independence when migration controls were removed. According to Zimbabwe Population census (2012), Harare has a population of 1 485 231 people.

Harare urban district incorporates the city of Harare, which is the capital and largest city in Zimbabwe. The spatial structure of the city of Harare is characterised by a radial road network with the central business district (CBD) at the core and the industrial areas to the east and south.

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<sup>1</sup> RCZ policy state that a congregation can be formed if: The Presbytery agrees that the Church would be strengthened and the interest of the Kingdom of God be furthered by the formation of such a new congregation, a request is received from the ward that a congregation be formed, the workers can be supported, it is clear that members of the said ward are of one mind, and that the necessary leadership exists, if there are 300 full members of whom 200 of them partake in the Holy Communion, where there is parsonage or a church building (RCZ Rules and Regulations, 2016:3).

To the north and northeast of the CBD are low density areas on lot sizes of about 1 000 square metre to one acre. In the low density areas the RCZ has three congregations namely Harare Inner city, Cranborne and Mabelreign with three ordained ministers.

South and southwest of the CBD are a mix of medium and high density areas, and houses are generally smaller, and tightly packed together as most of the residential stands measure 200 square metres. In the high density suburbs of Harare, the RCZ has fourteen congregations namely Budiriro, Dzivarasekwa, Glen Norah, Glenview, Hatcliff, Highfield, Kambuzuma, Kuwadzana, Harare (Mbare), Mabvuku, Mufakose, Ruwa, Warren Park and Waterfalls. All the congregations are named after the names of the locations in which they are situated.

Residents of Harare, like all Zimbabweans, have faced economic challenges since the introduction of the Economic Structural Adjustment Program (ESAP) in 1991 and critically at the turn of the 21<sup>st</sup> century when the government started the programme of land redistribution (Zimbabwe Democracy Institute, 2016). Wright (2010:7) asserts that when a country is faced with an economic crisis, its citizens are faced with three options, namely to revolt, not to revolt, or to exit. In Zimbabwe it seems that citizens are mostly choosing between fleeing and trying to make a living by remaining in Zimbabwe by turning to the informal business sector like vending (Zimbabwe Democracy Institute, 2016).

Consequently poverty in Zimbabwe has been on the increase (Chitiga, 2004:2). Public Service, Labour and Social welfare Minister Prisca Mupfumira disclosed that more than 10 million Zimbabweans, which translate to 72.3 percent of the population, were living in abject poverty while the number of people in need of food aid was also on the rise.

The Zimbabwe Minister of Finance, Mr P Chinamasa stated that

70 percent of Zimbabweans are living in poverty and the government requires \$2.7 Billion to implement its Interim Poverty Reduction Strategy in the next two years. The effects of the country's economic crises were mostly felt in the social sectors, where thousands were losing their jobs, children were dropping out of school and hospitals and clinics were running without adequate drugs (Mahove, 2016).

It is this poverty stricken populace that is expected to fund the activities of the church in Zimbabwe and which is shaping and defining *pastor postorum* contextually.

According to the minutes of the RCZ Synod (2016:112,113), the Reformed Church has seventeen congregations in Harare with a total of fifteen serving pastors. The welfare of RCZ pastors are generally in the hands of these congregations who employ them. The policy of the RCZ determines that a pastor can only get his or her remuneration after the local assembly or congregation had remitted its budget to the Synod. As poverty is rife in this area, a growing number of congregations are not in a position to meet their budgets. Inevitably, some pastors face the challenge of not receiving a salary for any period of time and have to find ways to deal with the stress this situation imposes on them.

Church planting practices in Zimbabwe also presents a great challenge to pastors. Most churches in general just send a pastor to plant churches without any financial support from the head offices. New converts are expected to meet all living costs of the pastor. This practice causes pastors to concentrate more on giving than salvation. The idea of a prosperity gospel emanates from the fact that pastors need to survive, have families to look after, need sufficient accommodation and want to retire with dignity.

In the RCZ, the Church annually holds a National Evangelism Week in the month of August. This programme draws a minimum of around 500 RCZ members and Ministers to evangelise the newly targeted area. During the 2012 National Outreach week, 510 new members joined the RCZ in Checheche (Chipinge District, Synod minutes, 2012:36). According to the RCZ Synod minutes (2014:45), 481 new converts to RCZ were found in Binga district. The 2015 and 2016 National outreach week held in Chikombedzi district witnessed a total of 485 new members who joined the RCZ (Synod Minutes, 2016:32).

It is the church's policy that all student pastors are to attend the National evangelism week in preparation of ministry work. After the outreach an Evangelist is posted by the church to shepherd the new converts (Rutoro, 2017). Most of the Evangelists in the RCZ are equipping themselves academically to become ministers. Most of them complain of unfavourable working conditions when one works as an Evangelist in the RCZ (Makuwerere, 2017). When the church is failing to prepare for the good living conditions for its employees, this can cause burnout, and can cause pastors to leave the ministry.

### **1.2 State of the current research (brief literature overview)**

A void seems to exist in literature regarding the issue of *pastor pastorum* in the Zimbabwean context. A literature search regarding the topic which had been conducted on, amongst others, NEXUS (the database of the NRF with current and completed research), SACat (National

catalogue of books and journals in South Africa), SAePublications (South African journal articles), EbscoHost (International journal articles) and ProQUEST (International theses and dissertations in full text) yielded no direct results on the focus area of this research.

Studies regarding the pastoral care of pastors in the international and South African context are abundant. The following are some of the publications in the international arena focusing on the situation of clergy:

- Reimer (2010) conducted research amongst clergy of the Canadian Evangelical Churches. The research was done after noticing a growing need to retain ministers and attract new members to the ministerial workforce. The research of Reimer provides insight into the well-being of evangelical pastors in Canada.
- Proeschold-Bell's "The Glory of God in a human being fully alive: Predictors of positive versus negative mental health among the clergy" (2012) stresses that full understanding of any individual requires understanding both their positive and negative affect as they relate to their work. This study was done among United Methodist clergy who perform multiple roles with diverse stressors.
- Gauger (2013) focused on the topic of clergy stress and depression. According to him (Gauger, 2013:2), clergy from all faiths are looked upon as providing comfort and good guidance for spiritual lives of their congregants. However, the clergy – as human beings –suffer from the same frailties and difficulties in life as their congregants. It is also assumed by various congregations that even though clergy struggle with these same difficulties, they should be able to rise above the resultant stress and possible depression caused by various aspects of life in the ministry.

Studies conducted in the Dutch Reformed Church in the South African context were also consulted, as it is a sister church of the RCZ even though the contexts are different.

Cooke (2007:133) states that pastors should not only provide care to others, but should also be looked after pastorally. *Pastor pastorum* received much attention in the Reformed Churches in the Netherlands in the 1960s. However, a distinction was made between the pastoral care of the pastor and visitation by a church official. The responsibility of pastoral care of the pastor was eventually given to the elders of the church where the pastor resides.

The dual role played by the local church council, namely as that of being the local supervisor/employer and provider of both spiritual and physical needs for the pastor caused pastors to live a confined life.

Bompani (2010:312) argues that some independent churches struggle to provide a very basic salary for clergy, fellowshiping under trees, in parks, in rented classrooms, being led by humble leaders who are more eager to help the community with the little resources they have. The Apostle Paul as one of the pastors who ministered for a long period of time stated that, “Do not muzzle the ox while it is treading out the grain; and the worker deserves his wages”, (1 Timothy 5:18). Poverty is seen as a contributing factor to congregants worshipping under trees and pastors working with low salaries and sometimes without a salary.

Dreyer (2010:16) suggests that as little as 20% of pastors in the South African context will remain in ministry until the age of retirement and this in turn implies that 80% of the pastors will change their vocation and resign from church ministry. Most worrying, however is the phenomenon of suicide cases among serving pastors as a symptom of pastors’ feelings of despair (Jacobs, 2010:14).

Mills and Koval (1971) cited by Arumugam (2003:2) note that of 4 908 ministers in 27 Protestant denominations, three out of four (75%) of pastors reported one or more periods of major stress in their careers. In two-thirds of this group, the stress arose from the pastoral work associated with the local congregation. Gautiere (2009:1) argues that pastors are often exposed to such stressful conditions within the ministry that they are “hanging on by a thread, about to burn from exhaustion or blow out morally”.

Pastors can find themselves as victims of compassionate fatigue. Louw (2011:135) describes compassion fatigue as the stress obtained from helping or wanting to help a traumatised person. It results from an over-exposure to trauma. It describes the impact of that stress on the attitude of the counselling profession. Counselling therefore does affect the counsellor and causes harm in terms of attitude and aptitude. This is supported by Brunson and Lotter (2011:1) who regarded ministerial fatigue as a generic term to describe the variety of conditions pastors experience due to ministerial challenges. Ministerial fatigue is a combination of burnout and compassion fatigue. Ministry involves, on the one hand, repetitive organisational tasks, which can lead to burnout and, on the other hand, helping people to deal with traumatic events which cause compassion fatigue.

### **1.3 Main Research Question**

The focus of this study is the role of the *pastor pastorum* in the Zimbabwean context in light of the pastoral needs of pastors from the RCZ in the Harare Metropolitan region.

The main research question the study will pursue can be formulated as follows: What is the role of the *pastor pastorum* in the Zimbabwean context in light of the pastoral needs of pastors from the RCZ in the Harare Metropolitan region?

Some of the subsequent research questions emanating from this are:

- What does the historical and current background of the RCZ, which serve as context for ministerial praxis in the Harare Metropolitan region, entail?
- What are some of the experiences and opinions of pastors from the RCZ in the Harare Metropolitan region pertaining to the pastoral needs of pastors in the Zimbabwean context?
- How will relevant literature and the Scriptures elucidate the role of the *pastor pastorum* within the Zimbabwean context?
- What markers for the role of the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region can be formulated in light of the findings of the afore-going information?

### **1.4 Aim**

The aim of this study is to articulate markers for the *pastor pastorum* in the Zimbabwean context by means of a practical theological study of the pastoral needs of pastors from the RCZ in the Harare Metropolitan region.

### **1.5 Objectives**

In order to achieve the aim of the study, the following objectives are set:

- To provide an overview of the historical and current background of the RCZ which serves as context for ministerial praxis in the Harare Metropolitan region in order to address the need for a *pastor pastorum* contextually.
- To engage with the experiences and opinions of pastors from the RCZ in the Harare Metropolitan region about the pastoral needs of pastors in the Zimbabwean context in

order to articulate some of the pastoral needs of pastors necessitating the *pastor pastorum*.

- To investigate the notion of the *pastor pastorum* in light of relevant literature and the Scriptures in order to identify its potential to address the needs of pastors within the Zimbabwean context.
- To formulate markers for the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region.

### **1.6 Central theoretical argument**

A practical theological study of the pastoral needs and challenges of pastors of the RCZ in the Harare Metropolitan region can provide markers for the role of the *pastor pastorum* in the Zimbabwean context.

### **1.7 Research method**

This study will be executed by means of a practical theological investigation. According to Swinton and Mowat (2006:v), practical theology has its ‘beginning point in human experience’ and is focussed on the ‘desire to reflect theologically on that experience’. Subsequently it has a particular focus on specific situations and seeks to explore the complex dynamics of these situations to enable the development of transformative and illuminating understanding of what is going on (Swinton & Mowat, 2006:v). According to Heyns and Pieterse (1990:7,10), practical theology is also interested in the theories underlying our understanding of religious actions, in order to develop new or better theories for aiding our religious actions within certain situations.

As a field of theological study, practical theology has developed an own focus and methods (Heyns & Pieterse, 1990:10). These methods include different models for doing practical theological research. In recent years the Models of Zerfass (1974), Cochrane, De Gruchy and Peterson (1991), Muller (2005) and Osmer (2008), amongst others, developed as models for executing research aimed at practical theological questions.

Models for practical theological research provide a systematic means of investigating a particular phenomenon, and are chosen on the grounds of their potential to address the main research focus.

On this ground the model of Osmer (2008) will be employed as means to address the focus of this study. The model of Osmer (2008:4) employs four questions:

- What is going on?
- Why is this going on?
- What ought to be going on?
- How might we respond?

These questions can also be expressed as the different tasks of a practical theological investigation.

### **1.7.1 The descriptive-empirical task**

The key function of the descriptive-empirical task would be to describe what is going on in a specific situation. It concerns a description of the context of the study and the research problem itself. Osmer's (2008:4) notion of "priestly listening" suggests something of a scouting activity in order to describe the context and topic at hand.

Applied to the focus of this study, a description of the historical and current background of the RCZ - which serves as context for ministerial praxis in the Harare Metropolitan region – is envisaged. This will be done by means of a literature study of relevant sources, like church historical sources and others, which can shed light on the RCZ and the Zimbabwean ministerial context. In order to produce a rich description of what is going on, the narratives of RCZ pastors from the region will also be engaged in order to learn more about their experiences and pastoral needs within the context of the RCZ in the Harare Metropolitan region.

### **1.7.2 The interpretative task**

The interpretative task follows the descriptive-empirical task and is aimed at the interpretation of the information gathered regarding the research problem during the first stage in order to answer the question "why is this going on?" Because this phase relies on the interpretation of information gathered before, Osmer suggests that "sagely wisdom" needs to be applied (Osmer, 2008:4). Hence, this interpretation allows for "drawing on theories of the arts and science to better understand and explain why these patterns and dynamics are occurring" (Osmer, 2008:4).

The narratives of pastors from the RCZ would thus be brought into relation to the context of ministry in the Harare Metropolitan region in order to create an understanding of why ministerial experiences exist that supposedly necessitates *pastor pastorum*. Literature regarding *pastor pastorum* will also be consulted in order to put the experiences of RCZ pastors from the Harare Metropolitan in the broader context of ministerial experiences from elsewhere.

### **1.7.3 The normative task**

The Normative task according to Osmer is concerned with finding answers to the question: What ought to be going on? (Osmer, 2008:4). The normative task has the objective of finding out what the ideal situation would look like. Hence, the normative task is concerned with “using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses and learning from good practices” (Osmer, 2008:4). Theologically, this involves what Osmer refers to as “prophetic discernment”, whereby God’s guidance is sought amid the real life circumstances (cf. Osmer, 2008:137).

In this regard Scriptures will be investigated in an eclectic fashion to determine what normative guidelines can be deduced from spiritual leaders like Moses and Paul. Theological literature regarding good ministerial practices will also be sought in order to derive a theoretical framework which can be used in formulating markers for the *pastor pastorum* envisaged in the final stage of the study.

### **1.7.4 The pragmatic task**

This fourth question of Osmer’s model focuses on answering the question: ‘How might we respond?’ This resembles the pragmatic task of practical theology, which is concerned with ‘determining strategies of action that will influence situations in ways that are desirable’ (Osmer, 2008:4).

In addressing *pastor pastorum* in the Zimbabwean context, the information gathered in previous chapters will be formulated as markers or suggestions for *pastor pastorum* of pastors in the Zimbabwean context, based on the ministerial experiences and pastoral needs of pastors of the RCZ in the Harare Metropolitan area.

## **1.8 Research design**

The suggested practical theological study will be executed via two methods of research, namely a source study and qualitative inquiry into the ministerial experiences of pastors who fall within the focus area of the study; while the study of relevant sources mainly refers to a comparative study of relevant literature, including Scriptures. The qualitative inquiry will involve focus group work with pastors of the RCZ in the Harare Metropolitan region.

## **1.9 Research context**

The research context will be limited to the RCZ in the Harare Metropolitan region, which comprises the areas as described previously and to the RCZ pastors who work in this area.

## **1.10 Method of data collection**

### **1.10.1 Sources (Literature)**

The source study will rely on information collected via literature searches utilising at least the following search facilities and databases available to the researcher, i.e. NEXUS (the database of the NRF with current and completed research), SACat (national catalogue of books and journals in South Africa), SAePublications (South Africa journal articles), EbscoHost (International journal articles) and ProQUEST (International theses and dissertations in full text). The study of relevant literature will also be accompanied by referring to relevant passages from Scriptures, which the researcher regards as supportive in terms of the focus of the study.

### **1.10.2 Focus group interviews**

Information from pastors participating in the research was gathered by means of focus group interviews.

As a qualitative research method, focus group interviews refer to a “special form of group interview in which the discussion is centred on a specific topic” (Plummer D-Amato, 2008: 69). According to Liamputtong (2009:128), the primary aim of a focus group is to describe and understand meanings and interpretations of a selected group of people to gain understanding of a specific issue from the perspective of the participants of the group. Methodologically, focus group interviews involve a group of 6-8 people who come from similar social and cultural backgrounds or who have similar experiences or concerns (Hennink, 2007:6). Focus groups, can however even be smaller (cf. Lane *et al.* (2001). Focus groups do not aim to reach consensus on the topic under discussion. Rather focus groups encourage a range of responses, which provide a greater understanding of the attitudes, behaviour, opinions or perceptions of participants on the research issues (Hennink, 2007:6).

The discussions of focus groups are guided by a facilitator (Trochim *et al.*, 2016:395) who facilitates discussions by means of a “prepared question route” (Plummer D-Amato, 2008:69) which is based on the key question the research is aimed at. As this study is aimed at determining the pastoral needs of pastors in the Zimbabwean context, questions will be designed to stimulate discussion, which can contribute knowledge towards markers for *pastor pastorum* in the Zimbabwean context. In the design of these questions, findings from literature regarding the pastoral needs of pastors, were used as a frame of reference. On the grounds of the preliminary literature overview and within the proposed methodological framework, at least the following issues will thus have to be taken into consideration in the formulation of discussion questions:

- What ministerial challenges do pastors from the focus group perceive in their own context?
- Why these challenges impair a positive ministerial experience?
- What they perceive as prerequisites for positive ministerial practices in their own context?
- How they envisage *pastor pastorum* in service of a positive ministerial experience in the Zimbabwean context?

Hence, the “prepared question route” (Plummer D-Amato, 2008:69) or questions for the focus group interview will be as follows:

- What do you perceive as ministerial challenges in your current context?
- How do these challenges impair a positive ministerial experience?
- What do you perceive the prerequisites to be for positive ministerial practices in your current context?
- How do you envisage *pastor pastorum* in service of a positive ministerial experience in the Zimbabwean context and how do you think that this can be achieved?

### **1.11 Population, sampling and sample size**

In terms of the study-population, the findings of the study primarily relate to pastors in the Zimbabwean context (cf. Trochim *et al.*, 2016:81).

As sampling for focus groups is directly related to the purpose of the study (Plummer D-Amato, 2008:70), sampling was purposive by inviting eight pastors from the RCZ in the Harare Metropolitan region to participate in the study. The sample size hence also directly relate to the number of available pastors in the proposed area.

### **1.12 Criteria for participant selection and recruitment**

#### **1.12.1 Inclusion criteria**

Participants were included in the study by virtue of being ordained pastors of the RCZ stationed in congregations in the Harare Metropolitan region. Most of the current serving pastors had previously ministered in rural or pre-urban congregations prior to their transfer to Harare. Their experiences in both past and present congregations enhanced the validity of the research.

### **1.12.2 Exclusion criteria**

The research focus was limited to ordained pastors from the RCZ in the Harare Metropolitan region. This means that pastors from other denominations were excluded together with Church council members from the RCZ like elders and deacons, as well as congregation members, which were in all probability not be able to contribute to the focus of the research.

### **1.12.3 Process of sample recruitment**

As the research was limited to ordained pastors of the RCZ in the Harare Metropolitan region, identification of possible participants was made according to the current congregations in the area.

Recruitment was done via a formal letter drawn up by the researcher, endorsed by the supervisor, inviting participants to voluntarily partake in the study. The letter was sent by a minister from the RCZ outside of the focus-region and who acted as gatekeeper to eight RCZ pastors. A venue was identified where interested parties convened in order to be introduced to the project by the said minister, before making a final decision on possible participation by giving informed consent. Six pastors participated in the focus group interviews, the interviews were scheduled into three sessions.

## **1.13 Ethical considerations and implications of the study**

### **1.13.1 Estimated risk level**

As this research involved adult human participants, it was estimated that the risk level was minimal.

This assessment was based on the following variables:

### **1.13.2 Expectations of the participants during data collection**

As data was collected via focus group interviews, participants were expected to discuss the prepared questions based on learning more about the pastoral needs of pastors in the Zimbabwean context. Because of the challenging nature of ministry, it was anticipated that more than one session of approximately one and a half hours was needed in order to allow for in- depth discussions of all the issues raised and to accommodate the interaction or “group effect” usually associated with focus group research (Hultberg & Ivanolf, 2006:126).

### **1.13.3 Probable experience of the participants**

According to Hultberg and Ivanolf (2006:126), focus groups are homogenous in the sense that they bring together people that share social and cultural experiences as well as the same areas of concern. In this regard, the particular focus group consisted of ordained pastors from the

same denomination and serving in the same area. This was expected to create an environment that would be perceived as emotionally safe and where participants were motivated to speak their hearts and minds. As pastors are public speakers and used to engage others, it was assumed that participation in a focus group discussion about ministry should not be any different from what they experience on a daily basis in their ministries.

#### 1.13.4 Risks and precautions

Patton (2002:274) suggests that research with human participants can include a variety of risks including physical, social, emotional and spiritual harm. Care and precaution should therefore be taken in order to manage, minimise or avoid potential harm of any nature to participants as well as the institutions with which they are associated. In this regard, the following possible risks and precautionary measures were identified:

Risk	Precaution
Fear to participate.	All information relevant to the research was provided in the recruitment letter. Informed consent was only signed if participants fully understand all risks and benefits.
Anonymity.	Anonymity was embedded in the research design, as participation did not require that personal information be divulged.
Fear that the research findings may put the RCZ in bad repute.	It was explained to participants that the research was conducted with the permission of the RCZ's governing body and that the focus of the research was not on the RCZ, but the ministerial experiences of pastors within a certain area of the RCZ.
Emotional discomfort due to questions that may remind participants of negative ministerial experiences.	Focus group discussions were regulated by the "moderator" while the researcher was assisting with explanations whenever needed (Plummer D-Amato, 2008:69) to manage the

	discussions, hence creating a safe emotional space.
Moderate physical exhaustion due to participation.	Comfort breaks were offered as well as water for hydration and refreshments to refresh participants mentally and physically.

## **1.14 Benefits to participants**

### **1.14.1 Direct benefits to participants**

Participation in the research benefited participants directly by developing participants' insight into ministerial challenges and the importance of *pastor pastorum*. The use of the focus-group method also created a sense of belonging and solidarity amongst pastors who shared unique vocational challenges; and motivate them for their continued ministry.

### **1.14.2 Indirect benefits to society at large**

The findings of the study will benefit the RCZ by providing a frame of reference for *pastor pastorum* towards their human capital, namely pastors in the ministry of the RCZ. Another indirect beneficiary will be the various RCZ congregations; which may develop, through the findings of this study, a frame of reference for staff wellness and benefit from more balanced ministries from pastors. Eventually the nucleus and broader families of pastors themselves will also benefit in the long term from pastors who are more content in their respective ministries.

### **1.14.3 Risk / benefit ratio analyses**

In the light of what was expected from participants, their probable experience, possible risks and precautions, the researcher was satisfied that the benefits outweigh the risks, and that participation in this research did not present more than a minimal risk.

### **1.14.4 Expertise, skills and legal competencies**

This research requires communication skills as well as knowledge in conducting research. The researcher, being an ordained minister, has worked with pastors over a period of fifteen years and is well versed in conducting discussions; which involve pastors. The researcher has also acquired necessary skills needed in conducting research; which involves human beings through successfully completing the Certificate in Introduction to Research Ethics. Experience and expertise was also gained when the researcher conducted interviews, studying for the Honours

Degree in Theology, Arts and Religious Studies which was successfully completed, using the qualitative method of data collection.

#### **1.14.5 Facilities**

Church buildings were used as the ideal meeting places for the focus groups. The participants, being pastors, are used to these facilities and their level of comfort was acceptable. The travelling distance was minimal as pastors frequently visit these places during worship and pastors' fraternal meetings.

#### **1.14.6 Legal authorisation**

Written authorisation (letter of goodwill) was requested from the RCZ Moderature through the office of the General Secretary to indicate that they were aware of the study that involved the name of the RCZ and to indicate that they have no objection to such a study.

The involvement of pastors rested on informed consent as private, adult individuals.

An ethics number (00465-18-A6) for research including adult human participants was obtained from the NWU under whose auspices this study was conducted.

### **1.15 Goodwill permission / consent**

#### **1.15.1 Informed consent (Consent, permission).**

Patton (2002:273) explains that informed consent entails the process whereby participants give their consent to participate in a research study after getting accurate information about its procedures, risks and benefits.

Participants who responded positively to the recruitment letter (8.4.3.) were invited to convene at a central venue. A neutral person, who was not taking part in the research, was asked to explain the nature of the research project, including the following information:

- The aims and objectives of the research;
- What was expected of the participants;
- The benefits of the research;
- The meaning of informed consent.

Participants were afforded ample time for discussion and weren only be required to provide informed consent once it was apparent that they understand that:

- participation in the project was voluntary;

- that responses were treated anonymously;
- that no harm was intended to participants and to the RCZ and
- that participants were to withdraw from the project any time if they wish.

#### **1.15.2 Incentives and remuneration of participants**

This research study did not have a budget for incentives in order to stimulate participation. Travelling costs were however offered to a maximum of 100.00 ZAR, paid by the researcher, per focus group session, of which a maximum of two sessions were envisaged.

#### **1.15.3 Dissemination of study results to participants**

The results of the completed study will be made available to all participants and will also be available in the public domain as the study is conducted at a public university. Hence, the completed study will be available on the internet and in printed form at the library of the NWU after publication.

#### **1.15.4 Privacy and Confidentiality**

The research design of this study is aimed at sustaining the privacy of participants and the confidentiality of their contributions to the focus group discussions. According to Patton (2002:412), confidentiality or privacy implies that no one has access to the participants' data. Christian (2005:145) supports this when suggesting that it is the researcher's obligation to keep the respondents' identity and responses private. Tedlock (2005:468) contends that a respondent's anonymity is guaranteed when a given response cannot be matched with a given participant.

To ensure this, no reference to the identity of the participants will be made during the process of transcribing the data. Participants' names will not be revealed in the final documents.

#### **1.15.5 Management, Storage and destruction of data**

Hard copies of the data collected by the researcher are stored in a lockable cabinet to which only the researcher has access. Digital recordings of the focus group interviews are electronically stored on the researcher's personal computer and are password protected.

Both the hard copies and electronic data will be kept for a period of five years in a locked cabinet or password-protected computer and then destroyed.

#### **1.15.6 Monitoring of the research**

The researcher and supervisor were responsible to ensure that the research is completed and in compliance with the approved protocols and time lines. Ethical considerations were adhered to

throughout the research. Progress was reported to the research supervisor. Any amendment during the study was reported to the research supervisor.

### **1.15.7 Trustworthiness and validity**

According to Abowitz and Toole (2010:9), the gathering of information from individuals may contain inflated opinions about their experiences, jeopardising the trustworthiness of the results. To mitigate this, it is important that the researcher must compare the views of participants with one another to ensure some sort of uniformity and to safeguard the findings from the inflated views of some individuals.

Patton (2002:130) defines validity as a demonstration that the evidence for the results reported is sound and when the argument made based on the results is strong. This means that lack of validity renders the study worthless. Denzin and Lincoln (2005:121) address validity through aspects such as honesty, depth, participant's integrity, the extent of triangulation and the objectivity of the researcher. In terms of this study, the researcher is committed to all of these aspects in order to produce a valid study.

### **1.15.8 Interpretation of data**

In the light of the qualitative method of focus group discussions, based on the proposed questions, no statistical analysis will be needed after the recording of data. According to the aim of the study, the main goal was to record and document some of the experiences of pastors in the focus area in order to determine markers for *pastor pastorum*.

## **1.16 Chapter outline**

The study is divided into the following chapters:

Chapter 1 Introduction

Chapter 2 An overview of the historical and current background of the RCZ as context for ministerial praxis in the Harare Metropolitan region

Chapter 3 The pastoral needs of pastors in the Zimbabwean context

Chapter 4 Critical reflection from the Scriptures and literature on the role of the *pastor pastorum* within the Zimbabwean context

Chapter 5 Markers for the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region.

Chapter 6 Findings, recommendations and conclusion

## 1.17 Schematic outline

**Table 1**

<b>Objective 1</b>	<b>Task and Question</b>	<b>Chapter 2</b>
To provide an overview of the historical and current background of the RCZ which serves as context for ministerial praxis in the Harare Metropolitan region	The descriptive task: What is going on?	An overview of the historical and current background of the RCZ as context for ministerial praxis in the Harare Metropolitan region
<b>Objective 2</b>	<b>Task and Question</b>	<b>Chapter 3</b>
To engage with the experiences and opinions of pastors from the RCZ in the Harare Metropolitan region about the pastoral needs of pastors in the Zimbabwean	The interpretive task: Why is this going on?	The pastoral needs of pastors in the Zimbabwean context
<b>Objective 3</b>	<b>Task and Question</b>	<b>Chapter 4</b>
To investigate the notion of <i>pastor pastorum</i> in light of relevant literature and the Scriptures in order to identify it's potential to address the needs of pastors within the Zimbabwean context.	The normative task: What ought to be going on?	Critical reflection from the Scriptures and literature on the role of the <i>pastor pastorum</i> within the Zimbabwean context
<b>Objective 4</b>	<b>Task and Question</b>	<b>Chapter 5 &amp; 6</b>

<p>To formulate markers for <i>pastor pastorum</i> amongst pastors of RCZ in the Harare Metropolitan region.</p>	<p>The pragmatic task: How are we going to respond?</p>	<p>Markers for the <i>pastor pastorum</i> among pastors of the RCZ in the Harare Metropolitan region. Findings, recommendations and conclusion.</p>
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## **CHAPTER TWO**

### **An overview of the historical and current background of the RCZ as context for ministerial praxis in the Harare Metropolitan region**

#### **2.1 Introduction**

This chapter stands in service of the first objective of the study, which is to provide an overview of the historical and current background of the RCZ which serves as context for ministerial praxis in the Harare Metropolitan region in order to address the need for a *pastor pastorum* contextually. The focus will be on how the church started and on the people who were involved in the planting of the church. It will also focus on the challenges, which confronted the church from her pioneer stages until she became autonomous.

After the historical overview, the focus will shift to the work of current pastors, which is discussed together with perceived challenges which pastors face as they execute their duties.

As presented in the outline of the study in chapter 1, the study will be executed, cognisant of the four movements that Osmer (2008) associates with the task of practical theology. Hence, this chapter will be presented with the question “What is going on?” in mind and will attempt to describe the background as well as the current ministerial context of a pastor’s working conditions in the RCZ in the Harare metropolitan region. This description will be related to the main research question of the study which is concerns the role of the *pastor pastorum* in the Zimbabwean context in light of the pastoral needs of pastors from the RCZ in the Harare Metropolitan region.

To this effect, this chapter will provide a historical overview of the Reformed Church in Zimbabwe. This included the ‘how the church began’ and the people and Church Boards who took part in the establishment of the RCZ. The evangelical methods used and the challenges faced are all highlighted. Events surrounding the church becoming autonomous and the effect thereafter are explained. The RCZ’s cultural heritage, identity and order of worship are described.

The current ministerial practices in the RCZ are stated including challenges faced by pastors. RCZ pastors’ working conditions and the workload assigned to them is mentioned. *Pastor pastorum* as currently understood and practiced in the RCZ Harare Metropolitan region is defined.

## **2.2 A historical overview of the RCZ**

### **2.2.1 The first attempts to evangelise the Shona people of the Karanga tribe in Zimbabwe**

The Reformed Church in Zimbabwe (RCZ) was planted through the mission work of the Dutch Reformed Church (DRC-Cape Synod) from South Africa. The DRC was a fruit of the Protestant Reformed movement established in Europe. RCZ was started on the 9<sup>th</sup> of September 1891 at Morgenster Mission in Masvingo. The RCZ is a Reformed faith and Presbyterian organisation. It was first named the African Reformed Church on 9 September 1852. Its faith is focused on the Bible and the believer's personal relationship with God in Christ through the Holy Spirit (Constitution, Rules and Regulations of the RCZ 2016:6).

The Dutch Reformed Church Mission in Zimbabwe (D.R.C.M.) was started by black Dutch Reformed Christians in the Zoutpansberg under the leadership and encouragement of the missionary, Stephanus Hofmeyr. Unlike other South African missions, the RCZ became unique in that it was commenced by black missionaries with the assistance of a black Church (Cronje 1982:114). After a lot of perseverance and faithful and fearless witness, the Dutch Reformed Church Congregation in Zoutpansberg was used by God for the establishment of a more intensive and far-reaching mission in Zimbabwe through the guidance of the D.R.C. Synod of Cape Town (Van der Merwe 1981:45).

Hofmeyr's aim from the start was to train African co-workers who could assist in the evangelization of their own community and who could also carry the gospel to the African tribes of Zimbabwe (Van der Merwe 1981:35). He had learnt of the need of the Karanga people in this area through Christians who often went to Zimbabwe on hunting expeditions. Because of the burning zeal of his heart, he at some stage offered himself to start mission work among the Shona people in Zimbabwe if a substitute for him could be found at Goedgedacht. However, no substitute was found to replace him and as a result he then approached a group of the Paris Evangelical Missionary Society in Basutoland to do the work (Van der Merwe 1981:39).

The first group consisted of Rev W Dieterlen and four Basuto people were sent to undertake the missionary task. This group was arrested and imprisoned at Pretoria through the orders of President Burgers because they were in possession of firearms. They were later released after they had paid a fine, but were not allowed to proceed with their expedition (Van der Merwe 1981:39). Thus, the first attempt to evangelise the Shona-speaking people of the Karanga tribe and establishing the RCZ ended in failure.

On April 16, 1877 the second missionary expedition under the leadership of Francois Coillard took off to Zimbabwe. Coillard was accompanied by his niece and four evangelists namely Assel, Aaron, Andreas and Aser together with twenty other Africans. This group was well received at Pretoria by Sir Theophilus Shepstone. On their way to the North, they visited Goedgedacht, which was Stephanus Hofmeyr's mission station in the Zoutpansberg (Van der Merwe 1981:39).

Rev S. Hofmeyr's great vision on mission work was an eventual indigenous African ministry, for he said: "If the Lord should afterwards appoint one out of the black nation as an ordained minister, he could take the place of the white missionary and the latter could proceed to another nation (Van der Merwe 1981:34). This explains that in his vision of mission work, Hofmeyr had the idea of an indigenous church under the control of native people.

At Zoutpansberg, this group was joined by three of Hofmeyr's workers on voluntary basis on a missionary expedition. The three were Simon, Jefta and Michael Buys. Before they departed, Hofmeyr addressed Coillard with the words:

My beloved brother here are three of our children whom we hand over to your care to accompany you and carry the gospel to the Banyai ... We pay a great price in parting with them because of the positions they held here, but the Lord calls them.

To the three men themselves Hofmeyr had this to say: "Remember that the fertilizer which causes the seed of the gospel to grow is the flesh and bones of the disciples of Jesus Christ" (Van der Merwe 1981:35).

Through many struggles, this group managed to cross the Limpopo into Zimbabwe. When they arrived in Mashonaland, in the Chivi area between 1878 and 1879, they were received by Chief Masunda, who showed great interest in securing ammunition, blankets and other gifts from them. When Francois Coillard stated that they were neither traders nor hunters and could not provide the chief with the guns and powder, this group meet fierce insolence and hostilities from local people (Bolink 1967:49).

The missionaries' situation was even aggravated when Lobengula (who by then was the sitting king of the Amandebele) who claimed that Banyai (the Vakaranga people) were his vassals, heard that Coillard and his followers had entered the country without his permission. Furthermore, Lobengula disliked this group because it had Basuto evangelists who belonged

to Chief Molapo who was at loggerheads with him. This group was summoned to Bulawayo where it was detained in the chief's court for four months (Bolink 1967:49).

According to Bolink (1967:49) Lobengula eventually released this group led by Coillard to go back to their country. During their detention, they met people of Sotho origin who were staying across the Zambezi River in the present day Zambia who urged them to undertake mission work in their country, Barotseland. Instead of crossing the Limpopo back into South Africa, Coillard and his team opted to cross the Zambezi River to start mission work in Zambia. This marked the end of the second attempt to evangelise the Karanga people of Zimbabwe.

### **2.2.2 The call of Andrew Louw**

The D.R.C continued mission work among the Shona people. When the Pioneer column of the British South African Company entered the country in 1890, conditions became favourable among the shona for mission work. On the 23<sup>rd</sup> of June 1890, Rev S.P. Helm in company with the evangelist Micha Makgato and Josua Masocha were sent to explore the prospect of a more established and more undeviating mission in the country. Upon arrival, they discovered that the Shona people in the neighbourhood of Great Zimbabwe, under Chief Mugabe, were prepared to have a missionary and there was a strong possibility that extensive missionary labour could be undertaken. After a considerable time of prayer, faithful and fearless witness the Dutch Reformed Congregation in Zoutpansberg was used by God to pave the way for a more determined and comprehensive mission in Zimbabwe by the D.R.C. Through this visit to Zimbabwe by Rev S.P. Helm and the evangelist Micha Makgato and Josua Masocha in 1890, a new era was being opened for the mission in Zimbabwe (Rutoro 2007:34).

Rev Helm travelled back to South Africa from Rhodesia (now Zimbabwe) with the objective of recruiting three missionaries, two for the Zoutpansberg and one to accompany him to start work among the Banyai. He addressed the Synod and took time to visit fourteen congregations explaining the spiritual hunger of the Shona people and the great opportunity, which God had availed to the Church. Unfortunately only one recruit came forward, Andries Adriaan Louw, called Andrew Louw, from the district of Colesberg. Andrew Louw was a son born to a Dutch Reformed Church minister stationed in the town of Paarl who had been a student at Stellenbosch Seminary but could not complete his third year theological studies due to constant illness that affected him. However, after going into the dry climate of Colesberg he had completely recovered from his health problems (Rutoro 2007:34)

According to Mutumburanzou (1999:33), the Cape Synod responded by instructing its Mission Board to send one missionary to Zoutpansberg as an assistant to Hofmeyr (who was in charge of Zoutpansberg) so that Helm could be freed of his duties at Zoutpansberg and proceed to Zimbabwe. When the Rev Helm preached in Colesberg congregation in 1890 about the need of the Shona people in Zimbabwe, it became clear to him that the Lord was calling him as a missionary to that particular area. Through God the Mission Committee in Cape Town accepted him to work as a missionary. After an examination test he was sent as a teacher of religion, while the Stellenbosch Congregation volunteered to be responsible for his salary, to which they stayed committed until his retirement in 1937 (Mutumburanzou 1999:33).

After receiving the missionary call to Zimbabwe, Andrew Louw wrote to his father on the fifth of January 1891 saying:

“At last I could not repress the voice of my own innermost any longer and I had to exclaim ‘Lord, if you can use me, here am I, send me..’ All I ask is: allow me to accompany the Rev Helm as a missionary” (Van der Merwe 1981:48).

In his reply, Andrew Louw’s father pointed out that ill-health had twice prevented him from completing his preparatory studies for the ministry. His father was very reluctant and said to him, “I cannot believe that it is the will of God that you should proceed to those parts at the expense of the church, to die and be buried there after a brief stay, whereas humanly speaking a longer and not less useful life may be awaiting you.” (Van der Merwe 1981:48)

The Mission Board decided that if Hofmeyr and Helm were of the opinion that Louw could be of use among the Shona as well as at Zoutpansberg, he should go to the Shona along with Helm. Prior to his departure for mission field, Andrew Louw wrote and passed the examination, which was meant for Teachers of Religion (Gosdienstonderwyzers), and it was as a Teacher of Religion that he went to the mission field (Van der Merwe 1981:48).

Shortly after Andrew Louw had departed from his parents’ home on March 30, 1891, his father wrote to him on the first of April 1891. He stated that: “I have been greatly relieved from my worries concerning your physical weakness by reading 1 Corinthians 1:27b ‘God hath chosen the weak things of the world to confound the things which are mighty’, I am letting you go with quite different feelings” (Van der Merwe 1981:48).

When Andrew Louw reached the Goedgedacht congregation on his way to Zimbabwe he was finally made the leader of the group because the health of Rev. Hofmeyr was deteriorating and

so the Rev Helm could not leave him alone. However, the congregation requested volunteers from among the Africans to accompany Andrew Louw and the following came forward: Micha Makgato, Joshua Masoha, Lukas Mokoelé, Jeremia Morudo, Petrus Morudo, David Molea, Isak Kumalo and Kootje Pienaar, who was a coloured person. Among the people who volunteered to accompany Louw, some had visited Zimbabwe more than once, and so it was an advantage to go with them (Mutumburanzou 1999:33).

As soon as this dedicated group of missionaries crossed the Limpopo River into Zimbabwe, Andrew Louw started to distribute them each into his own area. Through the grace of God, when he had distributed six of the African missionaries at different points, in the Nyajena area, he met a person by the name of Kotore Makumire, who had worked in South Africa for some years and was quite conversant in both Sotho and Afrikaans. This man accompanied and guided Andrew Louw and his company to Morgenster (Munyai waShe, 1992:16).

They reached the area of Chief Mugabe, now Morgenster Mission, which is on top of the mountains on the 9<sup>th</sup> September 1891. On this mountain top, they found a crowd of Shona people gathered there as this had become their dwelling place as they were constantly raided by the Ndebele people under King Lobengula. On the 9<sup>th</sup> of September 1891, after almost five months of great hardship by ox-wagon, a new mission station among the Vakaranga tribe of the Shona people was founded on the mountain of Chief Mugabe. This station was later known as Morgenster, this was the same name as that of Andrew Louw's home in Paarl, and it meant 'the morning star' (Mutumburanzou 1999:33).

The name Morgenster also implied that the light would shine in the hearts of many indigenous people who had formerly lived in darkness. It was because of the power of God and the everlasting love of Jesus Christ our Lord and Saviour that the people who had no knowledge of Christ and were living in darkness. They were then exposed to the great light, as in the land of Zebulum and Naphtan, for the people who were living in the land of the shadow of death a light dawned unto them (Mathew 4:16).

On this mountain, Andrew Louw, David Molea (his interpreter who was Sotho by birth) Kootje Pienaar and George Euvrard, a hunter who had joined them, decided to establish a permanent settlement for their mission work. This place was conducive to health and less subjected to malaria because of its altitude. It was only 33 kilometres away from Fort Victoria (Zimbabwe's first town now Masvingo). Moreover, it was only three kilometres away from the Great

Zimbabwe Monuments, which was regarded as the biggest refuge by the people around, in case of invasion by enemies to their area (Mutumburanzou 1999:33).

It was after a period of five years of much prayer, preaching and talking about God, that the early missionaries witnessed the first male converts. They were Mutizigwa Hungwe and Muzeza Ngara who were respectively baptized as Joseph and Mathew on August 1896. After a period of five years, in 1900, the church witnessed the baptism of first two indigenous women converts on September 1, 1900. Chikwadu Beta was baptised as Maria Beta while Mudemba Beta was baptised as Martha Beta. These women were both members of the domestic class, which was started and conducted by Mrs C Louw, wife to Andrew Louw (Mutumburanzou 1999:37).

From such a humble beginning, the mission work among the Shona speaking people continued to grow. At Morgenster, Andrew Louw used a donkey as his means of transport for outreach programmes. A span of sixteen cattle was used to carry his foodstuffs from Fort Victoria, a journey, which could take two days to and fro (Munyai waShe 1992:18). Andrew Louw lived in a hut built of pole and cement, thatched with grass. One of the corner pole of this first hut, which grow into a tree, has been preserved in remembrance of this first hut up to this present day (Mutumburanzou 1999:38).

For ten years Morgenster remained the only mission station. In due course, the following additional mission stations were founded. In 1901, a new mission station was founded about 80 kilometres from Morgenster towards the east by Reverends P.H.A. Fouche and L. du Plessis and it was named Pamushana. In 1907, the Berlin Missionary decided to transfer its mission stations namely Gutu, Chibi and Zimuto to the D.R.C.M. due to financial constrains. The cordial relationship that existed between the missionaries of the two societies, considerable similarity in missionary approach and the fact the work was still in its pioneer stage, made it possible for the transfer to be accomplished without any serious repercussions (Cronje 1982:119).

In 1908, D.R.C.M. through Rev J.F. Roux founded another mission station and it was named Jichidza. This was followed by Alheit mission, a name given in honour of Rev W.A. Alheit whose congregation, Ceres in South Africa had taken a special interest in this mission. Rev P. A. Badenhorst stated another mission station in 1915 and it was named Makumbe. The last mission station by the D.R.C.M. was Nyashanu mission which was founded in 1954 after nearly forty years later (Cronje 1982:121).

The RCZ is not only the product of the concerted effort of DRC (Cape) alone. The DRC (Orange Free State) was also instrumental in the establishment of the RCZ. While the DRC (Cape) concentrated in evangelising the rural areas of the Karanga speaking people, the DRC (OFS) took the initiative to evangelise town areas, mines and growth points. According to Munikwa (2011:94), the D.R.C (OFS) had established eight congregations and in 1956 made the decision to integrate with the Synod of the Shona Reformed Church, which at that time had eleven congregations. This amalgamation led to the church changing her name to African Reformed Church (ARC) in order to accommodate the Chewa speaking members in urban congregations. Following this development to the church, the church chose a new committee to draw up a new Deed of Agreement to replace that of 1966.

In 1892, Andrew Louw started translating scripture into the indigenous language for better communication. He struggled to study the Karanga language with David Molea as his interpreter, whose mother language was Northern Sotho. It is noted that, after staying at Morgenster for approximately four months and in spite of severe illness, Louw managed to translate Psalm 23, John 3:16 and the Lord's Prayer into the local vernacular. However, the fact that there was no grammar of the language available by then and that Molea's dialect was Sotho shows that the translations were not an easy task at all. For this reason, the written language had to go through various changes before satisfactory results could be achieved (Mutumburanzou 1999:38).

After labouring for three years with little success, in 1894 Andrew Louw went back to South Africa where he took another Biblical examination and qualified as a missionary. It was also at this time that he married Cinie Malan, who was the sister of Dr D.F. Malan, who later became one of the Prime Ministers of South Africa. She was a University trained and highly intelligent person (Mutumburanzou 1999:69).

In 1921, the D.R.C. (Cape) Synod decided to grant full status of Reverend (Dominee) to Andrew Louw, which was the D.R.C. designation for minister. The resolution in abbreviated form read as follows: "The Synod keeps in mind that the Reverend A.A. Louw of Morgenster had to discontinue his studies at the Theological Seminary in the third year because of ill health. For what he has missed in completion of his studies, the Synod finds an equivalent through spiritual work, particularly the translation of the scriptures of the New Testament in the Chikaranga language" (Van der Merwe 1981:102).

Upon arrival back, now with Cinie Milan as Mrs Louw, she showed special interest in the Shona language and started to write books. One of her manuals of the Karanga language was a grammar book, which was later used in schools and was regarded as a book of high academic value. It was however among her first class of female students that the first female converts to the Reformed Church in Zimbabwe were witnessed. This caused the missionaries to come up with the idea of linking education and evangelism. In 1899, the first mission teacher, Miss Van Coller arrived and in 1900 industrial training was introduced at Morgenster and courses such as welding, carpentry and building were taught (Mutumburanzou 1999:69).

For the spiritual edification of Christians, Rev A.A. Louw together with his wife translated the Bible into Shona. They completed the translation of the whole Bible into Chikaranga in January 1925. On January 29, Rev A.A. Louw wrote to the mission secretary: “We can announce with joy, the completion of the translation of the Bible which has been the occupation of my wife and myself during the past 12 years (Van der Merwe 1981:102).

Thus, the Reformed Church in Zimbabwe is recognised for translating the Bible into the indigenous language which was a great milestone in spreading the word of God. In addition, the establishment of mission schools and many primary schools put the RCZ at centre stage as the pioneer church in eradicating illiteracy in Zimbabwe.

It was until his retirement, on May 14, 1937, that Andrew Louw acted as the official head of missionary activities in Mashonaland (Zimbabwe) and also, as the chairman of the Mission Council (Kruger & Beyers 1973:541). Because of his massive contribution to the education of the country, when he retired the Director of Native Education, Mr Stark wrote to him: “You are bequeathing a legacy of which any man must feel proud for it is legacy which has been built up and made possible only through a life lived in close communion with God and in service of the native people” (Louw 1953:59).

### **2.2.3 The DRCM’s comprehensive approach in establishing the RCZ**

According to Kritzinger (1994:53), the DRC missionaries made use of the mission-station approach in evangelising the shona people. The approach was commonly known as the “comprehensive” approach, which advocated for the proclamation of the Gospel combining it with education, medical, agricultural and industrial activities. According to Bevans and Schroeder (2004:261), this approach focused much on individual conversions and a tendency to separate people from their social context. Through this approach, the church witnessed a number of converts compared to the pioneer years when the rate of illiteracy was too high.

Missionaries saw education as the gateway to effective evangelism and because of that in 1902, they decided to start the training of schoolteachers at Morgenster mission who would engage in intensive evangelism with Andrew Louw, while Dr John Helm was the trainer of the teachers. With its establishment, the school received as its first principal from the D.R.C.M. in 1911, Rev H.W. Murray, who had joined the mission staff in 1910. He was described as a talented, devoted, well-balanced missionary and teacher and his life and his teaching made an indelible impression on many of his students (Van der Merwe 1981:67).

In order to justify her position in participating in education, the Mission council passed a statement, which was subsequently endorsed by the Mission Board which says: “In principle education is the responsibility of the state and not of the church. Taking into consideration the great opportunity for evangelisation and church-building which is being offered by education the Mission Council desires to avail itself of this opportunity” (Van der Merwe 1981:149).

The missionaries used a policy of studying and understanding the language of the indigenous people in order to communicate the gospel. In order to achieve their goal, they translated the Bible and advocated for the writing of literature in the indigenous language. Sanneh (1989:3) argued that the importance missionaries put on the vernaculars in Africa deeply affected the cultures. This argument was supported by Van der Merwe (1981:55) who stated that this policy had a lasting effect upon the DRCM’s missionary planning and has continuously influenced the building and growth of the indigenous RCZ.

According to Sanneh (1989:69), language plays a great role the expression of culture and Christian mission is achievable through it. Shaw & Van Engen (2003:4) supported this view and argued that God uses human language whenever he is making himself known among human beings. The growth of the Christian church in Africa was made possible through translation into local languages (Sanneh 1989:4). According to Munikwa (2011:84), when the Bible was translated into the vernaculars, people of Africa were enabled to express the Gospel message in contextually.

The comprehensive approach was also used positively for the growth of the RCZ because integration of evangelism and education. The missionaries opened many schools at mission stations and the DRM started a Teachers’ training College at Morgenster. Education was implemental as an instrument to evangelise non-Christians in Zimbabwe. Education was alleged to be instrumental in mission work during this period (Zwana 2007:71). According to

Saayman (2007:73), this strategy used by missionaries was in line with the Roman Catholic missionary assertion, which says, “the one who controls the schools will own Africa”.

In 1961, the government passed a policy of being responsible for only 95% of the expenses of primary education; the D.R.C decided that it had no option but to ask the state to take over its primary schools (Van der Merwe 1981:149). In 1971, the majority of the D.R.C.M. primary schools were handed over to the government because of the 95 % subsidy.

However, the primary objective of education as a means of reaching out to the lost souls was achieved. Like Philip and the Ethiopian eunuch who asked: “Do you understand what you are reading?” (Acts 8:30) it became easy for the missionaries to explain the gospel to people who were now able to read for themselves.

Because of the crucial role of the teachers in evangelism, the Presbytery in 1934 invited such teachers who were known as the Jeanes (these were senior teachers who taught at the church schools) to attend its meetings as non-voting members on the understanding that they were committed Christians who also guided others to Christ (Van der Merwe 1981:122).

According to Munikwa (2011:84), those enrolled as teachers were to be evangelistic and the fruits were realised as most of the first converts to the RCZ were from school pupil. This approach proved to be very effective as most of the youngsters among the converts were more receptive to the Christian message when compared to the adults who were illiterate. The DRCM had great empathy for the physically challenged people whom they found in Zimbabwe. In order to address their plight, the DRCM established schools for those with visual and hearing impairments. For this cause, Henry Murray School for the Deaf was established in 1948 while Copota Schools for the blind also started in 1927 (Van der Merwe 1981:98-99). These schools are still functional today and attract a number of pupils. The RCZ is the sole responsible authority in governing these schools.

By 1971, the RCZ had 385 primary schools, 9 secondary schools, 2 special schools (one meant for those who were blind and another for the deaf), and also a Teachers’ training college. The Mission Council emphasised that work of the African teachers (male and female) should be co-ordinated very closely with the work of the church, including co-operation with the governing bodies of the church (Mutumburanzou 1999:71).

Another evangelism tool was the introduction of a medical ministry. It has been noted that the DRCM’s medical ministry was started at Morgenster and Gutu through the establishment of

hospitals at the stations. Morgenster Hospital was recognised as the beacon of the DRCM's health services. The importance of Morgenster Hospital and other health centres was reflected in the state's recognition that the colonial government accorded to Dr Steyn one of the longest serving doctors at Morgenster. Dr Steyn was given the MBE by the British Monarch (Saayman 2007:68).

To support the idea that a medical ministry was a call for the missionary, Dr J. Helm upon receiving his mission call to Zimbabwe had this to say, "A call of the Lord, I am going to the heathen resolved first to be a missionary and then a doctor" (Van der Merwe 1981:68). Munikwa (2011:85) states that through working as medical personnel, the missionaries witnessed for Christ and proclaimed the Gospel as opportunities arose. The missionaries also started medical work among lepers who were considered as outcasts in the Shona society. By rendering these services, healing was extended to the people. This shows that missionaries approached human beings in a holistic way.

Industrial work was also used by the DRCM as one of the vehicles to disseminate the Gospel of Jesus. In introducing the idea of industrial work, the missionaries had in mind that mission should be self-supportive. According to Munikwa (2011:87), other people with industrial skills were sent as missionaries to Zimbabwe. Pauw (1980:30) contends that this was in accordance with the idea that the Gospel could bestly be carried to other nations by non-ordained men and women who would teach them different industrial skills and work manually with them. Through working together, the gospel of Christ would be proclaimed.

According to Van der Merwe (1981:105), the DRCM policies also offered agriculture as part of the curriculum of the mission schools. Farming was practised through tree planting at mission stations. A workshop was initiated at Morgenster mission to train artisans. In order to produce literature in the local language, missionaries installed a printing press at Morgenster in order for the church to have literature. All these were comprehensive methods employed by missionaries in their adventure to further the gospel of Jesus Christ among the Karanga speaking people.

Many churches were planted by missionaries in the rural areas that the colonial authorities had created. The DRCM concentrated more in rural areas but had to move to the towns and mines as people migrated to these places in search of employment in industries. This forced the DRCM to start congregations in towns, which in most cases were a follow up of Christians who had migrated to towns. The DRCM used this as a follow up strategy for church members

in order provide spiritual care to them. By so doing, new congregations were founded in urban areas. However, this way of establishing congregations in towns helped in transplanting the church of the Karanga into urban areas. The church in towns continued to identify herself as the church belonging to the Karanga speaking people.

The DRCM in pursuit of souls, decided to use other methods to achieve comprehensive soul winning. They turned to the use of audio tapes, sound film as well as photographic material as means of communicating the gospel of Christ. The outreach team for the execution of these programmes was known as PENYA (*Paridza Evangeri Munyika yeAfrica*) which its literal translation is: Preach the Gospel to the whole of Africa (Rutoro 2007:106). Through this branch of evangelism, radio programmes were compiled for broadcasting on the Zimbabwe Broadcasting Corporation (ZBC). However, in 2010, the RCZ resolved to close up this programme as it was considered a non-income generating programme for the financially stricken Church. The pastor who was serving in this department of RCZ, Rev L Mukaro was transferred to Gweru congregation pending his call. The missionaries started this programme not to generate income for the church but to win souls for Christ through radio and television broadcasting.

In planting the RCZ, the DRCM's missionary programmes show that she was deeply concerned with both the physical and spiritual wellbeing of the people (Saayman 2007:68). The purpose of this research is to seek a holistic approach to the pastoral needs of pastors in the RCZ.

#### **2.2.4 The RCZ becomes autonomous**

Circumstances, which contributed to RCZ becoming autonomous, were more political instead of self sustenance. The church was caught unaware as she had not matured enough to take care of her employees spiritually, financially and morally. According to Cronje (1992:133), the D.R.C.M. in Zimbabwe became duly aware of the political changes, which were taking place in Africa. It therefore invited the African Reformed Church to share in the work and responsibilities of the Mission Council.

Thus, the D.R.C missionaries did not fully groom the RCZ to become self-reliant. Hendriks (2004:19) argues that that the church in Africa constantly faces endemic political instability and economic predicaments, which leads to widespread poverty. According to Rutoro (2007: 106) the RCZ received full autonomy on the 4<sup>th</sup> of May 1977, amidst the country's war of liberation. At handover ceremony held at Morgenster Mission, the Rev L. Moolman, the DRC

Mission secretary, officially commissioned the D.R.C.M's work and the departments that it had established to the RCZ.

The RCZ born out of political struggle continued with the struggle of self sustenance. According to Van der Walt (2006:28), after a few years of political independence, African democracy usually replaces democracy in Africa, which at first meant a one-party rule, symbolised by personal presidential rule and ultimately military rule subsequent when dictators were overthrown. This unexpected turn of events, which is common in Africa did not spare Zimbabwe. Ranker (2003:53) shares the same view with Van der Walt (2006:28) who states that such a sudden turn of events usually leads to declining in economy as mostly witnessed in most African countries.

After 86 years of the DRC missionary work, the ARC received autonomous status. According to Munikwa (2011:95) the church opened its Head office doors on 22 April 1981 and was sited in Masvingo. During the Synod of August 1981 the name of the church was changed from African Reformed Church to Reformed Church in Zimbabwe (RCZ) most notably because the church had prepared herself to serve the community in the new context. It was at this time that the country had attained its independence from Britain and the name of the country was changed from Rhodesia to Zimbabwe on 18 April 1980. The name Reformed Church in Zimbabwe was adopted at the Synod held from the 18-25<sup>th</sup> of August 1981 at Gutu mission (Constitution, Rules and Regulations of RCZ 2016:6).

### **2.2.5 Cultural heritage and identity of the RCZ**

According to Mooney and Evans (2007:53) cultural heritage are those tangible things, such as sacred sites or places, buildings and intangible matters like customs and practices, rituals, language and worldviews. Hendriks (2004:133) defines heritage as the inherited identity and culture, which are attached to the belief system, as well as the identity and culture that were contextually shaped in the series of actions called "History".

Although the RCZ as a church experienced numerical growth as numbers increased and new congregations were founded after becoming autonomous, Hendriks (2004:19) states that church's tradition and practice did not separate with mission or clerical paradigm which has a deductive theology. The RCZ today resembles a missionary church in a number of ways.

Saayman (2007:132) argues that identity has a lot to do with the way others view a person, but this also depends on how one views oneself. The RCZ in most places is known as a church for

the Karanga. According to Munikwa (2011:70), in founding the RCZ, the missionary activity in Zimbabwe concentrated much on one ethnic group resulting in an ethnic church or tribal church. Most of the RCZ members in almost every provinces of Zimbabwe are essentially from the Karanga speaking people. The church is basically known as the church of the Karanga tribe. However, in the late 1990s the church embarked on massive evangelism programmes, which resulted in other ethnic groups such as the Tonga, Venda and Korekore joining the RCZ.

According to Geertz (as cited by Dearman 1992:2), culture symbolise a historically transmitted way of meanings which is embodied in symbols. He further argues that culture is a system with inherited conceptions, which are expressed in symbolic forms with, which humans communicate, maintain and develop their understanding about, and attitudes towards, life. Castells (2004:6-7) speaks about identity and regard it as people's sources of meaning. He further argues that experiences and identities are sources of meaning for the actors themselves, and by themselves, which are constructed through a process of individualism.

Carrol (2008:8) states that in a normal setting, culture offered materials from which people build broad, well-recognized strategies of action, which become traditions that fasten and integrate their lives. The RCZ, though being an autonomous church, did not change much from what she inherited from the DRC regarding worship. The cultural heritage of the church is found in confessions and creeds, liturgies, hymns and symbols that mark the RCZ's distinctiveness. The rituals observed in the RCZ are the same as introduced by missionaries upon the inception of the church in 1891. According to Hendriks (2004:137) ,rituals are an entire complicated belief system, faith and worldview that act as textbooks of culture and identity.

The RCZ has developed their worldview, which was influenced by legacy of the missionaries. A worldview is a form of coping system that a society develops and continues to share over time in history. Soko (2010:44) states that the Reformed tradition regards the qualities of the rightful and true church as being the proclamation of the Word according Scripture, the administering of sacraments and the exercising of church discipline all in agreement with Scripture. The RCZ as it currently stands can best be described as an institutional church. As an institutional church, the problem currently facing the Reformed Church in Zimbabwe as is that the church is still following most of the hierarchical institutional model elements which are constantly getting outdated in the context of the ever changing environment as experienced in Zimbabwe (Rutoro 2007:62).

### **2.2.6 The RCZ governance and order of worship**

The RCZ follows the Presbyterian system of church governance. According to the RCZ Constitution (2016:13) the RCZ's belief system is founded on the Bible as the Holy and infallible Word of God. The doctrine of the church is contained in the three formularies of unity which are: The Heidelberg Catechism, The Belgic Confession (Netherlands Confession) and The Canons of Dordt. The rules and Church discipline of the RCZ are exercised by the Church councils, Presbyteries and Synod or its Committee (Rules and Regulations 2016:14).

#### **2.2.6.1 Current trends and challenges related to the order of worship**

According to Soko (2010:45-46) when some elements of worship, like the Apostolic creed, the Lord's prayer, the Ten Commandments and traditional hymns, are omitted in worship, many people start to complain. At the 2012 RCZ Synod conference, a new liturgy was adopted which is totally different from the traditional liturgy inherited from the missionaries. This new liturgy according to the RCZ Constitution (2016:34) is supposed to be used during evangelism outreaches to accommodate new converts but the majority of young pastors have adopted it for use on every Sunday service. The traditional liturgy, which involves the apostolic creed and the commandments, is slowly fading out.

In the early 1990s, the RCZ experienced a great exodus of young people who left the church to join Pentecostal churches. The church is currently operating with two functional groups of which one is liberal. This group wants some Pentecostal elements to be introduced in the worship services. The other group, known as the conservatives wants to follow the traditional way of worship as was introduced by missionaries. The researcher is of the opinion that the exodus of the young working class has negatively affected the RCZ together with the exodus of most working class Christians who left Zimbabwe in search of greener pastures in the neighbouring South Africa and the United Kingdom and the world over.

Since these wars of worship are not properly addressed, the pastor at times ends up being the victim of such wars. Tradition has shown that during congregation conflicts of this magnitude, congregants normally hold back their contributions in protest and the church's coffers will dry up. This conflict affects the pastor emotionally as he or she is the only employee of the congregation working with volunteers who have their own jobs.

The Karanga speaking people control the church, resulting in it being referred by many people as the church of the Karanga people. The RCZ used to have a strong rural membership base

amounting to 47.3% of the total members, while 22% was in urban areas, 17.5% found in farms, while mission stations have 3.1% and 9% at growth points (Runyowa *et al.* 2001:526). These percentages were attributed to the fact that the DRCM's work was concentrated mostly in the rural areas. However, due to urbanisation, the majority of the congregants have migrated to urban congregations in search of employment. Most of the congregants in rural congregations are old people who are struggling to fund congregational budgets. The effects are passed on to pastors who constantly work under difficult conditions. Among those who migrated to towns in search of employment, very few are normally employed as the industries have turned out to be white elephants. These are causes for ministerial fatigue for both pastors in urban and rural congregations.

#### **2.2.6.2 Statistical tendencies**

The RCZ is currently composed of 110 congregations, 17 Presbyteries and one Synod. The church follows the Presbyterian system of church government. The leaders are elected at the Synod assembly after every two years except the General Secretary who holds office for an uninterrupted period of six years. Pastors are called by congregations through the calling system as the church councils are empowered to choose a pastor of their own choice.

According to the RCZ Synod minutes (1977:34), the RCZ had a total of 26 000 congregants when it was handed over to the indigenous people to be an autonomous church. The 2017 Presbyteries' records show that the church had a total number of 24 000 congregants. The 2 000 gap decline is supplemented by the new converts who joined the church through evangelism programmes and newborn children from RCZ members otherwise the gap would be wider. Statically, RCZ as a church is not growing. Most of the new converts to RCZ are people from the rural remote areas who need time to be nurtured to become active members of the church. On the other side, those who left the RCZ to join Pentecostal and Mega churches are full grown members who are able to support the church both financially and spiritually.

Cooke (2008:4) argues that the entire church should provide security of identity, security of office and security of profession to the pastors. Of the ten pastors who graduated from theological seminary in 2017, five of them have not yet been called by congregations to be employed as pastors. The RCZ is a church which is 127 years old, but the rate of growth is very slowly compared to other local churches. Besides the exit of church members leaving Zimbabwe in search of green pastures, some members left the church for citing spiritual reasons

like the failure by the church to address spiritual issues like exorcism. Traditionally Zimbabweans like other black Africans have a strong belief in evil spirits, which haunt people. Again, the rate of poverty due to unemployment leads many people to join Mega churches, which promise them prosperity.

### **2.2.6.3 Ministry and the need for a *pastor pastorum***

In this part of the chapter, the focus will now turn to ministry, and how ministerial practice relates to the need for developing a culture of *pastor pastorum*. This section will thus attempt to construct a framework that will reflect on the realities that challenge pastors and which necessitate support in the form of a *pastor pastorum*.

The researcher will first focus on literature regarding research, that has been done on ministerial practice in general and will reflect on some of the known challenges in terms of ministry. It is assumed that there are also general tendencies regarding ministry that is applicable to the situation of pastors of the RCZ of which this study must be cognisant. In this regard, descriptions from literature regarding the workload of pastors, stress, compassion fatigue and burnout will be provided.

Thereafter the focus will be on available literature from the context of the RCZ that will provide a historical overview of the working conditions and challenges that RCZ pastors have been exposed to over the years.

The focus then turns to the current ministerial practices of the RCZ around the Harare metropolitan region. As the researcher is also an RCZ minister, working in the region over the last nine years, he will assume the role of an observer by providing a basic framework of what the day-to-day ministry in this area entails. Narrative descriptions of the researcher's own experiences will include a description of the congregation, living conditions, basic ministerial tasks, spiritual support from the congregation, church council, circuit and synod as well as matters regarding material provision and work satisfaction.

In the last part of the chapter, the researcher will reflect on the need for support in terms of a *pastor pastorum*.

## **2.3 Perspectives from literature on *pastor pastorum* based on general church practice**

### **2.3.1 The workload of a pastor**

Most of duties assigned to the office of the pastor have a biblical foundation. Pastors work as counsellors. According to Strumpher and Bands (1996:67), the pastor is considered the first person to be called whenever people feel the need of counselling. The pastor's duty is to address conflicts within families and in the church.

The pastor, according to Kellerman (1991:291), is seen as the manager of the congregation. The pastor is the manager-steward of the congregation whose duties involve stewarding Jesus in the congregation and for executing church council decisions. This is supported biblically in Luke 12:42 which says: "Who then is the faithful manager, whom the master puts in charge of his servants to give them food allowance at the proper time?" and I Corinthians 4:1 where it is recorded that: "So then men ought to regard us as servants of Christ and as those entrusted with the secret things of God".

According to Kellerman (1991:292), the pastor is not only working for God and the church council, but has to bear the weight of the Gospel upon his or her shoulders. In a pastor, we find a person with the duty to manage what God expects of him or her, managing what the church council expects, and managing his or her personal calling. Working for an undefined period of time is a mark of pastoral work in the Zimbabwean context. This alone poses a great challenge to the work of a pastor. House and hospital visitations, preaching, administration and problem management are some of the duties that confront a pastor. Roux (1992:227) states that time is a constraint for a pastor because pastors have too little time to attend to every aspect of ministry in a given period.

The office of the pastor is overloaded with work. Roux (1992:228) argues that the pastor is the only worker within the congregation who earns a salary. The pastor is dependent upon volunteers for assistance as he or she executes his or her duties. This according to Evers and Tomic (2003:329) can contribute to burnout among pastors.

The office of the pastor requires a number of spiritual gifts, which not all pastors have. This in most cases can lead to role conflict, as some of the spiritual gifts may not conform to the stipulations of the agreement of employment. According to Kellerman (1991:294), a strong sense of responsibility from the side of the pastor to conform to these expectations often leads to much tension. A pastor is often expected to be a model of faultless behaviour, even in spheres

unrelated to their professional lives. Roux (1992:228) refers to this as the ‘pedestal pastor’. This happens when the pastor and his or her family are put on a stage and portrayed as the perfect family. His or her duty is to play the part of the pedestal role.

The pastor is in most cases part of a church that is governed by some governing body such as a church council or Synod. The pastor is part of this organisational structure and the decisions affect everybody within the organisation. Even if the pastor does not share the same view on a particular decision, the pastor as the representative of the governing body, has to manage the difference of opinion between him or her and others. This becomes a challenge in ministry work (Kellerman 1991:294).

Another challenge of pastoral ministry is interpersonal relationships within the work situation. Kellerman (1991:295) highlights that a pastor works with a range of different people that include congregation members, colleagues, church staff and council members. The pastor may at times experience others as a threat, causing mutual mistrust. If a pastor has a strong individualistic personality, working in a team can be problematical.

Roux (1992:230) indicates that pastors often suffer from loneliness. Good relationship with colleagues, true fellowship and communion are frequently absent and intimate friendship with members of the congregation create problems. Compassion fatigue is increasingly witnessed as a challenge among pastors. The role of a pastor involves attending to traumatised congregants who may need counselling and caring. Fourie (2008:1) argues that the traumatic situations of the congregants rub off on pastors. Compassion fatigue, according to Coetzer (2004:201), is the secondary traumatic stress (STSD) the counsellor suffers when dealing with a person (counselee) that went through a traumatic event.

### **2.3.2 Compassion fatigue among pastors**

Compassion fatigue is the secondary traumatic stress (STSD) the counsellor suffers when dealing with a person (counselee) that went through a traumatic event (Coetzer 2004:201). Pastors, being in one of the helping professions, frequently engage with traumatised congregants or people in need through counselling and caring. The traumatic situations of the congregants rub off on pastors (Fourie 2008:1).

Fourie (2008:1) states “Pastors, counsellors and supporters often embark upon the field of trauma intervention because they have a passion for people in distress, with a burning desire to assist them. They become involved in the person’s emotional and physical pain, often without

grasping the implications of their choice regarding themselves. These helpers, who listen to the emotional and physical pain of victims with great love and compassion often absorb very shocking information.”

According to Figley (1995:1), there is a cost to caring. Pastor as professionals usually work with traumatised congregants or people in need of counselling and caring. People in need of counselling usually approach pastors. Fourie (2008:1) is of the opinion that due to the fact that pastors want to be effective in their assistance to others, these traumatic situations of the congregants rub off on them.

Figley (1991:1) states that by simply listening to a counsellee’s stories of a traumatic occurrence, the counsellor may experience similar trauma as a direct cause, because they care. Partnoy (2014:48) states that compassion fatigue has the following characteristics, which can be observed and be a checking point among pastors:

- It occurs quickly with little warning
- It is more persistent than burnout
- It involves feelings of loss of meaning and hope
- It leads to anxiety, difficulty concentrating, sleeplessness, being easily startled, irritability
- Traumatic events of the past can be activated and
- Long-term effects include empathy, diminished sense of personal safety, reduced feelings of control, hopelessness and increased involvement in escapist activities and chronic substance abuse such as drug or alcohol use.

Besides compassion fatigue, pastors also suffer from ministerial fatigue. According to Brunsdon & Lotter (2011:1), ministerial fatigue is a generic term, which describes the variety of conditions, which pastors suffer from due to ministerial challenges. This involves a combination of both burnout and compassion fatigue.

Ministerial work involves on the one hand repetitive organisational tasks that can lead to burnout and on the other hand, helping people to deal with traumatic events, which cause compassion fatigue (Brunsdon & Lotter 2011:11).

### **2.3.3 Stress among pastors**

Seaward (2015:6) describes stress as a state of anxiety produced when events and responsibilities exceed one’s coping abilities. Physiologically, stress can be described as the

rate of wear and tear experienced by the human body. This means that stress is an internal response to a stressor. Sue *et al.* (2013:157) state that a stressor is an external event or situation that places a physical or psychological demand upon a person. When the stressed person has limited coping skills to water down stress, either internally or externally like social support, it can lead to burnout. When a person has too much stress, the whole person would be affected as stress can cause physical, emotional and spiritual harm to a person.

From this point of view, pastoral support to the pastors should not be one sided. It must seek to address a pastor as a human being with physical and spiritual needs.

According to Van der Westhuizen & Koekemoer (2015:1), ministry causes severe stress and to address this subject, literature on the impact of the ministry or the pastor's personal and familial life has come to light since the late 1950s. Brunsdon & Lotter (2011:1) state that pastors are working under more stressful conditions than the average caregiving professionals. According to Mills and Koval (1971), cited by Arumugan (2003:2), out of 4 908 ministers in Protestant denominations, three out of four (which amounts to 75%) of pastors reported one or more period of major stress in their careers. Research shows that in two-thirds of this group the stress was associated with and emanates from the pastoral work associated with the local congregation.

Pastors in their calling has a lot of on their shoulders. Proeschold *et al.* (2013:441) are of the view that pastors have a large number of duties to carry out in their ministerial calling. These roles include counselling, coping with demands from congregational members and sermon preparation. Gaultiere (2009:1) speaks of the stressful conditions associated with a pastor's work and argues that pastors are often exposed to stressful conditions in ministry to the extent that they are found "hanging on by a thread, about to burn out from exhaustion or blow out morally".

Proeschold-Bell *et al.* (2013:439) argues that pastors are more likely to suffer from depression and anxiety mostly due to stress than members of other occupations. Traumatic events such as the death of a spouse can cause stress. It is the objective of this research to find a lasting solution for pastors to cope with such situations. The researcher lost his spouse on the 18<sup>th</sup> of January 2018 and he had to abandon studies for almost five months; no one could or did come to support him.

Miller (2014:48-49) argues that the health issues connected with stress experienced by pastors in ministry are as follows:

- 39% of pastors reported having digestive problems once a week while 14% of pastors experience it three or more days a week.
- 87% did not get adequate sleep on a weekly basis, while almost 47% did not get adequate sleep at least three times a week; only 16% of respondents reported having adequate rest of more than eight hours per night.
- 52% of the interviewees experienced stress on a physical level at least once a week and 25% indicated physical symptoms of stress three or more times a week.

Such level of stress points to the fact that pastors are subjected to a high level of stress in their pastoral calling. The RCZ pastors are not exceptional to these statistics and their situation is worsened by the economic challenges the country is currently going through.

#### **2.3.4 Burnout among pastors**

Evens & Tomic (2003:330) and Coetzer (2004:206) describe burnout as a phenomenon that occurs among various human service professionals including teachers, nurses, doctors, social workers, police officers and security guards. According to Freuberger (1976:73), burnout is failure or exhaustion, which in most cases is caused by excessive demands on energy, strength or resources.

Burnout is the manifestation of repeated stress at work, which is not solved. According to Maslach & Jackson (1986), the following three dimensions characterise burnout:

- Emotional exhaustion (a complete lack of energy causing one to distance oneself on an emotional and cognitive level from one's work, presumably as a way to cope).
- Increasing depersonalisation or cynicism (an attempt to put distance between oneself and parishioners by actively ignoring their unique qualities).
- Low personal accomplishment (when the burned out individual experiences his or her work aiding others, negative feelings of ineffectiveness, incompetence and dissatisfactory accomplishment are felt).

#### **2.3.5 The effects of stress and burnout among pastors**

Arumugan (2003:9) argues that many pastors will abandon ministry as a result of stress. This view is supported by Dreyer (2010:16) who suggests that as little as 20% of pastors in the South African context will remain in ministry until the age of retirement.

David Makema (cited by Palmer 1998:163) describes the situation of pastors as follows: “The ministerial profession looks like a desert over which a cowboy has ridden and moved on, leaving the debris of the burned-out pastors on the trail.”

Frykholm (2012:22) states that, “Being a pastor is bad for your health. Pastors have little time for exercise. They often eat meals in the car or at potluck dinners not known for their fresh green salads. The demands on their time are unpredictable and never ending and their days involve an enormous amount of emotional investment and energy.”

When pastors experience stress and have insufficient coping resources, they respond by “banking” or overeating foods rich in fats, high in sugar and carbohydrates (Ferguson & Andercheck (2015:250). Such kinds of food will make person look strong outwardly but pastors would be putting their health in jeopardy and increasing the risk of obesity.

#### **2.4 A historical overview of ministry and the challenges of pastors in the Reformed Church in Zimbabwe**

In 1975, the RCZ Synod resolved to create a central fund where all congregations were to contribute a certain amount of money, which would be paid back to ministers as salaries. The same Synod also resolved that if the congregation failed to meet the contribution to the central fund the minister will not receive his salary (Synod minutes 1975:138). According to Hungwe (2018), RCZ congregations owe the church a total of \$ 436 492.00 (American Dollars) as at 31 May 2018. This money is supposed to be remitted by congregations to the Central office for the payment of salaries and statutory obligations like pastors’ medical aids, pensions and taxes to the government. Because of the church’s poor financial position, pastors can go for more than six months without salaries; they cannot access medication as their medical aid schemes are always suspended. Upon retirement, pastors will not have pension to sustain them at old age.

In 1952, when the Shona Reformed Church was established, attempts were made to address the area of stewardship in order to remain self-reliant. The church devised a number of methods as means of raising funds. The methods introduced included fixed contributions, which were termed ‘*nhendo*’, Sunday collections and first fruits, which were common in rural areas (Mutumburanzou 1999:67).

The implementation of these three strategies in funding the church brought challenges to the newly established church. The *nhendo* limited the spirit of giving among congregants as professional people, the working class, and the rich who could give more to the church were

all set the same figure by the church, which was the same amount set for the marginalised. This teaching took root in the hearts of many Reformed Church members and as a result, the church could not raise enough funds to meet her obligations (Mutumburanzou 1999:67).

According to Mutumburanzou (1999:67), the Reformed Church in Zimbabwe experienced a poor financial position because of the following:

- i. Most Christians who had attended school at the mission stations of the A.R.C. were used to the penny (cent) giving syndrome, which were distributed to them for Sunday giving by the missionaries.
- ii. The fact that many preachers including missionaries highlighted the gift of the widow of half a cent (Mark 12:41-44) mistakenly provided justification to many people for them to give a small sum of money to the church.
- iii. Sunday collection was regarded by many Christians to be outside the liturgical context and, also as something which could be done by some and not necessarily by every member of the church.
- iv. Since most of the missionaries used to give their offerings in sealed envelopes, their giving did not set an example to the African Christians because they did not know how much their counterparts had given to the Lord. This private giving was in compliance with the words of Mathew 6:2-3.

This points to the fact that the Reformed Church in Zimbabwe was born out of poor teaching on giving. Based on limited resources in the church, the Synod of 1958 stated that the ministers who were working for the church were to be given the following:

- i. A monthly salary, which unfortunately in many cases was not regularly paid.
- ii. A two acres piece of land to grow crops for home consumption and selling
- iii. Food allowances of mealie-meal or cash especially for those ministering in towns (Synod 1958:15).

At the 1969 Synod held at Gutu Mission, it was discovered that many ministers had gone for long periods without receiving their salaries. The church was found owing a total of three thousand seven hundred and fifty eight pounds (£3 758)

The following ministers were owed salaries by the church:

Name of Minster	Congregation	Amount (pounds)
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Rev L.M. Bwerinofa	Chikwanda	39.00
Rev. H. Mukonoweshuro	Chitsa	161.17
Rev J Madziva	Chibi	89.00
Rev A V Marima	Murabwi	137.00
Rev E.N Ngara	Sote	500.00
Rev F Chikandiwa	Zunga	439.00
Rev J Madziva	Gwelo	472.10
Rev K Matanga	Nyajena	236:00
Rev M S Sithole	Chinorumba	102.00
Rev J J Mazengeka	Enkeldoorn	132.00

(Synod minutes 1969:22).

These figures were just a small fraction of the money, which the church owed to the ministers. Even allowances which were supposed to be paid by the local congregation for the daily duties of the minister were not paid. The resultant effect was that some ministers went for months without receiving their salaries at all. According to Mutumburanzou (1999:68), Rev J Madziva stated, that “The situation was very bad as the contributions by the church members in some congregations were so low that one could go without pay for a period of six months. We just survived through the grace of our Lord.”

Basing from the above information, supporting the black ministers in RCZ was a challenge since its inception. This can be attributed to the fact the church lacked effective teaching on the issue of Christian stewardship. Due to the fact the D.R.C.M used to provide everything, the congregations were never taught and practised the biblical teaching of giving and being financially responsible for the upkeep of their ministers (Munikwa 2011:95).

Church members were failing to raise enough funds to support their ministers and stewardship during this period became a great hindrance in the development of the church. According to Mutumburanzou (1999:68), stewardship became a constantly debatable issue from the beginning because the indigenous Christians were not thoroughly trained on the importance of

giving; how to give and the necessity of giving church offering. Thus in 1952 when the Mission Board decided that it was only to be accountable for the salaries of the missionaries who were in the service of the Shona Reformed Church, while the indigenous ministers in service of the same church were to be cared for by the indigenous Christians, great suffering was experienced within the ranks of the ministers and other church leaders. Church members were unable to raise enough support for their ministers. Thus, stewardship during this period became a great hindrance to the development of the church.

By 1988, the RCZ realised that the church was in an unpleasant financial position. As the leadership continued to look for financial aid from donors and the mother church, a decision was taken by Synod to allow ministers who were once teachers to seek employment with the government. These teachers would get their salaries from government while executing pastoral duties among the congregants. The idea was to cut off on the church budget in terms of salaries (Zingoni 2018: page#/online).

The Church managed to source funds from DRC, Netherlands, which was strictly for building church projects. The funds from DRC, Netherlands, were specifically allocated for projects while the bank interest was allocated towards the church debt. The idea worked very well and the financial position of the church slowly improved (Zingoni 2018: page#/online).

Despite all efforts for the RCZ to have a stable financial position to care for the pastors, the trend continued to go down. According to Hungwe (2018: page#/online), congregations were in arrears totaling \$436 492.00 (United States Dollars). This money is supposed to be remitted by congregations to the Central Office and the money would in turn be used for pastors' salaries and statutory obligations. The majority of RCZ pastors are not getting their salaries and one wonders how they are taking care of themselves and families.

The RCZ Synod suddenly reversed the decision to allow pastors to work for the government. Some of the pastors heeded the call to abandon the teaching profession but others paid a deaf ear. A new resolution was reached by the 1990 Synod, which instructed all pastors to return and be full time ministers or face the risk of being fired. Some pastors took the decision to remain as government employees. Their main argument was that the Church was not in a position to pay them salaries, medical support and pension upon retirement (Zingoni 2018: page#/online).

According to the Synod minutes of November (1998) and January (2003), two retired former School Headmasters applied to be accepted back as ministers in the RCZ. When these two were accepted the number continued to increase as more teachers wanted to be reinstated as pastors. The reason they left the ministry had more to do with unfavourable working conditions in the Church. As a government employee one was well assured of his or her salary, pension upon retirement and medical support when not ill.

The RCZ has a group medical aid with First Mutual Health (FMH), which is meant to assist pastors and their families to access medication. As of 10 June 2018, First Mutual Health refused to attend to the researcher when his child was in need of medication. It was clear that the Church's group medical policy was in arrears for more than three months. This became a challenge to pastors as one has to source for cash when in need of medication.

Ministerial fatigue is inevitable among pastors who work in the Zimbabwean context. According to Brunsdon and Lotter (2011:1), ministerial fatigue is a generic term in describing the variety of conditions that pastors suffer due to ministerial challenges. The RCZ scenario and conditions of work can all contribute to ministerial fatigue, which can cause pastors to underperform in their daily duties.

## **2.5 A current overview of ministry and the challenges for pastors in the context of the RCZ in the Harare metropolitan region**

### **2.5.1 The situation in congregations**

Most congregations in Harare Metropolitan regions are demarcated and named after the locations or suburbs in which they are found. If the congregation has more than one suburb, the congregation will be given the name of the oldest location. All the older congregations in Harare have parsonages on the church premises. The newly found congregations have rented accommodation for their pastors. The strength of the RCZ in caring for the pastors lies in accommodation. If a congregation does not have a parsonage, it must make sure the pastors is rented a house with at least three bedrooms.

The researcher transferred from Gokwe Congregation in January 2010, which is a congregation at a growth point with most of congregants staying in rural areas. Since 2010 up to 2016, the

researcher was in charge of Warren Park-Dzivarasekwa Congregation, which was a congregation with a membership of 824 congregants. The congregation was named after the two suburbs namely Warren Park and Dzivarasekwa which was the geographical area constituting this congregation. The congregation had four preaching posts namely Dzivarasekwa, Dzivarasekwa Extension, Inkomo Barracks and Warren Park. It was in 2016 that the Church council subdivided the congregation into two after the minister highlighted to the church council that the workload could no longer be handled by a single pastor. Currently the researcher is a pastor serving the congregants in Warren Park suburb of Harare Metropolitan region together with Inkomo barracks, which is about 30 km outside of Harare.

Warren Park congregation has a total 486 congregants. The congregation started the construction of the church building in 2009 and the building is now near completion. The congregation also bought a residential stand for building the parsonage in 2016. Over 70 percent of the congregants in Warren Park are unemployed. According to the congregation's finance records, an average of 50 people have their names written in the deacons' registers. This shows that out of the 486 congregants, only 50 congregants have the capacity to spare some funds to give to the church. This can be attributed to the rate of unemployment currently experienced in the Zimbabwean context. According to the Zimbabwe Congress of Trade Unions (2017), the country's unemployment rate is currently pegged at 90 percent. Most church members have sources of income, which are not sufficient to meet their living costs as most of the citizens in Zimbabwe have been reduced to be vendors.

### **2.5.2 The living conditions of pastors**

To cut the cost of rental for the pastor, the church council in 2016 decided to stop all other projects and focus on building the church house. The payment of the congregation's central budget to the Synod office was also suspended. The implication was that the pastor had to rely on the income from his wife for the family upkeep. It is the researcher's personal experience during this time of non-payment of the money to the central budget and his personal experience while serving in Gokwe congregation, which serves as some of the praxis for the study.

### **2.5.3 Basic ministerial tasks**

On weekly basis as a pastor, the researcher has to prepare for the Sunday service and mid-week service. Congregants constantly come to see the pastors for prayers and counselling sessions. The researcher as a marriage officer is constantly involved in premarital counselling and solemnising marriages for congregation members, their relatives and some community

members who belong to other churches without marriage officers. House visitations are done on a weekly basis so that by end of year this pastor would have seen each congregant at least once. Harare being the capital city of Zimbabwe, hospital visitation is a routine pastoral task mostly for congregants and in most cases for parents and relatives of the congregants who came to their children to seek medication. Funeral programmes and travelling to the funeral areas to bury the deceased is a common pastoral duty in Harare. In the Zimbabwean context, a person can be buried on any day of the week and the majority of RCZ members in Harare Metropolitan region came from Masvingo Province, which is about 300km east of Harare. As a result, pastors are constantly travelling to rural areas for the burials.

#### **2.5.4 Spiritual support from the congregation, church council, circuit and synod**

The church policy states that each Monday of the week is an off day for the pastor. In practice, the off day is not observed in most cases due to pastoral demands. A congregant admitted to hospital needs to be visited and this disturbs off days for the pastor. As a pastor, you lead funeral programmes even on off days. The day off rest generally goes without being observed in Harare. In 2004 and 2006, my wife experienced consecutive stillbirths. These episodes taught me that congregants at times do not realise the need to share the word of God with the pastor mostly due to the assumption that the pastor is spiritually strong. During the middle of this research in January 2018, as a pastor I lost my wife. The congregation and whole church truly stood with me financially and gave my wife a decent burial worthy of the pastor's wife.

However, the spiritual support from the church as whole only lasted as far as the burial day. In the RCZ, there are no structures at congregation level, church council level, Presbytery and Synod level to attend to the plight of the pastors. Thus, the pastor has to battle it alone in coping with all the challenges which may need spiritual support.

#### **2.5.5 Matters regarding material provision and work satisfaction**

The RCZ has adopted a policy of basing salaries for pastors on the basic salary for teachers in Zimbabwe. This is done mostly because most members who contribute to the church's finances are government employees. Unfortunately, the Zimbabwean government's salaries structure is not reflective of normal living costs and therefore the salaries for pastors are also not meeting the requirements for normal living costs.

The researcher can attest to this as there were periods where he did not receive a salary for three months in a row. Even if the salary is paid, it's only enough to have food on the table. This makes planning for retirement impossible. Apart from the inability to make financial provision for retirement, it becomes impossible to procure accommodation for the retirement phase. This causes much stress as it forces pastors to engage in other income generating activities, like small-scale poultry farming in order to provide a better income. This situation becomes more pressing if the spouse of the pastor does not generate income.

### ***2.6 Pastor pastorum***

*Pastor pastorum* means a pastor pastoring pastors. Cooke (2007:133) states that the pastor should not provide care to others only but should also be looked after pastorally.

The Apostle Paul acted like a pastor to the young pastor Timothy. He could say to him "Let no man despise you because you are young, but set an example to believers, in word in speech in charity in spirit, faith and in purity. Till I come, give attendance to reading, to exhortation and to doctrine" (1 Timothy 4:12). De Klerk (1976:23) argues that the early church practised *pastor pastorum* by means of visitation done by the Apostles or deacons. His finds scriptural support from Acts 14:21-23, 15:41 and 16:4. Such visits by the Apostles were meant for both the congregants and the church officials.

Buffel (2003:145) suggests the need for support structures in church systems, which will be executed in the form of self-care, mutual care (which should be within a congregation) and institutional care as a therapeutic remedy.

Sharpe (2003:96) advocates a holistically therapeutic intervention utilising a "Tripod Model". According to Sharpe, this involve the support of a family member (or trusted person) and this is seen as the first leg of the tripod and a certain sense of surety of one's calling as the second leg, while the devotional life of the pastor is the third leg of this tripod model.

In order to manage fatigue in ministry, Buffel (2002:145) advocates for three remedies, which are Institutional care, mutual care and self-care.

- Institutional care (The need for further educational training).

Pastors need to have professional support groups, these groups have to address the overall health of pastors (Irvine 1997:161). Post- ordination education can help pastors interact in a diverse way.

- Mutual care (Support from the pastor's denomination).

Church bodies and denominations need to provide support for their clergy (Irvine 1997:163). For this to be implemented without challenge, Cooke (2007:page#/online) suggests the need for the appointment of a *pastor pastorum* to fill this role. All denominations should have a support agency within which proactive approximation will help pastors manage ministerial fatigue (Irvine 1997:163). Pastors need to have sabbatical rest, which can be helpful if backed by financial support by the organisation to enable pastors to go on holidays.

- Self-care (Holistic personal support)

To prevent a repetition of the tragic event of the 23<sup>rd</sup> of August 2014 when a RCZ pastor committed suicide, there is need for constant monitoring of one's self through holistic personal care. According to Irvine (1997:184-185), personal stewardship by the pastor himself or herself is encouraged. The pastor as a physical human being must learn to take care of his or her body (physical being), mind (cognitive being) and soul (emotional being).

If one of these remedies among pastors is neglected, ministerial fatigue is inevitable. One remedy cannot substitute another, as pastors are human beings. Putting great emphasis on one remedy will only rise up one-legged pastors who in the turn of events will drop out of ministry prior to retirement.

### **2.6.1 Current RCZ policy on *pastor pastorum***

The RCZ has no clear defined policy on *pastor pastorum*. RCZ rules and regulations (2016:32) state that if the congregation fails to meet a pastor's salary for a period of three months in a row, the Presbytery Executive should visit such a congregation. Upon visiting such a congregation, the duty of the Presbytery Executive would be to encourage the church council to meet central budget obligations. Despite such visits, most congregations still operate in arrears with central budget contributions causing unlimited suffering among pastors and their families.

As employment benefits, pastors in the RCZ are entitled to medical schemes, pensions schemes, a funeral policy cover and hospitality allowance (RCZ Rules and regulations 2016:49). According to Hungwe (2017), all these benefits can only be paid when the congregation manages to remit its central office budget of which many congregations are failing.

In the RCZ 99 percent of pastors' houses are built on the same ward as the church. This in most cases is caused by the incapacity of congregants to purchase separate land to build houses for the pastors. Purchasing a single stand to build both church hall and the parsonage is a cost saving measure for the congregants, but to the pastors and their families, it is a breeding ground for great challenges. Pastors are deprived of their privacy, as most congregants could not separate the church hall and the parsonage. The pastor's children are constantly involved in church programmes which at times would not involve them, for example if a deceased congregant's body is brought to the church for the funeral service, the whole church ward will be in the mourning mode. This with time can cause compassion fatigue to the family, which constantly stays at the church. Soko (2010:43) states that the pastor's manse is built in the church stand very closer to the church building. The implied understanding is that a pastor is understood to be an employee of the congregation. Because of that, the elders have authority over the pastor as their employee. Sometimes the pastor is associated with the suffering servant of God. The worldview is strong in both the mainline and the charismatic churches.

In the RCZ, houses for pastors are built next to the church hall. The church is aware that there is a need for someone to stay at the church to have a safe custodian of the church property. This obligation is left to the pastor's family to see that church doors and windows are all closed after the church programmes are done. This paints a wrong picture to the pastor and his family, who in some cases end up taking the role of the caretaker. RCZ Rules and Regulations (2016:34) state that the church council as a supervisory board of the church has the mandate to monitor that the pastors' teachings are sound and in accordance to the RCZ policy

### **2.6.2 The need for support in terms of a *pastor pastorum***

There is great need for support in terms of a *pastor pastorum*. Driven by the personal experience of the researcher in the ministry, he has come to the conclusion that as a pastor, he must have somewhere to empty the stressful situations which at times happen to him as a pastor. It is by God's grace that pastors in the RCZ are coping with life. If such stressful experiences are occurring to pastors in Harare Metropolitan region, what more is happening to the pastors who are stationed in the rural areas?

It has been noted that the RCZ became autonomous when the congregants were not yet grown spiritually and financially to fund the church. The autonomy was triggered by the revolutionary war instead of capacity of the indigenous people to lead the church. The RCZ has experienced financial challenges from its inception to such an extent that pastors were given acres of land

to sustain themselves through family. At one point in the history of the church, it has been noted that the RCZ gave a green light to pastors to seek employment from government. All these were efforts to address the financial crises faced by the church. To the present day the financial crises in the RCZ is viewed as one of the causes of ministerial fatigue among pastors. This situation is worsened by the economic downfall in the Zimbabwean context where most of the congregants were not formerly employed. Poverty is another contributing factor which invites *pastor pastorum* to be implemented among pastors in the Zimbabwean context.

Workload for pastors has become exhaustive as most of the pastors do have well defined working hours. Ministerial fatigue is inevitable among pastors mostly because of the size of the congregations they are expected to cover. In most cases, pastors do not have time to rest because of the demanding nature of their job.

The RCZ does not have a well-defined policy on *pastor pastorum*. The church council has the mandate to care for the pastors materially. The spiritual side of pastoral care for the pastors is neglected. When pastors are faced with challenges like loss of a beloved one or facing material challenges, there are no structures in the church to assist pastors. As previously cited, the researcher experienced two episodes of stillbirth but no spiritual support was received to enable the family to face the challenge with renewed strength.

It has been argued by Irvine (1997:163) that all denominations should have a support agency within which proactive approximation will help pastors manage ministerial fatigue. It is the objective of this study to address *pastor pastorum* in the Zimbabwean context such that pastors can be assisted to cope with ministerial challenges without abandoning ministerial work to join other professions.

### **2.7 Preliminary synthesis**

This chapter stood in service of the first objective of the study, which is to provide an overview of the historical and current background of the RCZ which serves as context for ministerial praxis in the Harare Metropolitan region in order to address the need for a *pastor pastorum* in the current RCZ context.

In this regard, a historical overview of the RCZ was provided. It was shown that the current RCZ had developed into an independent church, which serves its members under challenging circumstances in Zimbabwe. From the account, it seems that the RCZ had historical challenges regarding to provide financially for ministers. The historical account was also silent in terms of a specific strategy to provide support for ministers. Currently, the RCZ is not showing much

growth and is experiencing pressure due to Zimbabweans leaving the country and other church members leaving the church. The current RCZ is also challenged by social problems such as the high level of unemployment adding to the stress of pastors.

The focus of the chapter then shifted to literature regarding research on ministerial practice in general to identify some of the known ministerial challenges, as it was assumed that there are also general tendencies that are applicable to the pastors of the RCZ of which this study must be cognisant. In this regard, descriptions from literature regarding the workload of pastors, stress, compassion fatigue, and burnout were provided. In a general sense, these factors are also expected to be part of the ministerial experience of pastors in the RCZ.

Pertaining to the specific circumstances of the RCZ, the chapter then focused on the situation in congregations, the living conditions of pastors, basic ministerial tasks, spiritual support from the congregation, church council, circuit and synod and matters regarding material provision and work satisfaction. It was pointed out that these aspects were not conducive to a positive ministerial experience and that support for RCZ pastors is lacking.

The chapter lastly indicated that current RCZ policy on *pastor pastorum* is not clearly articulated, highlighting the need for further investigation into the matter.

The next chapter will attempt to understand why RCZ pastors from the Harare Metropolitan region might need the support of the *pastor pastorum*.

## **CHAPTER THREE**

### **The pastoral needs of pastors in the Zimbabwean context**

#### **3.1 Introduction**

This chapter aligns with the second objective set for the study, namely to engage with the experiences and opinions of pastors from the RCZ in the Harare Metropolitan region about the pastoral needs of pastors in the Zimbabwean context in order to articulate some of the pastoral needs of pastors necessitating the *pastor pastorum*. As such, it will tend to Osmer's second movement regarding the task of practical theology, which concerns its interpretive function. This chapter will thus focus on attempting to understand why RCZ pastors from the Harare metropolitan region might need the support of the *pastor pastorum*. The objective of this chapter is to engage with the experiences and opinions of these pastors in order to articulate some of the pastoral needs of pastors.

To achieve this objective, focus group interviews as a research tool is explained. The steps taken in conducting focus groups interviews are all stated. In this chapter, the perceived ministerial challenges in the Zimbabwean context are discussed as highlighted during the focus group discussions. The effects of the challenges in impairing a positive ministerial experience are explained. The prerequisites for a positive ministerial practice in the Zimbabwean context are stated as discussed by focus group participants. The focus group participants highlighted how they envisage *pastor pastorum* in service of a positive ministerial experience in the Zimbabwean context.

#### **3.2 Focus group work as research method**

The study adopted a qualitative approach using focus group interviews as a tool for data collection. Kritzinger (2005:56) regards the focus group as group discussions, which are arranged to examine a specific set of topics. It represents a collective activity where a specific topic is addressed or reflected upon. This idea is supported by Ivanoff & Hultberg (2006:125) who describe focus-group methodology as a group discussion in which persons from the target group discuss different aspects of a topic. These discussions are usually led by a group leader who encourages the participants to share their experiences. According to Bloor *et al.* (2001:57) the group leader or moderator has a vital role to play in organising, conducting and controlling the focus group process. Dilshad & Latif (2013:193) argues that the moderator needs to be non-judgmental about opinions and responses from the participants, respect the participants, be

open-minded, have sufficient knowledge about the topic, possess good listening-, leadership- and observation skills, and be sensitive to the needs of the participants.

According to D'Amato (2008:71), the moderator is a non-participant whose role is to facilitate the group processes and ensure that the discussion covers the topics of interest. The moderator should have critical skills to create a purposeful beginning that sets the ground rules and to launch a permissive environment that encourages participants to share their points of view and preserve the focus of the discussion without directing or constraining it, controlling the more talkative participants and encouraging those who are less forthcoming. The moderator should be capable of clarifying and paraphrasing what has been said and establishing rapport while remaining non-judgmental both verbally and non-verbally.

According to Denscombe (2007:115), a focus group consists of a small group of people, in most cases between six and nine, who are brought together by a moderator to investigate attitudes and perceptions, feelings and ideas about the topic under investigation.

Participants are usually chosen purposefully because they are able to provide valuable contributions to the research questions. The discussion between participants provides the researcher with an opportunity to hear issues which may not emerge from their interaction with the researcher individually. The interaction among the participants themselves leads to more emphasis on the points of view of the participants than those of the researcher (Gaiser, 2008:83).

In addition to the advantage of interviewing several people in a short time, focus groups have the special advantage of giving participants time to hear and respond to diverse viewpoints. Focus groups can generate data and ideas that might not have been uncovered using alternative methods of data collection such as one-to-one interviewing (Plummer D-Amato, 2008:69).

Focus group interviews allow group dynamics and help the researchers capture shared lived experiences, accessing elements that other methods may not be able to reach. This method permits researchers to uncover aspects of understanding that often remain hidden in more conventional in-depth interviewing method (Madriz, 2003:74).

According to Hultberg (2006:126), a focus group interview has the following important features:

- It enables in-depth discussion and involves a comparatively small number of people.

- Its focus is on a specific area of interest that allows participants to discuss the topic in depth.
- Interaction through participation is a unique feature of the focus group interview which distinguishes the method from the individual-in-depth interview. This is termed the ‘group effect’ of the focus group interview.
- A moderator, who is often also the researcher, introduces the topic and assists the participants to discuss it, encouraging interaction and guiding the conversation. The moderator plays a major role in obtaining good and accurate information from focus groups.
- The participants usually have shared social and cultural experiences (such as age, social class, gender, ethnicity, religion and educational background) or shared particular areas of concern (such as marriage, divorce, mental health, living with HIV/AIDS).

The information generated by focus groups, must be recorded and interpreted. According to Makauki (2017:98), transcription of the interviews is therefore important to enable the researcher to interpret the data and to make deductions about the topic under discussion.

During focus group discussions, data were captured through audio recordings. Video recording was avoided due to the need for confidentiality and privacy of the participants as was highlighted in the participant consent forms. According to Onwuegbuzie (2009:4), data from focus group discussions can be transcribed either through transcript-based analysis, tape-based analysis, note-based analysis or memory-based analysis.

In this research data from focus group interviews were transcribed using digital audio recording analysis. This method, according to Onwuegbuzie (2009:4), is where by the researcher listens to the tape recordings of the focus group and then creates an abridged version. The researcher used the actual text, which means he transcribed what each of the participants stated during focus group discussions. This method was adopted because it helps the researcher to focus on the research question and only to transcribe the portions that assist for a better understanding and thoughtfulness of the phenomenon.

In this research, one of the RCZ senior pastors serving in Harare Metropolitan region was identified as a moderator to facilitate group discussions. According to D’Amato (2008:71), the moderator is a non-participant whose role is to facilitate the group processes and ensure the discussion covers the topics of interest. The moderator should have critical skills to create a purposeful beginning that sets the ground rules and to launch a permissive environment that

encourages participants to share their points of view, preserve the focus of the discussion without directing or constraining it, controlling the more talkative participants and encouraging those who are less forthcoming. The moderator should be capable of clarifying and paraphrasing what has been said and establish rapport while remaining non-judgmental both verbally and non-verbally.

### **3.2.1 Design for group discussions**

One of the RCZ senior pastors serving in Harare Metropolitan region was identified as a moderator to facilitate group discussions. According Dilshad & Latif (2013:193,195), when planning to conduct the focus group interviews, the researcher must be clear about the objective of the focus group.

In the case of this study, the researcher wanted to learn more about the experiences of pastors from the RCZ to determine the need for a *pastor pastorum* to support pastors from the region in their ministries. This objective had important implications on two levels namely, who should participate in the focus group discussions and what should be discussed.

Subsequently nine ordained RCZ pastors from Harare Metropolitan region were invited to participate in the research and to attend focus group discussions, which were to be conducted at the Reformed Church in Zimbabwe, Warren Park in Harare. Due to the fact that some participants might not be available on the day of the focus group, Morgan (1997:84) suggested an over recruiting by at least 20% of the total participants required; and Wilkinson (2004:177) suggested an over recruitment rate of 50%. Pastors have many emergencies to attend to, which in most cases would result in excuses for the planned programme. In order to maintain the required number of participants, additional participants were invited so that the focus group discussions would not be postponed.

Participants were chosen on the grounds of being ordained RCZ pastors serving in Harare Metropolitan region. Participants were given consent forms a week before the actual interview day. This was done to give them time to reschedule their programmes and to prepare themselves for effective participation during focus group discussions.

Hence, specific focus group questions were designed to generate information regarding the focus of the research. These questions were formulated as follows:

- What do you perceive as ministerial challenges in your current context?
- How do these challenges impair a positive ministerial experience?

- What do you perceive the prerequisites to be for positive ministerial practices in your current context?
- How do you envisage *pastor pastorum* in service of a positive ministerial experience in the Zimbabwean context and how do you think that this can be achieved?

### **3.2.2 Research report on focus group discussions**

The focus group meetings were convened on 14 and 21 August 2018. Of the nine RCZ pastors who were invited as participants, three failed to turn up due to work commitments in their respective congregations. The discussions went on as scheduled with six RCZ pastors contributing effectively to the interview questions. The rationale for progressing with the discussions is supported by Onwuegbuizie (2009:3) who state that the range of focus group size stems from the goal that focus groups should include enough participants to yield diversity in information provided, yet they should not include too many participants because large groups can create an environment where participants do not feel comfortable, sharing their thoughts, opinions, beliefs and experiences.

In this research all the participants were RCZ ordained ministers who are full time pastors in Harare Metropolitan region. They have been within the RCZ firstly as ordinary church members and now as pastors based in Harare, some for more than five years. Some of the participants once served as pastors in the rural congregations prior to their calling to Harare Metropolitan region. The participants were given refreshments during the discussions.

All participants were welcomed by the moderator and their presence was appreciated as vital for the success of the research. The moderator informed all the participants that the purpose of the discussions was strictly academic and confidentiality of the participants was assured. The research topic was introduced by the moderator and each question was read properly for all the participants to understand. The participants were informed of their right to withdrawal from the discussions if they felt like it; and were assured that there was no any punishment or threat for withdrawing. The participants were served with refreshments.

During the discussions, focus group participants gave their views on the four questions that were formulated during the design of the research. Each question was asked separately by the moderator and discussions ensued.

For the purpose of reporting of the group discussions and in order to protect the privacy and confidentiality of the participants, participants in the focus group discussions were given codes so as to enable the researcher to identify and reference them in this report. The reference codes

are: HMP 1 representing Harare Metropolitan Pastor 1, HMP2 up to HMP6 in order to identify all the six participants who took part in this research.

The ensuing report will be presented following the order of the four questions that were designed for the discussions. The first question was: What do you perceive as ministerial challenges in your current context?

This question initiated a comprehensive conversation, which pertained to the following themes:

### **3.2.2.1 Working without salaries**

According to participant HMP1, “In the RCZ some of the pastors are not getting their salaries because congregations are failing to pay their central box requirements due to the church’s system which states that if a congregation fails to pay its budget to central office the pastor will not get his salary”.

HMP3 commented that, “pastors’ children will end up wishing their parents could have a better profession which can cater for their needs as a family. The pastor works like an ox threshing the grain with its mouth muzzled”. It is noted by HMP4 that pastors themselves have a negative view of ministerial work because they work under difficult conditions. This view was supported by participant HMP5 who argue, that, “pastors need to be well paid in ministry, getting their salaries on time without being judged by financial performance of the congregation. The church must see that pastors get their salaries when due”.

### **3.2.2.2 Pastor to congregants ratio, stress and possible burnout**

HMP2 highlighted that “Another challenge is the pastor- congregants ratio, in Harare our locations are big to the extent that one pastor is pastoring a big area which covers three or four locations resulting in an imbalance between pastor and the congregants where one pastor ministering to more than four locations resulting in his ineffectiveness”.

Participant HMP3 stated that emerging churches in Harare are a threat to RCZ pastors as both churches fight for membership. Pastors have to work hard to maintain their members and even to win more converts. Participant HMP1 also stated that a large congregation and huge workloads contribute to over congestion of activities and programmes.

HMP6 was of the view that “burnout is inevitable among pastors as a result of failure to do all the duties expected of them. Due to stressing conditions, the pastor can fail to prepare for the upcoming Sunday service, so instead of preaching, the pastor will be shouting at congregants”.

The focus group discussions revealed that because of the imbalance in pastor-congregants ratio, pastors in Harare Metropolitan region are working tirelessly to cover for the manpower shortages in their context. The resultant effect is the workload is unbearable for the pastor. Pastors end up being exhausted as they work for longer hours in order to catch up with their daily demands.

### **3.2.2.3 Capacity building- ongoing development for pastors**

The participants highlighted the need for capacity building or ongoing development among pastors. According to HMP3, “There is need for capacity building among pastors. This is because pastors in Harare Metropolitan region minister to professionals and other intellectual people, hence the need to be knowledgeable in other fields which are not theology”. This area of thought was supported by participant HMP5 who argued that “career development will enable them to contribute effectively during discussions”. HMP1 was of the opinion that congregants expect their pastors to have some insight of what they do at their work places rather than being dormant”.

### **3.2.2.4 Pastors during bereavement**

The focus group discussions highlighted the stressful situations faced by pastors when they lost their loved ones. According HMP1, “during bereavement, there is no one or set up structures to assist pastors when they lost their loved ones”. HMP5 also commented that, systems should be set by the church either at Presbytery level to attend to spiritual needs of the pastors during difficult times”. According to HMP 6, “pastors in the RCZ do not have counsellors to attend to their physical and spiritual needs. During stressful moments, pastors are left alone without any counselling, this is because pastors are seen as spiritual giants who can handle all the challenges in life. They are left alone to console themselves when they lost their loved ones.”

### **3.2.2.5 Dysfunctional marriages among pastors**

HMP 4 argued that, “Marital challenge is common among pastors but there are no structures set in the church to assist them. There are cases of infidelity reported among pastors but they are not getting any help in church structures except receiving church discipline when evidence is exposed. When under church discipline pastors are left to themselves without any spiritual support.”

HMP3 was in support of HMP4 and stated that, “to address the issue of marital challenges among pastors, there should be platforms to address family issues among pastors. If this is not attended to, either the ministry or the pastor will be killed”. The effects of unhealthy marriages

among pastors were noted by HMP6 and he argued that, “children raised up in pastors’ marriages which are dysfunctional become problematic”.

According to participant HMP5, “sermon preparation and delivery is compromised when the pastor’s marriage is dysfunctional. These will spill into a bad relationship between the pastor and congregants. If not properly managed, the pastor would end up being involved in extra marital relationships which at the end will affect this pastoral calling.”

#### **3.2.2.6 Pastors during church discipline**

MHP 1 noted that, “Pastors do not have counsellors to attend to their physical and spiritual needs. He argued that pastors need to receive counselling during stressful moments.” MHP4 reported that, there are constant cases of pastors disciplined in the church, during such moments; pastors need to be assisted to cope with the new developments in their lives”. According to this participant the role of the *pastor pastorum* would be to attend to and to address the stressful situations which are constantly faced by RCZ pastors.

MHP3 emphasised the need of support structures in the church and parallel structures where pastors can receive emotional help. He suggested that “There must be formal and informal structures where issues pertaining to pastors can be attended. Formal structures should be in the church where physical and spiritual issues of pastors can be dealt with. Also parallel structures can be established in the form of church support groups, which can be interdenominational. The pastor should have options of seeking counselling within his church structures on going to church support groups.”

### **3.3 Reflection on focus group discussion - What pastors from the focus group perceive as ministerial challenges in their own context**

#### **3.3.1 Working without salaries**

The participants highlighted that some of the pastors went on for several months without getting their salaries because of the failure by congregations to pay the central box budget.

Fuller (2013:2) mentions ten reasons why pastors leave the ministry; he puts low income in the second place. According to Fuller, ‘It is estimated that about 75 percent of all ministers, live close to poverty level’. Several factors are cited by Fuller as reasons for the increase of this problem, namely, ‘decreasing church attendance, increased cost of living, lack of education/instruction giving to laity, mega churches drawing church members away, lack of skilled training for a second job, guilt/lack of faith that prevents seeking a second job’. He

stresses that “These factors cause additional pressure for a pastor to support his family as well as perform the duties of a pastor.” (Fuller 2013:3)

Calvin (2005:139) comments on the effects of nonpayment of pastors’ salaries on the congregation in his commentary on the First Epistle to Timothy. He stated that “Such is the ingratitude of the world, that very little care is taken about supporting the ministers of the Word, and Satan, by this trick, endeavours to deprive the church of instruction, by terrifying many, through the dread of poverty and hunger, from bearing that burden.” He goes on to affirm that “... the devil from the beginning, had the trick of attempting to hunger good pastors, that they might cease to labour, and that there might be very few who were employed in preaching the Word of God”.

This shows that nonpayment of salary does not affect only the pastor but also the congregation at large and the kingdom of God. On the side of the pastor, Fuller (2013:3) expresses what consequences of this problem will be among pastors and stated that pressure along with low self-esteem causes pastors to leave the ministry in hopes of seeking employment that will not have as many demands and have extra benefits, such as a retirement plan, health insurance, vacation and appreciation of a job well done.

The above-mentioned benefits were also highlighted during focus group discussions. The issue of salary among RCZ pastors in Harare Metropolitan region has consequences, which are potentially disastrous, either to the pastor and the ministry or to the congregation. According to Fuller (2013:3), many questions and feelings arise among pastors due to the conditions of work. These feelings in most cases lead to thoughts of failure, causing stress and anxiety in wondering how to pay their bills and having to feel they have to carry on with a smile for other to see.

The research results reveal that there is need to attend to the salary issue as it is practised among pastors in Harare Metropolitan region among RCZ pastors. Nonpayment of salary is negatively affecting ministerial work in the Zimbabwean context. Pastors are demoralised as they execute their daily duties. There is need to address the upkeep of pastors so that they can effectively do their work.

### **3.3.2 Pastor-congregant ratio**

It is noted that there is an imbalance on pastor-congregants ratio in Harare Metropolitan region. The areas of operation for pastors are too big to be managed by a single person. In some areas,

a single pastor is taking care of more than three locations. It has been noted that pastors work for undefined hours with minimum rest.

Williams & Persaud (2017:2) define long working hours as exceeding eight hours per day at work or greater than a 40-hour work week. Pastors are known to be working 24 hours per day, meaning they do not have stipulated or well defined working hours.

During the discussions, HMP6 suggested that pastors can avoid burnout, if they draft reasonable working programmes which are achievable in their context. It was pointed out that there is need for pastors to get rest in order to regain strength for the following duties despite working in large congregations

Chalton (2010:1) makes mention of happy and unhappy pastors in the ministry. He does not deny that there are happy pastors. However, he also states that those who are unhappy are the pastors who claim they have to work during days off, they never have weekends, they do not count their hours, they are poorly paid, they live in badly equipped houses and people do not appreciate what they do and are never satisfied.

The research shows that pastors in the Zimbabwean context work harder to cover their geographical areas, which are big. They at times work tirelessly to please the congregants who at times may fail to recognise their efforts. Stress and burnout are inevitable among pastors, as they don't have time to rest. Vacation is not a common practice known in the Zimbabwean context as pastors are always in the yoke doing God's work.

Working with huge numbers of congregants and covering large areas of operation can lead to ministerial fatigue. Grobbelaar (2007:106) states that pastors struggle to find the time for their own spiritual growth. This in most cases is caused by constant use of the Bible only for sermon preparation and not for personal edification.

Williams and Persaud (2017:2) explored the correlation between long working hours and health and statistically found that long hours at work contribute to diseases like diabetes, metabolic syndrome, circulatory diseases, anxiety and other psychological disorders, decreased cognitive function, poor sleep and behavioral disorders.

This explains that pastors in the Zimbabwean context, who have large areas to cover are exposed to health problems if their situations are not addressed. They end up being insignificant in the ministry as was highlighted by focus group participant HMP2.

Stress can affect pastors because of the unfulfilled daily work expectations. Seaward (2015:6) defines stress as “a state of anxiety produced when events and responsibility exceed one’s abilities. Psychologically, stress is defined as the rate of wear and tear of the body. According to Sue *et al.* (2013:157), a stressor is an external event or situation that places demands upon a person. Too much stress affects the whole person, physically, emotionally and spiritually.

Croft (2013:29) states that in every local church there are two sets of expectations, which are: the ones the church has for their pastor and the ones the pastor places on himself. When faced with competing expectations from people in the church pastors feel disappointed at their inability to be there for everyone who needs their service. This can lead to stress for pastors as they seek to please congregants at all time.

The office of the pastor is overloaded with work. Pastors do not have normal working hours, which are recognised in other professions. They travel to rural areas for funeral services, attend to weddings and prepare for mid-week services in addition to their stipulated work routine

The findings show that pastors in RCZ Harare Metropolitan region are facing many stressors. There is need for the *pastor pastorum* to address the challenges faced by pastors and to bring a solution so that pastors can effectively execute their duties.

### **3.3.3 On-going development for pastors (capacity building)**

It was highlighted that there is need for capacity building courses for pastors in Harare Metropolitan region, due to the fact that they minister to professionals and other intellectual people, hence the need to be knowledgeable in other fields which are not theology. Emerging churches in Harare are a threat to RCZ pastors due to incapacitation and the church’ culture of failing to address issues affecting the church today

The discussions revealed that congregants at times expect their pastors to be knowledgeable in other academic fields for them to be relevant in ministry. The discussions revealed that, pastors face criticism from fellow pastors and congregants resulting in their losing confidence in their work.

Palmer (1998:171) rightly states that the theological college cannot prepare the clergy for the rest of their ministerial life. There is a definite need for ongoing training and supervision by way of ministerial assessment. Some pastors have brought damaged emotions with them into the ministry and there is a need for counselling to such people. The post- ordination care can

be vital in helping to clarify the impact the past events have on an individual's present personality and performance.

During the focus group interviews, HMP3 stated that, "The challenge is that if you are a pastor the expectation from the congregants is that you should know everything, be it medical field, be it business and whatever field, so we are not capacitated to handle that. Moreover some of the services we offer as pastors, we are expected to offer them free of charge yet the same congregants when they get the same service somewhere they pay huge amounts of money".

The researcher agrees with the participants because in the RCZ there is a shortage of retreats for pastors both at congregational- , Presbytery- and Synod level. This contributes negatively to the performance of pastors.

The researcher observed that pastors in Harare Metropolitan region constantly preaches to professionals and intellectuals. A lot is expected from their sermons, which should be relevant to the occasion. Observations are that, some sermons expose the pastor's level of learning. There was a concerted cry from the focus group participants for the church to have career development programmes for the pastors if they are to remain relevant in the congregations they serve and in ministry.

Lammert *et al.* (2015:1) define capacity building as an intervention that strengthens an organisation's ability to fulfil its mission by promoting sound management, strong governance, and persistent rededication to achieving results. For this to be achievable, an organisation should have:

- a) the sufficient number of staff who possesses the necessary knowledge and skills
- b) appropriate and adequate technical and management systems
- c) suitable physical infrastructure
- d) sufficient financial and other resources.

Thus. capacity building is not limited to training personnel or the provision of technical assistance but may include overhauling, system, remodelling physical infrastructure, recruiting new personnel and improving the efficiency of the use of the existing resources.

Pastors are the physical resources of the church that need improvements for them to be efficient. In RCZ congregation set-ups, the pastor is the only full time employee of the church and their area of operations are too big to be managed by a single person. This alone shows

that there is a shortage of manpower resources to complement the existing pastors in executing their duties.

According Kellerman (1991:295), developing one's career is vital in all the vocations, surprisingly, this is not the case with pastors. In ministry, career development is little or non-existent. For the duration of a pastor's career, he or she is seen as a manager of the congregation.

### **3.3.4 Pastors during bereavement**

It was well articulated during the discussions that pastors are normal human beings who can experience pain and sorrow. In most cases, they are left alone without any spiritual support during trying moments of life.

Fowler (2017:1) states that the common thread linking pastors in grief is that they are pastors who had to journey through grief while also shepherding God's people. Pastors like all people, will inevitably experience tragedies that shake their families and ripple through their congregations. In most cases, pastors as they grieve are still responsible for the spiritual nurturing of their congregations.

During hard and trying moments like these, pastors in most cases see multitudes of people during the funeral day. When the burial ceremony is over, the pastor is left with his or her family. The assumption is that, the pastor is not affected by death because he or she is spiritually strong. As a pastor, you have to bear the pain of death alone yet other church members expect the pastor to comfort them up to the memorial service and even beyond.

Pastors usually struggle to cope with mourning rites because most of them do not have personal friends to confide in. Croft (2013:41) contends that, in some circumstances, the culture of the church makes it difficult for pastors to have meaningful relationships where it is safe to be genuine, transparent, can open their struggles and be honest above church issues.

The overall standpoint seen by the participants was that RCZ pastors, as human beings need assistance when they lost their loved ones. They need both physical and spiritual support in order to cope with the hassles associated with bereavement. This is the duty of the *pastor* *pastorum*, which this research is seeking to address.

### **3.3.5 Dysfunctional marriages among pastors**

Having agreed that there are marriage breakups among pastors, It is noted that pastors do not expose to or have anyone to confide in their marriage problems. They want to portray a good

image of the pastors' family to the congregants. The reasons for these are explained by Croft (2013:35) who argues that for the reason that the family of a pastor is under close scrutiny, from the church, it can be tempting for a pastor to care more about the way his family appears to other people than about actually caring for his family. Trying to portray a family which looks perfect in the eyes of the congregants tempts a pastor to seek a quick fix or to cover up unhealthy patterns and problems instead of honestly dealing with the sins he commits and the challenges he faces in his family life.

When marriage problems come to the surface, a pastor and his wife may try to put on a happy face and pretend things are fine instead of transparently dealing with their struggles. To appear competent and spiritually mature, a pastor may be tempted to downplay very real problems, even to the point of ignoring a sinful pattern in his own life (Croft 2013:35). This is because pastors suffer from the demand of approval and appearance. They struggle to portray a perfect family with perfect kids. Pastors usually worry much about what people might think and say if they appear to be less than perfect.

The participants all agreed that there is need for pastors to get assistance on marriage life. The assumption is that if the pastor's marriage is health, this can influence the establishment of a healthy congregation. It is noted that marital challenges are common among pastors but there are no structures set in the church to assist them. There are cases of infidelity reported among pastors but they are not getting any help in church structures except receiving church discipline when evidence is exposed. Such types of challenges which commonly face RCZ pastors point to the need for *a pastor pastorum*.

### **3.3.6 Pastors during church discipline**

Data gathered point out that, pastors in the RCZ need emotional and spiritual support when they are found on the wrong side of the church's constitutional law. Pastors must not be neglected or treated as outcasts when they are under church discipline. The same spiritual support, which the pastors gave to the congregants, should be rendered to them as well when they fall.

The Justice Connect (2015:2.4) state that:

Churches like any other groups or associations have an obligation to place offending members under discipline through disciplinary procedures. These procedures should be stated in the church's constitution. As such, disciplinary procedures are mechanisms

put in place by an institution such as a church, and are aimed at removing, suspending, or putting the offender under censure and, in a worst-case scenario, to ostracise the offender. Disciplinary procedures follow a systematic process, and are invoked whenever individual members or groups, in a church have breached certain rules that govern a specific church group.

Pastors as human beings sometimes fail to lead lives worthy the calling they received. Some may fail to account properly for the church's funds entrusted to them while others are involved in marriage infidelity. In church scenario, the church has no other option than to discipline the offender. However, the challenge as stake would be the administering of spiritual support to such an affected pastor.

Pastor are left alone during church discipline, they are seen as outcast and irrelevant in ministry. There is no one to encourage them during such moments; they will be lacking in both spiritual and physical support. A pastor under church discipline has to find accommodation for his family and will struggle with the financial upkeep of his family. The pastor will be viewed as a hypocrite even by his own congregants who used to cheer him up. When a church member is under church discipline, the elder and the pastor makes sure that the offender is well taken care of spiritually.

The RCZ rules and regulations (2016:34) states that the minister and the church elder must work together in admonishing Christians to lead upright lives by way of visiting them at their houses. In the RCZ, the pastor in his yearly report to the Presbytery should state the number of congregants who were disciplined by the church council and the number of Christians who were restored. However, there are no structures in the church to address the plight of pastors when they face church discipline.

It is the role of the *pastor pastorum* to attend to all these challenges, which have been highlighted in this section. The assumption is that pastors will effectively perform their duties with renewed strength if they are taken care of spiritually and physically.

### **3.4 Why these challenges impair a positive ministerial experience**

The focus group discussions revealed that pastors in the RCZ are demoralised because they have families to look after. It is noted that their children may end up wishing their parents could have a better profession, which can cater for their needs as a family. Pastors commented that

they work like an ox threshing the grain with its mouth is muzzled. Pastors revealed that they have negative view of ministerial work because they work under difficult conditions.

It was highlighted that sermon preparation and deliverance is compromised when the pastor's marriage is dysfunctional. If sermon deliverance is compromised, this will spill over into a bad relationship between the pastor and congregants. If pastors fail to get assistance on marriage issues, it is noted that pastors would end up being involved in extra marital relationships which in the end will affect his pastoral calling.

The discussions also pointed that pastors at times are incompetent and this causes many of them to be irrelevant in their calling. Large congregations and huge workloads cause over-congestion of activities and programmes.

It is noted that burnout is inevitable among pastors, as a result of failure, to do all the duties expected of them. Stress is common among pastors. Due to stressing conditions, the pastor can fail to prepare for the upcoming Sunday service, so instead of preaching, the pastor will be shouting at congregants.

### **3.5 The prerequisites for a positive ministerial practices in the Zimbabwean context**

During the discussions it was highlighted that pastors need to be well paid in ministry, getting their salaries on time without being judged by financial performance of the congregation. The church must see that pastors get their salaries.

To avoid burnout among pastors, it is noted that pastors should draft reasonable working programmes, which are achievable in their context. It is pointed out that there is need for pastors to get rest in order to regain strength for the duties that follow.

There is need for pastors to have retreats to refresh their minds. Conferences should be organised which incorporate pastors from other denominations to exchange ministerial experiences. New ideas from other pastors will bring a positive ministerial approach.

For pastors to remain relevant in ministry and to their calling, it is stated that pastors should be given opportunities to study different academic fields other than Theology. This will enhance capacity building enabling them to contribute during other meetings, be it a business meeting.

To address the issue of marital challenges among pastors, it was hinted that, there should be platforms to address family issues among pastors. The end result, if this is not attended to will

be that, either the ministry or the pastor will be killed. It will be the duty of the *pastor pastorum* not only to mentor the pastors but also to organise for such functions.

To address the plight of pastors during bereavement, the participants highlighted the need to set up structures to assist pastors when they lost their loved ones. The systems should be set by the church either at Presbytery level to attend to spiritual needs of the pastors. Also of concern is that children raised up in pastors' marriages which are dysfunctional become problematic.

### **3.6 How pastors envisage pastor pastorum in service of a positive ministerial experience in the Zimbabwean context**

In responding to the fourth research question, pastors highlight that they currently do not have counsellors to attend to their spiritual needs. They reveal that during stressful phases, pastors need to receive counselling. There are constant cases of pastors disciplined in the church, during such times, pastors need to be assisted to cope with the new developments in their lives. One participant stated that, "there is need for a counsellor who counsells the counsellors".

The participants noted that during church discipline pastors are left alone so they saw the need for a follow up system to assist them.

The participants suggested the availability of formal and informal structures where issues pertaining to pastors can be attended. They highlighted that formal structures should be in the church where physical and spiritual issues of pastors can be dealt with. Also parallel structures can be established in the form of church support groups which can be interdenominational. The pastor should have options of seeking counselling within his church structures on going to church support groups.

Informal structures can be the identification of someone friendly to the affected pastor or some elderly pastors who can assist. Pastors also need to be trained in counselling not as a subject but as a full curriculum to fully equip them in the field of counselling. Pastors need both physical and spiritual support for them to effectively execute their duties.

### **3.7 Preliminary synthesis**

The focus of this chapter was to attempt to understand why RCZ pastors from the Harare Metropolitan region might need support of the *pastor pastorum* with the objective of articulating some of the pastoral needs of pastors. Focus group interviews were conducted in order to identify some of the reasons why pastors might need the support of a *pastor pastorum*.

The following themes transpired:

- Working without getting salaries
- Pastor-congregant ratio
- Lack of on-going development
- Times of bereavement
- Times of marital challenges
- Lack of support during instances of church discipline

From the focus-group discussions it became evident that there are definitely circumstances that require support for pastors. Pastors were also allowed to voice their own ideas on how these challenges could be alleviated, giving them the opportunity to verbalise their idea of the *pastor pastorum*. They indicated that they are in need of “someone friendly” to support the affected pastor which can be in the person of an older pastor.

## **CHAPTER FOUR**

### **Critical reflection from the Scriptures and literature on the role of the pastor *pastorum* within the Zimbabwean context**

#### **4.1 Introduction**

This chapter seeks to address the Normative task of Practical Theology, which according to Osmer is concerned with finding answers to the question: What ought to be going on? Osmer (2008:4) states that a normative task has the objective of finding out what the ideal situation would look like. The aim of the normative task is, “to use theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses and learning from good practices” as highlighted by Osmer (2008:4), is set to be achieved.

The previous chapter revealed that the following issues are instrumental when it comes to the challenges of ministers from the RCZ in the Harare region, creating the need for support: working without receiving salaries, stress and possible burnout due to imbalance in pastor-congregants ratio (pastoral workload), lack of spiritual support for pastors during bereavement, unattended episodes of dysfunctional marriages among pastors and unavailability of supporting structures to assist pastors who are under church discipline.

In this chapter, Scriptures will be investigated in an eclectic fashion to determine what normative guidelines can be deducted from spiritual leaders like Moses, Paul and Jesus Christ to address the issues raised by pastors during group discussions. This information will be integrated with literature regarding good ministerial practices in order to develop a theoretical framework, which can be used in formulating markers for the *pastor pastorum* to address these issues.

Consequently, biblical perspectives with regards to physical and spiritual support of pastors will be sought. Examples of Moses, Jesus and Paul are discussed to find principles for managing ministerial fatigue.

#### **4.2 A biblical perspective on material support for the pastor**

It has been noted in chapters two and three that from the pioneer stages of the RCZ, material support for the pastors had been a great challenge. As early as 1958, pastors in the RCZ were working without receiving their salaries. The 1958 Synod resolved to allocate some pieces of farming land to pastors as a measure to assist them to have a decent life. At some point in the history of the church, pastors with other qualifications like certificates in teaching were given the green light to be employed by the government whilst at the same time serving as pastors.

The causing factor was the church's incapacity to meet the financial support of the pastors. This section will provide a biblical reflection on material support for the pastors.

In 1 Corinthians 9:1-14, Paul addressed the material welfare of pastors and argued as follows.

Nobody serves as a soldier at his own expenses and the one who plants a vineyard has the right to eat its grapes. The one who tends a flock should drink the milk. The Law of Moses teaches not to muzzle an ox while it is treading out the grain. The ploughman ploughs and the thresher threshes in the hope of sharing in the harvest.

Paul further highlighted the need to remunerate pastors for the work they are doing. In First Timothy 5:17-18 he argues the elders who direct the affairs of the church in a satisfying way are worthy of double respect, particularly those whose work is preaching and teaching. Paul went on to support his argument by referring to the Old Testament requirement of not muzzling an ox while it is treading out the grain. He pointed out that the worker is entitled to his wages.

The Apostle Paul highlighted some of the areas which were lagging behind in the church and rhetorically outlined the following:

- The pastor's right to have food and drink
- The right to work for a living
- A soldier cannot work at his own expense
- The one who plants a vineyard should eat its fruits
- The one who tends a flock should drink the milk
- Not to muzzle an ox while it is treading the grain
- Those who preach the gospel should have their living from the gospel.
- The worker is worthy to receive his wages

The overall effect of working without a salary is that pastors are not motivated for their daily routines. Their families suffer together with the pastor. The pastor as head of the family will be failing to provide for the family's basic needs. Gerland (2003:408) argues that Paul used the three more rhetorical questions and draws example from typical practice in the secular world, where persons receive some kind of compensation for their labour, that is to say "The soldier does not have to supply his own rations when he is sent to war". He adds that the army supplies the soldier with the wherewithal to live, and the soldier has the bonus of enjoying any spoils of

war. He concludes that, “Those who are soldiers in the army of Christ, working in God’s vineyard, and shepherding God’s sheep also can expect to receive upkeep from the service”.

Thiselton (2000:686) states that “Deuteronomy 25:4 functions as an elegant metaphor for just the point Paul wants to make: the ox being driven around and around on the threshing floor should not be cruelly restrained from eating the food that his own labour is making available and so should be the apostles”.

Paul makes it clear that the ministers who sow spiritual things in God’s field have the right to reap material things from the field. ‘Since Jesus considered the preaching mission to be a full-time task that prevented the missionary from earning income, he established their right to be supported’ (Gerland(2003:415). This is supported by Thiselton (2000:698) who contended that, “these verses offer a double lesson for today’s church: firstly its pastors and leaders deserve material support and secondly there is no place for that special ‘friendship’ which predisposes pastors or leaders to favour the wishes or inclinations of some against those of others”.

Pastors should be recognised for their role in the church through the payment of what is due to them. Thiselton (2000:688) states that, “no labour should be mere drudgery without any ‘recognition’ or ‘incentive’ whether this be financial or in kind. Neither human persons nor even animals are to be reduced to mere mechanical instruments serving only the welfare of others without thought for the welfare or encouragement of those who toil and need something more in life than the sheer toil alone”.

Every employee of any organisation needs recognition for the work he or she is doing. If the employees are not remunerated for the work they are doing they feel demoralised. The church should as the light to the world have the mandate to as set good working principles to the secular world through taking care of the pastors who are the church’s employees. James 1: 22 compels the church to be doers of the word, and not hearers only.

### **4.3 Managing ministerial fatigue**

It has been noted that pastors in the RCZ faces quite a number of challenges in ministry, which can contribute to stress and burnout. The pastor- congregant ratio has been noted as one of the causes, another contributing factor was cited as large geographical areas of operation, which causes pastors to have limited time of rest. The working conditions are a contributing factor to ministerial fatigue. Moses, Jesus, the Apostles and Jesus Christ are some of the prominent

biblical figures who worked and experienced the challenges of ministerial work and set an example to emulate.

#### **4.3.1 Moses and the ministerial workload**

In Exodus 18:13-24 it is stated that Moses could seat the whole day judging people from morning until evening. His father-in-law asked why he was doing such a thing for the people. He wanted to know why Moses was sitting alone as judge, while all other people stand around him from morning until evening. In response, Moses argued that, the people come to him to seek God's will. Whenever they have a dispute, it is brought to him, and he would decide between the parties and inform them of God's decrees and instructions. Jethro advised him to be the people's representative before God and to select capable men from all the people who fear God, trustworthy men who hate dishonest gain and appoint them as officials over thousands, hundreds, fifties and tens. These people could serve as judges for the people at all times, while bringing difficult cases to him. That advice makes his load lighter because they shared it with him (NIV Bible).

Moses' father-in-law realised that Moses would suffer from work-related stress due to excessive workload which would result in ministerial fatigue. Jethro noticed that Moses had placed all the ministerial obligations upon his shoulders to the extent that both himself and the people he tried to serve were getting exhausted (Exodus 18:18). Jethro advised Moses to entrust part of his workload to other trustworthy men (Exodus 18:19-22).

Roach (2015:65) states that, it is evident that Moses experienced ministerial fatigue because of the following:

- Moses encountered long workdays, working from early morning to sundown (verse 13)
- Moses had more responsibilities than he could handle (verse 14)
- Moses had a strong sense of responsibility towards the people (verses 15-16)
- Moses' workload had an adverse impact on his person (verse 17)
- Moses would have eventually worn himself out (verse 18).

Exodus 18:18 shows that Moses was getting aggravated due to excessive workload emanating from his daily assignments which he shouldered alone. His father-in-law noticed that Moses would wear himself out and eventually would suffer as a result of the enormous workload. He was advised by Jethro to entrust part of his work to other trustworthy men (Exodus 18:19-22).

Moses was getting frustrated with the ministry to which he had all the evidence that God had called him. In Numbers 11:10-15 it is stated that Moses heard the people of every family wailing, each at the entrance to his tent. The Lord became exceedingly angry and Moses was troubled. He asked the Lord,

Why have you brought this trouble on your servant? What have I done to displease you that you put burden of all these people on me? Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant to the land you promised an oath to their ancestors? Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat' I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to heat me, put me to death right now-if I have found favour in your eyes-and do not let me face own ruin. (NIV Bible)

It was doubtless that Moses was called by God as is evidenced by his conversation with God in Exodus 3. According to Wiesbe (2007:267), Moses was bitterly lamenting the work God called him to do. The unjust criticising of Moses and the constant complaining over the Lord's blessings of the people of Israel discouraged Moses to such an extent that he asked God to take his life, because his divine calling had become a heavy burden. This was caused by the fact that the fatigued Moses lost perspective and his focus on the Lord.

Faced with this workload which Moses himself could not sustain, he consulted God (Numbers 11:16-17). The Lord instructed Moses to appoint 70 men to assist him in carrying the burden of caring for the people of Israel. This results in the people of Israel getting justice while on the other hand the trustworthy people had an opportunity to participate in God's calling.

#### **4.3.2 Workload distribution**

According to Roach (2015:17), the principle of singly shouldering the workload alone is not biblically founded. From the creation narratives, God showed that it is not good to manage work alone. In Genesis 2:18 it is stated that "The Lord God said 'It is not good for the man to be alone. I will make a helper suitable for him'". According to Roach (2015:17), the Trinitarian nature of the Godhead is an indication that God believes in working together.

Jesus knew that he could not manage the ministerial work alone so he appointed the twelve disciples (Mathew 4:18-22; Mark 1:16-20; and Luke 5:1-11). Bearing in mind, that one day he will depart from this world yet the ministry should continue to grow, he trained them.

As the New Testament Church continued to grow, the Apostles realised that the workload was getting heavier for them. In Acts 6:1-7 it is recorded that as the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the twelve gathered all the disciples together and said:

It would not be right for us to neglect the ministry of the Word of God in order to wait on tables, Brothers and sisters, choose seven men from you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the Word. They chose the seven men and presented them to the apostles who prayed and laid their hands on them. The Word of God continued to spread and number of the disciples in Jerusalem increased rapidly, and large number of priests become obedient to the faith.

The choosing of the seven men to the role of deacons did not only lessen the workload from the shoulders of the Apostles, but the number of the disciples in Jerusalem increased rapidly and a large number of priests become obedient to the faith. The Apostles became effective in their calling while the newly added men were very useful in the daily management of the church.

When Paul introduced the concept of electing elders and deacons among the churches, which he had planted the idea was on reducing the workload from his shoulders. Paul upon his conversion (Acts 9) worked tirelessly and many churches were founded.

In I Timothy 3:2-7 and Titus 1:7-9, he gave the blueprint for the appointing of elders and deacons in the church set up. Their main duty was and remained to care for congregation members. In his farewell speech to the Church of Ephesus, Paul encourages the elders to keep watch over themselves and all the flock of which the Holy Spirit has made them overseers and to be shepherds of the Church of God, which he bought with his own blood.

During the focus group discussions, it was noted the pastors in the RCZ Harare Metropolitan region have congregations, which cover huge geographical areas. Swart (1999:126) argues that, there is a huge discrepancy between the size of the congregation and number of congregants a pastor can minister to as some of the congregations are twice the size that one pastor can manage. In such situations, it's very difficult to avoid ministerial fatigue.

The only way to manage excessive workload is through delegation. This is a vital tool to fight stress related with workload in ministry. The Scripture clearly shows that pastors should surround themselves with men and women who can share the burden of ministry work with them. From creation, God introduced sharing the workload as a remedy to reduce the workload from an individual's shoulders. This principle was applied by Moses as he appointed judges to assist him. Jesus appointed his twelve disciples, trained them and equipped them with ministry gifts. The apostles appointed the deacons as a delegating way to manage workload, while the apostles concentrated on the prayer and proclamation of the gospels. It has been noted that, to manage workload in the congregation, delegating some of duties to elders and deacons, who should be trustworthy men and women, will assist the pastor to manage the demands of congregational work.

#### **4.3.3 Resting as a remedy in managing ministerial fatigue - Jesus Christ**

It was noted that pastors in the RCZ have large areas of operation and retreats for pastors are not a common practice observed at both congregational, Presbytery and Synod level. Pastors work even during off days. In Harare Metropolitan region, the festive season which in most cases should be the months scheduled for pastors to take their leave days is congested with programmes like weddings and end of year celebrations which demand the services of pastors. It has been noted that pastors are constantly at work without notable resting days to regain their strength. Even the RCZ pastors confessed that they have greater responsibilities to accomplish. However, no human being on earth had ever experienced more duties to perform, than Jesus Christ. From Jesus we learnt the secret to manage stress when working under demanding conditions.

Jesus had a stress laden ministry but he managed it all. A lot has been asked on how he managed ministerial fatigue during his days? What advice he gave to his disciples for them to be successful in ministry? And how he managed his time?

Jesus could spend long hours at work to such an extent that he could feel exhausted. In Mark 4:35-38 it is stated that,

when evening came, he said to his disciples, 'Let us go over to the other side' leaving the crowd behind, they took him along just as he was, in the boat. There were also other boats with him. A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on

a cushion. The disciples woke him and said, ‘Teacher, don’t you care if we drown?’

Briggs (2013) notes that nobody carried greater stress in life than Jesus. He carried the weight of being the saviour of the world upon his shoulders and had to tend to the expectations of many people. Jesus had a schedule full of activities and at times ministered for hours and at times until day end. Despite having such a demanding schedule, Jesus would frequently utilise different ways to manage ministerial fatigue.

This however is not the case with pastors as the usual off days are filled with work for the church. Baab (2007:35-37) on the importance of keeping Sabbath or off days stated that: “the Sabbath feels like another work day, another day of handling holy things that-even with the best of intentions-seems to have nothing particularly holy about it. It isn’t set apart. It is not even restful”.

According to Briggs (2013), Jesus was exposed to stress, but it often seemed as though it did not have much of an effect on him. To manage this Jesus set three habits, which constantly served him from stress and burnout which were:

- Prayer
- Rest
- Sustaining friendship and mentoring others.

#### **4.3.3.1 Prayer**

Jesus used prayer and meditation to manage ministerial fatigue. He frequently withdrew from the crowds and made time to pray. Luke 5:15-16 reads: “But the news about Jesus spread all the more, and great crowds come to hear him and to be healed of their sickness. Yet He frequently withdrew to the wilderness to pray”

Despite large crowds surrounding him, Jesus could leave them and have time to pray. Having a busy work schedule and the needs of other people did not stop Jesus from practising a disciplined prayer life. Jesus’ disciplined life of prayer is supported by the following passages:

In Mathew 14:21-23, it is recorded that Jesus feed a great number of people which reached five thousand men, besides women and children. After such an overloaded and busy day, he immediately made the disciples get into the boat and go on ahead of him to the other side, while

he dismissed the crowd. After he had dismissed them, he went up to a mountainside by himself to pray. By evening time he was there alone.

It is also noted in Mark 1:33-38,

That evening after sunset the people brought to Jesus all the sick and demon possessed. The whole town gathered at the door, and Jesus healed many who had various diseases. He also drove out demons, but he would not let the demons speak because they knew who he was. Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and they found him, they exclaimed: ‘Everyone is looking for you!’ Jesus replied, ‘Let us go somewhere else-to the nearby villages- so I can preach there also. That is why I have come.

Luke 5:15-16: “Yet the news about him spread all the more, so that crowds of people come to hear him and to be healed of their sickness. But Jesus often withdrew to lonely places and prayed.”

#### **4.3.3.2 Rest**

In addition to having times of prayer to sustain ministerial fatigue, Jesus would take time off or away from ministry to rest. Despite having a busy work schedule and people in need of great help, Jesus disciplined himself to have times of rest. Briggs (2013) stated that, “Jesus had more important work than you or I do. But he frequently took the time to relax, go to weddings”.

According to Mark 6:3, Jesus told his disciples to rest. It is noted in this verse that many people were coming and going that Jesus and his disciples could not even have a chance to eat. He ordered his disciples to come with him to a quiet place and get some rest.

When hard moments strike in life, Jesus would encourage his disciples to rest. Mathew 26:45 says, “Then he returned to the disciples and said to them, ‘Are you still sleeping and resting? Look, the hour has come, and the son of man is delivered into the hands of the sinners’”.

It has been noted that pastors do not have people to confide in. However, Jesus did not limit his friendship to his disciples or the believing community. He could even enter into the houses of people who were not his followers. Mathew 11:19 says, “The Son of Man come eating and drinking, and they say, ‘He is a glutton and a drunkard, a friend of tax collectors and sinners’”.

The Pharisees and Sadducees expected Jesus to be a religious person who does not associate himself with the outside world. Their accusation implies that Jesus' way of life was of befriending a range of people in most cases those outside the church. Such moments, of leaving the 'ministry set up' or having 'retreats' is very important to the pastors. This is time for relaxing.

Miller (2014:126) states that, "We want to be all things to all people. Accessible, helpful, always available to listen. When we're not, we think we're selfish. What if we don't love someone? Would Jesus ever say no to people? Yes?"

For Jesus to utilise the management tool of rest, he created boundaries. He at times set boundaries where he often did not assist every person. In some instances, his assistance would be conditional. It was possible for him to heal any person unconditionally but at times Jesus could expect faith from the sick person. In Mark 9:23, the father of a boy with an evil spirit was told that all things are possible to him who believes.

Jesus would prioritise other people's needs but not to the extent of being hurried or pushed to act at the expense of sacrificing his own spiritual wellness. In the case of Lazarus' illness he waited for two days until he died (John 11:6). He was approached by Jairus with the urgency of his daughter who was at the point of death (Mark 5:21-43) but Jesus did not hurry but instead attended to the plight of a woman who had touched him. Even when the news reached him that Jairus' daughter was dead, he was not disturbed by the information but focused on what he was doing. Jesus could not allow circumstances and events to determine pace for him.

#### **4.3.3.3 Sustaining friendship and mentoring**

As was done by Moses through the advice from Jethro, Jesus also managed his ministry by delegating responsibilities. He appointed the 12 disciples (Mark 3:14) with the objective that, they might be with him and that he might send them forth to preach. Jesus shared with his disciples in the work of ministry.

London and Wiseman (2003:50) note that pastors in most cases have unrealistic expectations of themselves. These self-induced expectations may come from a perfectionist tenacity to do too many things, too often and too well or from unrealistic goals that pastors set for themselves.

Jesus did not do everything by himself, he instructed other people to assist him in mundane ministerial duties such as distributing bread to the people (Mathew 14:19), managing finances

of the Jesus ministry (John 13:29) and making preparations for the preaching programme (Mathew 26:18; Mark 14:13).

This is supported by Du Toit (2009:2) who argues that the pastor must be able to give consolation and support to people wrestling with troubles and crucial questions; he must be an efficient manager capable of getting along well with congregants; and he must be able to recruit volunteers and kindle enthusiasm in them. He is anticipated to plan and systematise the work well.

During difficulty moments of his life, like in the garden of Gethsemane (Mathew 26:36-46), Jesus leant heavily on his disciples to pray with him, even though they were tired and wanted to sleep. What is of great importance is that Jesus had quite a number of friends from all walks of life who stood with him during hard times. The Scriptures gave reference to a number of people who took leading roles in Jesus' life. Mary is assumed to have washed the feet of Jesus (John 12), Joseph of Arimathea who donated the tomb for burial of Jesus and Nicodemus who supplied the mixture of myrrh and aloes for the burial preparations of Jesus (John 19:38-40).

If pastors would manage to sustain friendships, they could find were to confide their stressful situations. Jesus did not led a lonely life, he had other people who were friendly to him. In John 11:1-5 it is noted that Jesus was friendly to Mary, her sister Martha and their brother Lazarus. He could be invited to Bethany as a family friend. It is good for pastors to have friends rather than to live in isolation. This will help them to share the happy and sad moments of life together. Jesus was friendly to both the repentant and non-believers.

#### **4.3.4 Capacity building- career development for pastors**

The pastors as the servants of God must be equipped, trained and matured. If the pastor has no vision and comes to the end of his knowledge and abilities; and ceases to study or develop any further, the ministry cannot grow any further than the leader. According to Du Toit (2009:2), the pastor must be able to give consolation and support to people wrestling with problems and crucial questions, he must be an efficient manager capable of getting along well with parishioners, and must be able to recruit volunteers and kindle enthusiasm in them.

According to Kellerman (1991:295), developing one's career is vital in all the vocations, surprisingly, this is not the case with pastors. In ministry, career development is little or non-existent. For the duration of a pastor's career, he or she is seen as a manager of the congregation.

When Jesus called his disciples as recorded in Mathew 4:18-22, Mark 1:16-2 and Luke 5:1-11, he promised to transform them to be fishers of men. For three and half years, he taught them through theory and practice (sending them into the field). He could take them out for prayers, equipping them for ministry. Just before his ascension, he told his disciples to wait for the empowerment of the Holy Spirit such that they will be his witnesses in Jerusalem, all of Judea and Samaria, and to the ends of the earth.

Jesus continued to empower his disciples so that they could be relevant in ministry. As has been highlighted, seminary training cannot fully equip the pastors for the rest of their ministry life. The church needs to cultivate the desire to learn among pastors. This will mould leaders who are relevant in the communities in which they serve. This can be done through workshops, which address issues affecting pastors in ministry and family life and Higher Degree programmes.

#### **4.3.5 Maintaining a healthy spiritual life**

Much has been said regarding pastors who are constantly disciplined by the church for a number of reasons including abuse of church funds and marital infidelity. It has been noted that pastors as human beings need spiritual support during such times.

Warren (2017:5) states that:

Pastors are people first, ordinary men and women who are vulnerable to the same illnesses, life circumstances and woes as the rest of all the people. Yet they have the added stress of living in glass houses, always under the watchful eyes of the church members. Sometimes both the faith leaders and the congregation forget that pastors are human and expect superhuman feats of endurance, wisdom and knowledge. The unrealistic expectation that pastors and their families can walk on water can only lead to deep disappointments and disillusionment, which can be lethal.

According to Prentice (2016), the pastor and congregants can effectively contribute to the pastor's spiritual well-being in the following ways:

- **The pastor must let Jesus shepherd his soul**

All pastors need to know they are not the pastor but a pastor. Jesus is the pastor of all pastors. Every true church operates under the leadership of Christ and Jesus is the pastor. For a pastor

to be effective to those he leads, he must let Jesus protect, nurture and lead his or her life. He must abide in Christ and his word in order to be fruitful in ministry (John 15:5). Pastors cannot be shepherds to others if they are not first shepherded by the perfect Shepherd. Many pastors have left ministry because they failed to abide in the True Vine and to listen to the voice of the chief shepherd.

- **The pastor must take the initiative to plan intentional times for soul enrichment**

In order to deal with suicidal cases and marriage infidelity among pastors, pastors need to plan intentional times of enrichment for their souls. There are many ways that a pastor might take the initiative to combat pastoral fatigue. A pastor might take a day or two and schedule a personal retreat away from the office and home so he can pray, read and dream as a leader. A pastor might also set a goal to attend two or three conferences a year; so he or she can learn from, and be edified by others as he hears the word of God preached by others. A pastor might ask someone to fill in for him on a Sunday so he can take a week to do in-depth study. A pastor must not be afraid to take time and initiative to shepherd his own soul with strategic breaks from the grind and routines of ministry.

- **The pastor needs to build friendship with other pastors**

A pastor must cultivate relationships with like-minded pastors in similar situations. In some cases, a pastor might have a reliable director of missions to whom he speaks to frequently. All pastors need an inner circle of peers to whom they can speak when they need encouragement, and it would not happen by accident. It must be an intentional priority in the life of a pastor. The pastor can also find a dead hero who inspires him or her and let such a person use his or her successes and failures to inspire the pastor.

- **The flock must shepherd the pastor**

Paul says that the elders who lead, preach and teach well are worthy of double honour (1 Timothy 5:17). Speaking a word of edification for the need of the moment is just as much intended for leaders as it is for the rest of the church (Ephesians 4:29). The congregation should never assume that any person has all the encouragement they need, and this is certainly true for those who shepherds the flock of God in Christ. The body must work at shepherding its pastor with intentional acts and words of kindness. Pastors need words of encouragement from the congregants they minister to.

#### **4.3.6 Setting up supporting structures**

Buffel (2003:145) states the need for self-care, mutual care and institutional care for pastors. According to Irvine (1997:161), mutual care is when the fatigued pastor will find comfort in a colleague, congregational member or denominational pastors at the regional level. Institutional care is a means of attending to fatigued pastors through seminars and post-ordination training.

A pastor can have a high degree of self-care but other challenging life situations may need an intervention of different caring options. One counselling approach cannot be the right size to fit all situations. Jesus, being prayerful as he was, reached a moment in life at which he felt the need for someone closer. In Mathew 27:45-46 we read: “From noon until three in the afternoon darkness came over all the land. About three in the afternoon Jesus cried out in a loud voice, ‘*Eli, Eli, lema sabachthani?*’ Which means ‘My God, my God, why have you forsaken me?’”.

Jesus taught on conflict resolution and preambles the idea of institutional care, when handing grievances. Mathew 18:15 highlights that, “if your brother or sister sins, go and point their fault, just between the two of you. If they listen to you, you have won them over. However, if they will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses. If they still refuse to listen, tell it to the church, and they refuse to listen even to the church, treat them as you would a pagan or tax collector”.

#### **4.4 A pastoral theoretical framework focused on markers for pastor *pastorum***

So far the study has revealed the need for a *pastor pastorum* which will be instrumental in addressing the needs of pastors in the Zimbabwean context. The research has revealed that RCZ pastors in Harare Metropolitan region are constantly faced with challenges, which can benefit from the support of a *pastor pastorum*.

By putting these problems in a biblical perspective, the following principles transpired:

- The notion of a *pastor pastorum* is not foreign to Scriptures. Although not on a formal or official basis, persons who acted as spiritual leaders, enjoyed the support of a significant other person. Moses was supported by Jethro who advised him to entrust part of his workload to other trustworthy men (Exodus 18:19-22). In the New Testament, Timothy was supported by Paul.

- Spiritual leaders are challenged and do get tired, creating circumstances where they need support as it was shown in the lives of Moses and Timothy.
- Scriptures suggest that spiritual leaders should not be deprived of a conducive working environment and therefore it supports the idea of sufficient material and moral support.
- Scriptures provide spiritual principles from which the *pastor pastorum* and pastors themselves can learn as seen in how Jesus Christ went about his ministry on earth.
- Scriptures also call pastors to look after themselves by sustaining spiritual practices like rest and prayer.

It seems then that the general notion of the Bible pertaining to the idea of a *pastor pastorum* is positive, and that from a biblical perspective, the church is called to view the support of her pastors in a serious light.

#### **4.5 Preliminary synthesis**

The focus of this chapter was on the preferred scenario for pastors in ministry in order to have a balanced and healthy ministry. This focus aligned with Osmer's third movement of Practical Theology, namely, what should be going on? Both Scriptures and literature were probed in order to see how ministerial challenges surrounding the issues, identified previously in the study, are addressed from a biblical perspective. It has been noted that pastors as human beings have the right to be recognised and appreciated for the services they render to the church and the kingdom of God. Biblically it has been revealed that it is not good to muzzle the mouth of an ox, which is treading the corn. Material and spiritual support should be given to the pastors.

Moses, Jesus and Paul have been cited as some of the prominent figures who had a huge workload on their shoulders. In order to manage such workload, Moses was advised by his father-in-law to appoint judges. Jesus called the twelve disciples and equipped them for ministerial duties. Paul introduced the appointment of elders and deacons as a measure to reduce the workload from his shoulders. Delegation was seen as the remedy to manage ministerial fatigue among pastors.

Jesus practically taught the importance of prayer, resting and maintaining good relationships as a means to manage ministerial fatigue. Jesus could set times aside for personal devotion, away from other people in communion with the Father. This is a great tool in edification and pastors are encouraged not to read the Bible only for sermon preparation. Career development is needed if a pastor is to excel in ministerial work. The importance of post education training for pastors was emphasised.

In the next chapter, the question of an appropriate response to these challenges will be addressed. How should the RCZ in the Harare Metropolitan area respond to the challenges ministers face on a daily basis?

As this study argues that the *pastor pastorum* can play a significant role in supporting pastors in their challenges, the role of the *pastor pastorum* will be investigated further in service of the last objective of the study, namely to formulate markers for the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region.

## CHAPTER FIVE

### **Markers for the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region.**

#### **5.1 Introduction**

In this chapter, the question of an appropriate response to challenges raised in the previous chapter will be addressed. The objective will be on how the RCZ in the Harare Metropolitan area should respond to the challenges ministers face on a daily basis? This is in line with the fourth research question from the model of Osmer (2008:175): “How might we respond?” As this study argues that the *pastor pastorum* can play a significant role in supporting pastors in their challenges, the role of the *pastor pastorum* will be investigated further in service of the last objective of the study, namely to formulate markers for the *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region.

The focus of the previous chapter was on the preferred scenario for the pastors in order to have a balanced and healthy ministry. This chapter seeks to find practical ways for the implementation of the *pastor pastorum* in the Zimbabwean context. This starts by definition *pastor pastorum* and understanding its roles.

*Pastor pastorum* as it is understood and practised in the Episcopal and Reformed churches will be critically investigated. It will be argued that an integration of such approaches can be helpful in finding a well-balanced approach to *pastor pastorum* in the Zimbabwean context through the establishment of supporting structures in the church system.

This chapter will also focus on how *pastor pastorum* can be executed in the Zimbabwean context. The advisory role of the *pastor pastorum* in addressing financial challenges faced by the church, management of congregational workload, equipping pastors to combat ministerial fatigue, maintaining healthy spiritual life and attending to issues about bereavement, dysfunctional marriages and church discipline will be articulated. The possible dangers of the *pastor pastorum* to the current system will be explained.

#### **5.2 Defining *pastor pastorum***

Cooke (2007:133) states that pastors should not only provide care to others, but should also be looked after pastorally. This is supported by McClure (2007:269) who defines pastoral care as a shepherd tending to the needs of the vulnerable. This care can be rendered through counselling, hence Cook (2007:115) argues for the appointment of a *pastor pastorum*. A *pastor*

*pastorum* is a counsellor entrusted with the role of tending to the needs of weary pastors. This position creates the opportunity for pastors to have someone to confide in and to receive some counselling and support. *Pastor pastorum* will then typically point to the actions the *pastor pastorum* takes in order to support pastors.

As previously stated in chapter one, the pastoral care of pastors comprises the “totality of activities provided by the entire church in order to, by means of a personal episcopo (thus officially), communicate the gospel to the pastor in all facets of his being human and, by utilising all possible aids, to enable the pastor to fulfil his calling with renewed self-confidence (security of identity), authority (security of office) and competence (security of profession)” (Cooke, 2008:4).

In this *study pastor pastorum* is therefore understood as pointing both to the person who is assigned to provide pastoral care to the pastors as well as the action of pastoral care towards the pastors.

### **5.3 The role of the *pastor pastorum* in the RCZ context**

Based on the challenges faced by pastors, the *pastor pastorum* will act as the advisory board and link between pastors themselves and the synod. The challenges faced by pastors will be dealt with and brought to the church’s top leadership through the office of the *pastor pastorum*.

As the pastors have raised dissatisfaction on their conditions of work, it will be the duty of the *pastor pastorum* to facilitate better working conditions for pastors, which are in line with the country’s labour laws and biblically founded. Part of the duties will involve visiting congregations, educating church councils on their mandate to support the pastor both spiritually and materially. They will monitor and see that on the yearly congregational budget, the finance department allocates a certain percentage towards assisting pastors to attend retreats.

The *pastor pastorum* will be mandated to organise retreats for pastors at presbytery and synod level. These retreats can be in the form of workshops where pastors will be equipped for ministry or merely prayer outreaches. In the event of a dispute between the pastor and the congregation, the *pastor pastorum* will investigate the cause and look for the best possible solution. The *pastor pastorum* will provide counselling to pastors. All mourning rites for pastors and their spouses will be handled by the *pastor pastorum*.

As most companies review their policies in line with the charges experienced at any point in life, the *pastor pastorum* will be a policy making board for the church on pastoral matters. As

pastors work towards retirement, the *pastor pastorum* will see that the retirement plans for pastors are well spelled out and those on retirement are not treated as destitutes.

However, there are different models of *pastor pastorum*, which have been in use in the history of the church. This study will look into two of them namely the Episcopal churches and the Reformed churches.

### **5.3.1 *Pastor pastorum* in the Episcopal churches**

According to Hanko (1962:6), the Episcopal system is closely tied to the Roman Catholic theology and is related to the hierarchical system of the Roman Catholicism. The system has three orders of office-bearers, which are bishops, priests and deacons. These superior office-bearers are called *episcopi* and are overseers of all members of the Episcopalian system and the lower clergy while the bishops are the ruling body. According to Bouwman (2006:26), a distinction is made between the ‘elders who rule’ and the ‘those who labour in the Word and doctrine’.

Cooke (2007:133) argues that in the Episcopalian church tradition, *pastor pastorum* is the work of the bishop. This is supported by Gadie (2015:74) who states that, bishops are chosen by the Holy Spirit and take up the role of the apostles, a role of tending and governing their dioceses. Both the clergy and faithful members of the church are bound to submit to the power of the bishop through the duty of the hierarchical subordination and true obedience.

Ekikala (2018:18) argues that the Episcopal form of church government is hierarchical in arrangement with authority invested with the chief authority over the local Christian church resting in bishops who have authority over dioceses. Bishops in this system are subject to a higher ranking and meet in councils and synods. According to Bouwman (2000:26), the bishop is not only the ruler of his own town, but is also the ruler over the leaders (known as priests) of the churches of the small and neighbouring towns around him.

#### **5.3.1.1 The challenges of the Episcopal system**

The Episcopal system creates a boss-subordinate relationship between the bishop and the priests. The danger of this system is that it creates a holy person who supervises sinners. On the other hand is it difficult for the *pastor pastorum* to be implemented as the bishop has executive powers over pastors under his jurisdiction. Pastors in need of spiritual help may fail to open up for counselling fearing disciplinary action by the bishop.

### 5.3.2 *Pastor pastorum* in the Reformed churches

According to Du Plooy (2014:5), Calvin may be regarded as the architect of the reformed churches' polity and emphasised the office of all believers. The reformed church governance is characterised by a system of ecclesiastical assemblies, namely the consistory, the classis (presbytery) and the synod. According to Berkhof (1962:193), the underlying principle of the structure was to guard against the idea of hierarchical church governance. The requirement was that no church or local congregation shall have precedence or rule over another church, no minister over another minister, no elder over another elder, no deacon over another deacon, but each will be alert for all suspicion. Blei (2006:15) argues that this principle excludes any thought of hierarchical office-bearers and assemblies.

According to Du Plooy (2014:15), the reformed church system of church governance is based upon the following principles:

- a) The self-government of the church under the leadership of Christ.
- b) Ecclesiastical discipline of all the members of the church from greatest to the smallest to be exercised by the church council consisting of minister of the word and ruling elders. .
- c) The recognition and reinstatement of the New Testament ruling eldership.
- d) The participation of the Christian lay people in church government and discipline.
- e) Firm church discipline to be exercised jointly by ministers of the Word and lay-elders, with the consent of the whole congregation.
- f) Unification of Church and State on a theocratic basis, if possible, or separation, if necessary to secure the purity and self-government of the church.

The issue of *pastor pastorum* received greater attention in the Reformed Churches in the Netherlands in the 1960s but a distinction was made between the pastoral care of the pastor and visitation to the pastor by a church official. The responsibility of pastoral care of the pastor, which is *pastor pastorum* was given to elders of the church where the pastor is stationed. On the other hand, pastors could suggest whom they wanted as the *pastor pastorum* (Cooke, 2007:133) Cooke (2007:134) further argued that a sustainable form of *pastor pastorum* currently did not exist in the reformed churches as the issue was discussed at three synods until the discussions 'disappeared into the archives'.

### **5.3.2.1 The challenges of the Reformed system**

The Presbyterian system seeks to fight the hierarchical powers of the Episcopal system. However, this system had advocated for the dual relationship of the church council towards the pastor. The pastor is a member of the church council and on the other hand, the church council treats the pastor as its employee. This system does not spell out the difference between a pastor as a church member and a pastor as an employee. It is therefore the objective of the *pastor pastorum* to make a distinction between a pastor as a church member and a pastor as a worker employed by the church.

### **5.3.3 Integrating the two systems as a remedy for RCZ pastors**

It has been noted that the Episcopal approach to *pastor pastorum* has the greatest danger of creating a perfect person who supervises sinners. The system creates a ‘boss-subordinate’ relationship, which at the end fails to address the role of the *pastor pastorum*. It has been noted that the bishop has the right to exercise authority over the pastors under his jurisdiction.

On the other side, the Presbyterian system as it currently stands has some weak points, which need rectification. One of the reasons why pastors do not confide their stressing situations to congregants is because of the dual role played by church council. The role of the *pastor pastorum* is to find a common ground in order for these systems to serve the purpose of assisting pastors during hard times in life. The involvement of laity in deciding disciplinary action towards pastors has many challenges. It is only through a new approach to *pastor pastorum* that the challenges raised in this study can be addressed.

To achieve a balanced system, it has been noted in the previous section that there is need for supporting structures in the church to address the plights of pastors. The Presbyterian system, which is used by the RCZ, has the strongest weakness of involving laity in discussing disciplinary matters of pastors. What it means is that, a new convert of three years in the church, once selected by the church council to be a delegate to the general synod conference, can be chosen to be in the synod committee, which is the highest church board to decide issues concerning pastors.

The synod committee has almost an equal representation of pastors and laity. The laity are church members on voluntary bases yet they are given the mandate to judge an employee of an organisation which, they are not working for. A pastor who has served the church for twenty years can be judged by a laity who is a convert for less than five years.

The *pastor pastorum* should be a board of employees of the church, be it from the retired or from the currently serving pastors. Even the secular world values the input of the elderly people to the extent that they set a minimum age for someone to be in the Senate. Revelations 4:4 declares that: “Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads”. Though the book of Revelation does not explain who these elders are, the fact that they sit on thrones indicates that they reign with Christ. The elderly pastors can be viewed in the church as dead wood but the same wood is very vital in keeping the fire burning.

It is only when such a board is well constituted, that all issues raised in the previous chapter like marriage infidelity, abuse of church funds, lack of spiritual support during bereavement; and salaries related stresses can be addressed through the office of the *pastor pastorum*. Currently the RCZ operates like a church, which is in the hands of the laity as most of the church committees are 100 % laity who are people fully employed and well paid in their respective organisations, yet pastors are left out. The only pastors who sit in most committees of the church are ex-officio members. The fact that pastors are found only in doctrinal committees and evangelism committees, points to the lack of involvement of pastors in church structures.

#### **5.4 The need for supporting structures in implementing *pastor pastorum***

The challenges raised in this research can be addressed through the establishment of supporting structures for pastors in the church governing system. This research advocates for the establishment of a *pastor pastorum* board at synod level. The idea is to set a new board, which addresses challenges faced by pastors as employees of the church. The role of the synod committee will be administrative in nature, leaving spiritual matters to the *pastor pastorum* board.

The *pastor pastorum* board can act as link between the synod and local congregations, doing house visitations for the pastors, providing marital counselling, provide pastoral support, organise career development programmes and see that pastors are recognised as full time employees of the church entitled to all benefits as stipulated in the labour laws of the country.

However, the implementation of the *pastor pastorum* desk can involve some costs but the costs are worthy in addressing the challenges faced by pastors. The church however needs to come up with new strategies for funding church programmes as the current practice of levying church

members through tithes and thanksgiving are leaving the congregations and the church at large in a financial deficit.

### **5.5 How the *pastor pastorum* can be executed in the Zimbabwean context**

The ideal structure for effective *pastor pastorum* should be the composition of a board of pastors be it among the serving pastors and from the retired. The RCZ for example has stated 65 years as the retirement age for all pastors. Most of the retired pastors are professional people who are declared redundant by the church at such an age. Paul in 2 Timothy 4:7 states “I have fought the good fight, I have finished the race, I have kept the faith”. Those who have served well like Paul and have a good record, are still of great use to the church.

#### **5.5.1 Income generating projects for the church**

The effects of the economic meltdown in the Zimbabwean context are largely felt in the church. The congregants who are expected to fund church activities; were reduced to street vendors and poverty took centre stage among the citizens and church members are not exceptional. The research has shown that pastors in the Zimbabwean context are spiritually demoralised as they work without receiving salaries. Pastors feel that they cannot take up their dissatisfaction with the labour courts feeling that this is ungodly. Pastors should not continue being neglected on material support.

The duty of the *pastor pastorum* would be to advise the church on business projects which can assist in funding the church budget. The RCZ as one of the mainline churches has the privilege of owning large hectares of farms, which are lying idle. Church farms can be turned into income generating projects for the church. One of the areas, which can bring income is the establishment of supermarkets in towns. Currently this is one of the vibrant business programmes in Zimbabwe, as food is needed even if the economy is down.

The scriptures have stated that the ox treading the grain must not be muzzled. Material support for pastors should not be restricted to salary only. Every organisation, churches included, must work with budgets, which cater for full support of its employees. The missionaries who worked tirelessly for the established of the RCZ never complained or lacked any material support. According to Mutumburanzou (1999:33), the Stellenbosch congregation of the Dutch Reformed Church volunteered to be responsible for Andrew Louw’s salary, to which they remained committed until his retirement in 1937.

Having been established in 1891, the RCZ by now should not be complaining of financial challenges. It is only through the establishment of income generating projects that the church

will be able to take care of its employees and fund other mission programmes as was done by the Stellenbosch congregation. The *pastor pastorum* will keep on advising the church on new ways of meeting material support for the pastors.

### **5.5.2 Managing congregational workload**

The *pastor pastorum* should be furnished with information and statistics of all congregations. From the congregation's statistics, the *pastor pastorum* will see that each pastor is serving a stipulated number of congregations. Through their recommendations, congregations can be subdivided into two or advised to call a second pastor. This board will organise workshops for church councils and congregational committees equipping the congregants to be proactive in God's mission. It will be the duty of the *pastor pastorum* to monitor the implementation of workload management principles in the congregations in cooperation with synod in order to safeguard burnout among pastors.

### **5.5.3 Equipping pastors to combat ministerial fatigue**

The *pastor pastorum* will equip pastors with information on the importance of resting in managing ministerial fatigue. This information can be acquired through workshops organised by the *pastor pastorum*. They will thus also have a training function.

Through the workshops, pastors will be advised on the importance of observing off days and leave days. During leave days, pastors must develop a habit of moving away from the church premises. It has been noted that almost 99 percent of pastors' houses in the RCZ are built on the same stand with the church building; the *pastor pastorum* will be instrumental in advocating for the need for church councils to move from the tendency of building pastors' houses at the churches weighing the advantages and disadvantages to the pastor's family.

### **5.5.4 Maintaining a healthy spiritual life**

The *pastor pastorum* will organise post-ordination training workshops for the pastors. At such workshops, it will be very important to teach pastors the importance of maintaining a healthy spiritual life, giving examples of people like Joseph who being confronted with a temptation which may cause many pastors to fall stood his ground and exclaimed: "How then could I do such a wicked thing and sin against my God?" (Genesis 39:9).

Through such workshops, pastors will be trained to develop a personal relationship with God. In addition to retreats organised by the *pastor pastorum*, a pastor himself needs to arrange his or her personal time, away from the church premises for personal meditation.

### **5.5.5 Bereavement, Dysfunctional marriages and church discipline among pastors**

The *pastor pastorum* will be responsible for counselling the pastors. As in the case of Job as recorded in Job 2:11-13, about the three friends who visited him following the tragedy that befell him, the *pastor pastorum* will provide spiritual support to pastors. When a pastor is under church discipline, it will be the duty of the *pastor pastorum* to supervise such a person until the person is restored.

### **5.6 Possible dangers of *pastor pastorum***

While the above have been proposed as the ideal for a possible way of implementing the office of *pastor pastorum*, the study also wants to be sensitive to some of the possible dangers of introducing such a system.

It would for example create the danger of taking away the responsibilities of the pastors and their congregations in terms of *pastor pastorum*. The pastor himself or herself should practise self-care. This means the pastor is the author of his or her ministerial joy without waiting for the *pastor pastorum* to take responsibility for everything. The same is also true for congregations and church councils who are primarily responsible to ensure good working conditions where pastors can thrive. In this regard, church councils should remain responsible for the upkeep of pastors. Having the *pastor pastorum* does not mean church councils should neglect material support for the pastors. This new system advocates for an advisory and supervisory board, which works for the sustenance of ministry work, managing stressors in pastoral work.

### **5.7 Preliminary synthesis**

In this chapter, the fourth research question from the model of Osmer (2008) about “How might we respond?” has been articulated. The chapter focused on the practical ways of implementing *pastor pastorum* in the Zimbabwean context. Thus, *pastor pastorum* has been defined as pointing both to the person who is assigned to provide care to the pastors as well as the action of pastoral care towards the pastors. It has been emphasised that pastors should not only provide care to others, but should also be looked after pastorally.

The role of the *pastor pastorum* in the Zimbabwean context has been highlighted. The role was viewed as facilitating better working conditions for the pastor through being the advisory board to the church leadership. It has been noted the *pastor pastorum* has the duty to educate congregants and church councils on the need to provide ongoing support to their pastors. The

*pastor pastorum* has the role of being the policy making board for the church on material and spiritual matters affecting pastors.

The Episcopal and Reformed systems of church governance have been noted to have some weaknesses necessitating *pastor pastorum*. This chapter has advocated for an integrational system focusing on the need to establish a *pastor pastorum* board as a supporting system for the implementation of *pastor pastorum* in the Zimbabwean context.

It has been noted that the execution of *pastor pastorum* in the Zimbabwean context is possible through the establishment of a *pastor pastorum* board made up of serving or retired pastors. The board would be responsible for providing advice to the church leadership on income generating projects which will enhance a stable financial position of the church in managing ministerial fatigue.

It has been noted that the *pastor pastorum* board will be responsible for advising pastors on how to manage congregational workload and equipping pastors to combat ministerial fatigue. Some of the duties noted would be to organise post- ordination workshops and retreats for the pastors which would result in pastors maintaining a healthy spiritual life. It has been argued that pastors in need of any form of counselling will be assisted by the *pastor pastorum*.

The study noted some possible dangers of the *pastor pastorum* and emphasised the need for the congregations to remain committed to their responsibility to exercise pastoral care for their pastors and the pastor to exercise self-care.

The next chapter will summarise the findings and conclusions of the study.

## CHAPTER SIX

### Findings, recommendations and conclusion

#### 6.1 Introduction

The focus of this study was the role of the *pastor pastorum* in the Zimbabwean context. It was presented as a practical theological study of the pastoral needs of Reformed pastors in the Harare metropolitan region.

This section of the study provides a summary of the overview about the aim and objectives of the study as well as the findings of the objectives. Recommendations and further areas of research regarding this topic are proposed.

#### 6.2 Findings

The aim of this study was to articulate markers for the *pastor pastorum* in the Zimbabwean context by means of a practical theological study of the pastoral needs of pastors from the RCZ in the Harare Metropolitan region. To accomplish the aim of this study, the different objectives and the findings can be summarized as follows:

**6.2.1 First objective:** To provide an overview of the historical and current background of the RCZ which serves as context for ministerial praxis in the Harare Metropolitan region in order to address *pastor pastorum* contextually.

This objective was addressed in chapter 2. A historical overview of the RCZ was provided and showed that the current RCZ had developed into an independent church which serves its members under challenging circumstances in Zimbabwe. Many of the challenges are as a result of the church not being able to provide in the financial needs of the ministers. The challenges are worsened by the church's silence in terms of a specific strategy to provide support for ministers. The RCZ is not growing much anymore, mostly as a result of members leaving the country because of economic hardships and also due to some church members joining other emerging churches. The church is also affected by social problems such as the high level of unemployment resulting in much stress for pastors.

This chapter also focused on literature regarding research on ministerial practice in general to identify some of the generally accepted ministerial challenges, as it was assumed that there are also general tendencies that are applicable to the pastors of the RCZ of which this study must be cognisant. Literature review regarding the workload of pastors, stress, compassion fatigue and burnout were provided in order to address the challenges.

In regard with the specific circumstances of the RCZ, the chapter then focused on the situation in congregations, the living conditions of pastors, basic ministerial tasks, spiritual support from the congregation, church council, circuit and synod and matters regarding material provision and work satisfaction. It was noted that these circumstances were not conducive to a positive ministerial experience and RCZ pastors were lacking support from the church.

The chapter lastly indicated that current RCZ policy on *pastor pastorum* is not clearly articulated, highlighting the need for further investigation on the matter.

**6.2.2 Second objective:** To engage with the experiences and opinions of pastors from the RCZ in the Harare Metropolitan region about the pastoral needs of pastors in the Zimbabwean context in order to articulate some of the pastoral needs of pastors necessitating *pastor pastorum*.

This objective was addressed in chapter 3. Focus group interviews were used as the research tool for data collection. Six RCZ pastors participated during focus group discussions and all the participants were ordained pastors from the RCZ Harare Metropolitan region.

The chapter focused on attempting to understand why RCZ pastors from Harare Metropolitan region might need support of the *pastor pastorum* with the intention of articulating some of the pastoral needs of pastors. The pastors articulated what they perceived as ministerial challenges in the Zimbabwean context which impair a positive ministerial experience.

Working without getting salaries was discussed as one of the causes of ministerial fatigue among pastors. It was noted that the working conditions of pastors are not conducive as pastors at times went for several months without salaries.

Other causes of stress and burnout among pastors in the Zimbabwean context were cited as the pastor to congregants-ratio, unavailability of career development among pastors and lack of spiritual support for pastors during bereavement. Ministerial fatigue was seen as inevitable among the pastors because of the imbalance in pastor-congregant ratio. It was noted that RCZ pastors work for long hours without rest.

It was also noted that there are dysfunctional marriages among pastors yet there are no supporting structures to assist pastors in terms of counselling and even when under church discipline.

The discussions pointed out that pastors that were subject to church discipline and those with marriage challenges did not receive any support from church structures.

The discussions pointed to the need of a *pastor pastorum* among RCZ pastors in the Harare Metropolitan region.

**6.2.3 Third objective:** To investigate the notion of *pastor pastorum* in light of relevant literature and the Scriptures in order to identify its potential to address the needs of pastors within the Zimbabwean context.

The fourth chapter focused on the preferred scenario for pastors in ministry in order to have a balanced and healthy ministry. This focus aligned with Osmer's (2008) third movement of Practical Theology, namely what should be going on? Both Scriptures and literature were investigated in order to find ways of addressing ministerial challenges from a biblical perspective. It has been noted that pastors are human beings who must be appreciated for the work they are doing. Biblically it has been stated that it is not good to muzzle the mouth of an ox which is treading the corn. Pastors are worthy to receive material and spiritual support as they labour in God's vineyard.

The study cited Moses, Jesus and Paul as prominent biblical figures who experienced a huge workload on their shoulders. To manage such workload, Moses was advised by his father-in-law to appoint judges. Jesus on the other hand called the twelve disciples and equipped them for ministerial duties. Paul appointed elders and deacons as a measure to reduce the workload from his shoulders. Pastors were encouraged to delegate some of the duties as a remedy in managing ministerial fatigue.

This chapter revealed that Jesus stressed the importance of prayer, resting and maintaining good relationships as a means to manage ministerial fatigue. In some instances he could set times aside for personal devotion, away from other people in communion with the Father. This was pointed out as a means towards personal spiritual edification. Personal bible reading for spiritual growth other than for sermon preparation was encouraged as a self-care strategy among pastors. Career development and post-ordination training for pastors were seen as appropriate for pastors if they are to remain energetic in ministry.

**6.2.4 Fourth objective:** To formulate markers for *pastor pastorum* amongst pastors of RCZ in the Harare Metropolitan region

In the fifth chapter the fourth research question from the model of Osmer (2008): "How might we respond?" received attention. The focus of the chapter was on the practical ways of

implementing *pastor pastorum* in the Zimbabwean context. *Pastor pastorum* has been defined as pointing both to the person who is assigned to provide care to the pastors as well as the action of pastoral care towards the pastors.

The role of the *pastor pastorum* in the Zimbabwean context has been highlighted. The role was viewed as facilitating better working conditions for the pastor through being the advisory board to the church leadership. It has been noted that the *pastor pastorum* has the duty to educate congregants and church councils on the need to provide ongoing support to their pastors. The *pastor pastorum* has the role of being the policy making board for the church on material and spiritual matters affecting pastors.

The shortcomings of the Episcopal and Reformed systems of church governance have been noted, necessitating a new approach to *pastor pastorum*. This chapter advocated for an integrational system focusing on the need to establish a *pastor pastorum* board as a supporting system for the implementation of *pastor pastorum* in the Zimbabwean context.

The execution of *pastor pastorum* in the Zimbabwean context is assumed to be possible through the establishment of a *pastor pastorum* board made up of serving or retired pastors. The board would be responsible for providing advice to the church leadership on income generating projects which will enhance a stable financial position for the church in managing ministerial fatigue.

The *pastor pastorum* board will be responsible for advising pastors on how to manage congregational workload and equipping pastors to combat ministerial fatigue. Some of the duties noted would be to organise post-ordination workshops and retreats for the pastors which would result in pastors maintaining a healthy spiritual life. It has been argued that pastors in need of any form of counselling will be assisted by the *pastor pastorum*.

The study noted some possible dangers of the *pastor pastorum* and emphasised the need for the congregations to remain committed to their responsibility to exercise pastoral care for their pastors and the pastor to exercise self-care.

## **6.3 Recommendations**

### **6.3.1 Recommendations to the churches**

This study explores the role of the *pastor pastorum* in the Zimbabwean context, focusing on the challenges faced by pastors which are seen as contributing to ministerial fatigue.

It is recommended that churches in the Zimbabwean context look into the causes of conflict between pastors and the church leaderships. There is also need to investigate the causes of conflict between pastors and congregants as constantly reported in national newspapers. The assumption from this research is that there are a lot of stressors among pastors which are not attended to.

The research recommends the RCZ in particular to consider having the *pastor pastorum* board which will be responsible for the material and spiritual support for the pastors.

It is further recommended to the RCZ for the need to have a code of conduct which defines a pastor as a church member and a pastor as an employee of the church.

### **6.3.2 Recommendations to pastors**

This research recommends pastors to exercise spiritual self-care by organising personal prayer retreats and meaningful Bible study meant for personal spiritual edification instead of reading the Bible only for sermon preparation.

A personal evaluation of the life of Jesus as recorded in Scriptures is recommended as a case study for the effective implementation of self-care.

### **6.3.3 Recommendations for further studies**

The following areas of study need to be explored as they serve to address some of the issues raised in this study:

- The importance of self-care in managing ministerial fatigue among pastors.
- A manual for the implementation of *pastor pastorum* in the Zimbabwean context.
- The importance of delegation in managing congregational workload.

#### **6.4 Conclusion**

This study focused on the pastoral needs of the RCZ in the Harare Metropolitan region. It showed that the pastors of the region have specific pastoral needs that directly relate to their ministerial burdens. It investigated the notion of the *pastor pastorum* in this context to articulate some of the possibilities of *pastor pastorum* as a means to support these pastors and made suggestions regarding how this can be implemented in the current structures of the RCZ.

The researcher expresses the wish that it will work towards a sensitivity about the plight of pastors from the RCZ and that it can stimulate the thinking of all stakeholders in finding sustainable solutions to this challenge.

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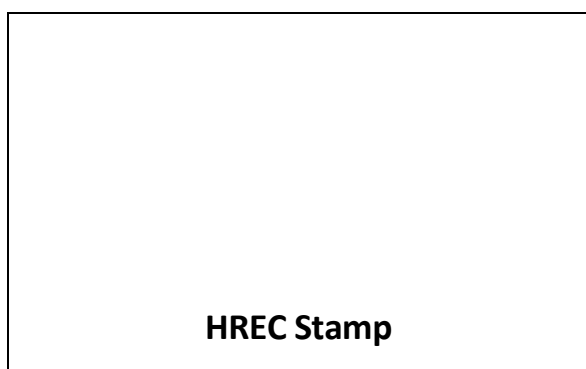
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**APPENDICES**

**Recruitment letter and informed consent form**



**PARTICIPANT INFORMATION LEAFLET AND CONSENT FORM FOR: Rev**  
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**TITLE OF THE RESEARCH STUDY:** Pastor *pastorum* in the Zimbabwean context: A practical theological study of the pastoral needs of Reformed pastors in Harare Metropolitan region.

**ETHICS REFERENCE NUMBER:** NWU-00465-18-A6

**PRINCIPAL INVESTIGATOR:** Silas Magwati

**POST GRADUATE STUDENT:** Silas Magwati

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**CONTACT NUMBER:** +263 772 979 349

You are being invited to take part in a **research study** that forms part of my Masters in Theology studies. Please take some time to read the information presented here, which will explain the details of this study. Please ask the researcher or person explaining the research to you any questions about any part of this study that you do not fully understand. It is very important that you are fully satisfied that you clearly understand what this research is about and how you might be involved. Also, your participation is **entirely voluntary** and you are free to say no to participate. If you say no, this will not affect you negatively in any way whatsoever. You are also free to withdraw from the study at any point, even if you do agree to take part now

This study has been approved by the **Research Ethics Committee of the North-West University (NWU) NWU-OO465-18-A6** and will be conducted according to the ethical guidelines and principles of Ethics in Health Research: Principles, Processes and Structures (DoH, 2015) and other international ethical guidelines applicable to this study. It might be necessary for the research ethics committee members or other relevant people to inspect the research records.

#### **What is this research study all about?**

- *This study will be conducted in May 2018 at the Reformed Church in Zimbabwe Warren Park Church Hall and will involve semi- structured interview questions which will form part of group discussions. The researcher is an experienced interviewer who previously conducted successful interviews while studying for the Honours Degree in Theology. Seven participants will be included in this study.*
- *We plan to engage with the experiences and opinions of pastors from the RCZ Harare Metropolitan region about the needs of pastors in the Zimbabwean context in order to articulate some of the pastoral needs of pastors necessitating pastor pastorum.*

#### **Why have you been invited to participate?**

- *You have been invited to be part of this research because you are an ordained RCZ pastor stationed in Harare Metropolitan region.*
- *You also fit the research because of the experiences you gained in your previous and current congregations which enhance the validity of this research.*
- *You will not be able to take part in this research if you are a pastor belonging to another denomination other than the RCZ. Church council members like Elders and Deacons together with congregation members will not be able to contribute to the focus of the research.*

#### **What will be expected of you?**

- *You will be expected to discuss the prepared questions which focus on the pastoral needs of pastors in the Zimbabwean context. You will be expected to participate on two to three sessions of approximately one and half hours to allow for in depth discussions of all the issues which affect pastors in the Zimbabwean context. The discussions will be conducted at*

*Warren Park Church building with two sessions scheduled for the month of May 2018. A minimum of six questions will be discussed with a possibility of a follow up interview.*

**Will you gain anything from taking part in this research?**

- *The gains for you if you take part in this study will be the developing of your insight into ministerial challenges and the importance of pastor pastorum.*
- *The other gains of the study are for participation in focus-group discussions which will create a sense of belonging and solidarity among pastors as you share unique vocational challenges and be motivated for the continued ministry. Researchers will gain new knowledge based on participant's involvement in the research.*

**Are there risks involved in your taking part in this research and what will be done to prevent them?**

In light of what is expected from the participants, which are their probable experiences, participation in this research will not present more than a minimal risk. However, the following probable risks and precautions are put in place:

**Possible Risks**

Physical stress due to fatigue and hunger

Social injury due to failure to protect the confidentiality of responses by the participants.

Psychological risk caused by emotional stress emanating from pastors' experiences in ministry

Legal issues due to breach of ethical consideration like breach of confidentiality.

**Precautions**

Short breaks and refreshments will be provided.

The participants' identity will not be disclosed and the final document will not reveal the names of the participants. Information will be saved on the researcher's computer and will be password protected.

All pastors identified as in need of counselling will be referred to a qualified counsellor for emotional help.

Before the start of each session, participants will be informed of the ethical considerations and they will be required to sign informed consent.

*There are more gains for you in joining this study than there are risks.*

**How will we protect your confidentiality and who will see your findings?**

- *Anonymity of the findings will be protected by not making any reference to the identity of participants during the process of transcribing the data. Your privacy will be respected by not revealing participants' names in the final document. The results will be kept confidential by*

*keeping them in a password-protected computer. Only the participants and the study supervisor will be able to look at these findings. Findings will be kept safe by locking hard copies in locked cupboards in the researcher's office. Data will be stored for a period of five years in researcher's password-protected computer.*

#### **What will happen with the findings or samples?**

- *The findings of this study will only be used for this study.*

#### **How will you know about the results of this research?**

- We will give you the results of this research when the study is completed. The results of the completed study will be available to all participants and will also be available on the public domain as the study is conducted on a public university. Electronic copies will be sent to all the participants.
- You will be informed of any new relevant findings by the researcher through a post review meeting which will be organised by the researcher.

#### **Will you be paid to take part in this study and are there any costs for you?**

This study is funded by the researcher through assistance from NWU in bursary form.

You will not be paid to take part in the study because this study is strictly academic. Travel expenses will be paid for those participants who have to travel to the site by the researcher. Refreshments / meals will be served when conducting focus group discussions.

There will thus be no costs involved for you if you do take part in this study.

#### **Is there anything else that you should know or do?**

- You can contact the researcher Rev Silas Magwati at +263 772 979 349 e-mail [revsmagwati@gmail.com](mailto:revsmagwati@gmail.com) if you have any further questions or have any problems.
- You can also contact the Faculty of Theology Research Ethics Committee via Dr. R.A. Denton at [Rudy.Denton@nwu.ac.za](mailto:Rudy.Denton@nwu.ac.za) if you have any concerns that were not answered about the research or if you have complaints about the research.
- You will receive a copy of this information and consent form for your own purposes.

**Declaration by participant**

By signing below, I ..... agree to take part in the research study titled:  
The role of *pastor pastorum* in the Zimbabwean context: A practical theological study of the pastoral needs of reformed pastors in the Harare Metropolitan region.

I declare that:

- I have read this information/it was explained to me by a trusted person in a language with which I am fluent and comfortable.
- The research was clearly explained to me.
- I have had a chance to ask questions to both the person getting the consent from me, as well as the researcher and all my questions have been answered.
- I understand that taking part in this study is **voluntary** and I have not been pressurised to take part.
- I may choose to leave the study at any time and will not be handled in a negative way if I do so.
- I may be asked to leave the study before it has finished, if the researcher feels it is in my best interests, or if I do not follow the study plan, as agreed to.

Signed at (*place*) ..... on (*date*) ..... 20....

.....  
**Signature of participant**

.....  
**Signature of witness**

**Declaration by person obtaining consent**

I (*name*) ..... declare that:

- I clearly and in detail explained the information in this document to  
.....
- I did/did not use an interpreter.

- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I gave him/her time to discuss it with others if he/she wished to do so.

Signed at (*place*) ..... on (*date*) ..... 20....

.....

**Signature of person obtaining consent**

.....

**Signature of witness**

## Legal authorisation letter



# REFORMED CHURCH IN ZIMBABWE

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16 October 2017

### TO WHOM IT MAY CONCERN

Dear Sir/Madam

### RE: PERMISSION TO CONDUCT RESEARCH: PASTOR IN A ZIMBABWEAN CONTEXT


Calvary greetings to you.

The Reformed Church in Zimbabwe (RCZ) do hereby grant permission to Reverend Silas Magwati to conduct a research among serving pastors on a topic entitled, "**Pastor in a Zimbabwean context**".

We hope all the stakeholders will cooperate with the researcher. For queries or questions please do not hesitate to contact us on the contact details below.

Thank you and may God bless you.

Yours in His service.

  
Rev C. Juro  
General Secretary

