



**A CRITIQUE OF MINISTERS' WELFARE POLICY IN THE UNITING
PRESBYTERIAN CHURCH IN SOUTHERN AFRICA**

By

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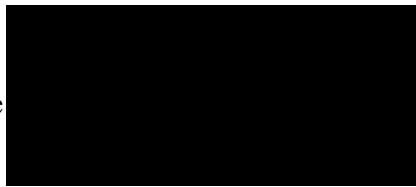
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Declaration

I, Knowledge Zinduru, Ph.D. Candidate, at the University of Kwa Zulu Natal hereby declare that this research is my own work and that it has not been previously submitted to any institution for degree purposes and that all quotations and sources have been duly acknowledged

Signature



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As the Supervisor, I hereby approve this thesis for submission

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Dedication

This thesis is dedicated to my late mother, RudoMusedza, who never went to school herself but made sure that my siblings and I went to school. She did all sorts of jobs to make sure that we went to school. May you continue to rest in peace Mama.

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Acronyms

HIV	Human immuno virus
AIDS	Acquired immune deficiency virus
PCSA	Presbyterian Church of Southern Africa
BPCSA	Bantu Presbyterian Church of South Africa
RPCSA	Reformed Presbyterian Church of South Africa
UPCSA	Uniting Presbyterian Church in Southern Africa
ESAP	Economic Structural Adjustment Programme

Abstract

This study uses a post-colonial theory to critique the welfare policy of ministers in the Uniting Presbyterian Church in Southern Africa (UPCSA)'s Presbytery of Zimbabwe. The UPCSA traces its origins to the Scottish missionaries and the missionary activity that coincided with the colonial activity in Southern Africa. The UPCSA uses a congregational stipendiary system in which a minister is paid at the local congregation where he/she is attached. This system leaves some ministers vulnerable as they are placed in congregations that cannot pay their remuneration. The study therefore sought to answer the question: How contextually relevant and progressive is the UPCSA ministers' welfare policy to the ministers as the intended beneficiaries of the policy? Previous work has highlighted the challenges that ministers face when perform their duties however this study discusses the policy in place to enhance the welfare of ministers in the UPCSA. The policy was enacted in a segregated context whereby the minority white people were economically empowered and could easily pay the ministers appointed in their congregations who also happened to be white. The black congregations became dependant on the subsidies of the white congregations. However, with the demise of colonial governments, the UPCSA has remained stuck with the same policy and has failed to remunerate its ministers. This study was a qualitative empirical research and used in-depth interviews with selected UPCSA ministers and UPCSA to generate data. The study found that the UPCSA policy on the welfare of ministers is static and ambiguous. The existence of two types of congregations-one that can call a minister because of the financial muscle and the other that has a minister appointed to them because of the lack of finances puts ministers at a different footing. The study concludes by proposing that the UPCSA must draw from the Christian tradition of *koinonia*, the ubuntu philosophy and training ministers differently as ways of enhancing the welfare of ministers.

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Chapter One: General introduction to the study

1.0 Introduction

The Uniting Presbyterian Church in Southern Africa (UPCSA) is a transnational denomination found in three countries namely South Africa, Zambia, and Zimbabwe. The UPCSA has over four hundred congregations in the three countries. The UPCSA relies on the ministers to teach the gospel and disciple members. This study is a critique of the UPCSA's ministers' welfare policy with a view to assess the extent to which the policy meets the ministers' spiritual and material needs. The ministers' welfare policy is well captured in the constitution of the UPCSA referred to as the *Manual of Faith and Order*. However, often there is a mismatch between what is written in the constitution regarding the welfare of the minister and what happens in practice. The Executive Commission of the UPCSA admitted that the welfare of ministers in the UPCSA leaves a lot to be desired. Ministers do a lot of work and some of them receive little or nothing for their efforts (UPCSA Executive Commission, 2017). Ministers often find themselves in a dilemma in that they answered the call of God but at the same time they must look to the institution to meet their financial needs. This chapter provides a general introduction to the whole study, and it discusses the background to the study, the academic and geographic location of the study, the statement of the problem, the key research question, the objectives of the study, limitations of the study, and provides the outline of the chapters in this thesis.

1.1 Background to the Study

The UPCSA belongs to the Reformed tradition. Fundamental to the Reformed tradition is its anti-hierarchical stance. According to the Manual of Faith and Order of the UPCSA (2014), the system of government is Presbyterian. In this form of government, congregations run their affairs but are not separate churches independent of each other as they are integral parts of the same church having common doctrine and subject to a common government. Berkhof (1958), points

out that the Reformed system upholds the autonomy of the local church. At the same time, it regards this autonomy as subject to limitations that may be imposed due to its affiliation with other churches in one denomination and assures it the fullest right to deal with its affairs through its officers. Strauss (2013) asserts that the Reformed church government is anti-hierarchy in church offices and assemblies that govern the church. Similarly, Kuo (2019) adds that the Reformed ecclesiology elevates the local church's significance- that is the local church is a complete assembly that runs with little or no outside interference.

This study was conducted in Zimbabwe. According to Mushayavanhu and Pillay (2018: 3), the first Presbyterian congregation was founded in Makokoba township in Bulawayo, 1896. Other congregations were also constituted in other suburbs of Bulawayo such as Hillside and City Main Street (now Free Presbyterian). In 1903, another congregation was constituted in Harare (now City Presbyterian Church). Later, evangelism was carried out resulting in the church expanding into other high-density suburbs.

The UPCSAs have no centralized salary/stipend payment system (The centralized pay system refers to salaries from one pool of funds administered centrally) for its ministers. The absence of a centralized system creates salary discrepancies amongst the ministers serving in the church. The absence of a centralized system is a constitutional matter because the UPCSAs policy states that the local congregation administers its own affairs and the stipend is the first charge of the income of the congregation. The stipend is reviewed once a year and any proposed changes must be submitted to the Presbytery for approval. No change (increase or decrease) in any financial provisions made for the minister can be made without the approval of the Presbytery, unless by the decision of the General Assembly (Manual of Faith and Order, 2017).

The payment of ministers by poor congregants leaves them exposed to harsh economic conditions they cannot financially sustain the ministry. The Presbytery of Zimbabwe has reported that some ministers go for months without receiving their salaries, no pensions, and no health insurance (Presbytery of Zimbabwe Council Minutes: June 2016; October 2016; March

2017). The General Assembly's Executive Commission (2017) raised concerns about ministers' welfare by highlighting the difficult conditions under which ministers live. According to Tucker (2012) there is tension amongst the ministers as those in more financially stable congregations receive more than those in poor congregations. Tucker adds that there is a belief amongst the general membership of the church that the church has a moral obligation to have a more equitable system of paying the ministers (Tucker 2012, 2). Furthermore, UPCSA uses one policy for the three countries that make up the UPCSA. Therefore, this study critiqued the existing policy on ministers' welfare in the UPCSA.

Most of the congregations in township areas have not grown financially to sustain ministry, with some of the congregations that were in the low-density suburbs also struggling to sustain the ministry financially. The lack of financially stable congregations can be explained by the assertion given by Banda and Van der Merwe (2017) who assert that urban poverty in Zimbabwe is ingrained in the idea that black people are aliens in towns and cities and should only stay there for a short while during the time of active employment. The colonial government passed laws that granted permanent residency in cities and towns to white settlers only. Socioeconomic hardships marked black people's lives in the cities and towns because the system was designed to empower white settlers. Black people were permanently settled in rural areas where colonialists thought they could sustain their lives, but most rural areas were not productive, hence black people remained trapped in a poverty cycle in rural areas and urban areas. In post-independent Zimbabwe, life in the cities has continued to be difficult for most of the population as they are continuously excluded from the mainstream economy.

On the other hand, some charismatic ministries are doing well in the same economy where UPCSA is struggling. Chitando (2013: 99) argues that in the midst of the socioeconomic challenges many Zimbabweans find the charismatic message that promises wealth, abundant life and hope appealing. Charismatic prophets claim that God has grand plans for Zimbabweans and if they commit to prayer, fasting and giving tithes God will bless them abundantly. Whereas mainline churches theology tends to promote salvation as a future event, charismatic theology proclaims that salvation is attainable in this life and is not only attained in spiritual things but also in the secular realm. Chitando's view is also shared by Mahiya and Murisi (2022) who posit that people prefer churches that preach the gospel of prosperity, giving hope that people will

make it through difficult times. When the economy is not doing well, people resort to supernatural explanations and answers for their problems. In such contexts charismatic churches offer attractive answers with seeming possible solutions to the socioeconomic problems faced by people.

Currently, the Presbytery of Zimbabwe has 36 fully constituted congregations, 26 transitional¹ congregations, and 34 ordained ministers (UPCSA Executive Commission, 2017). Out of the 36 constituted congregations, 8 have the “right of call”²- that is only seven out of the 36 congregations are deemed to have resources that can fully sustain a minister hence they are at liberty to call a minister of their choice from those within the denomination. Of the eight congregations with the right of call, only four are in the high density suburbs, and four congregations in the low density suburbs have no right of call. The other congregations are said to have no right of call and cannot call a minister but have a minister “appointed” for them. This appointment happens in consultation with the congregation. This effectively means that most ministers receive stipends that are below the required minimum set by the General Assembly and when one is “appointed” his/her welfare is compromised because it is known that the congregation one has been appointed to has no capacity to cater for the minister.

Furthermore, out of the thirty-six congregations, twenty-three have church buildings, with eighteen of the twenty-three having manses (houses to accommodate ministers). Of all the UPCSA church buildings in the Presbytery of Zimbabwe, only five have been built in post independent Zimbabwe (after 1980). Putting this in the context of the of UPCSA ministers’ welfare, it shows that the UPCSA congregations in Zimbabwe have inherited most of the structures and they have not been used to taking care of the ministers’ stipends. According to Duncan (2017), during colonial times, the Presbyterian Church formed missions amongst the black people rather than congregations and financial dependencies were formed then. The missionary churches received financial assistance to help them to grow to independence (Baloyi,

¹A transitional congregation is under the care of a fully constituted congregation. It is deemed not to have reached a stage where it can run its own affairs

²A congregation with a right of call is deemed to have financial capability to sustain ministry and can call a minister of their choice

2010). Now that the financial dependencies are no longer there, some of the UPCSAs congregations in Zimbabwe have struggled to sustain ministry. The congregations in the high density suburbs have struggled most. The congregations without manses have struggled most as they have to rent accommodation for the minister as stipulated by the policy which states that: *The congregation is bound to meet the cost of suitable accommodation for the minister. In this regard, the congregation provides a suitable manse or other suitable accommodation it hires or it provides an adequate housing allowance (Manual of Faith and Order, 2017, chapter 6; clause 6.68).* However, ministers in congregations without manses have had to use their stipends to pay for rent (Presbytery Minutes, February 2015) because the congregations they are unable to raise enough money to pay rent. The situation is similar for the congregations that do not have worship buildings and have had to hire a place to worship. The congregations that hire the place to worship struggle to meet the ministers' stipends (Presbytery Minutes, March 2017).

The above scenario confirms Hewitt's (2012: 66) assertion that the Reformed Churches depended heavily on missionaries, which may have acted retrogressively against their own contextual interest. Interestingly, only four of the eight congregations with the right of call are in townships. The growth of the four to a self-sustaining level is linked to membership. According to the Presbytery of Zimbabwe Minutes (2014) all the four congregations have a membership of over four hundred members. This is confirmed by Duncan's (2018:51) observation that black missions in the Presbyterian Church of Southern Africa are not constituted as full status congregations but remain as missions under white governance. This may have created a belief within the other congregations that they would always need a saviour through external assistance to sustain the ministry.

The welfare policy of ministers in the UPCSAs mimics the missionary but the challenge with that is the context is no longer the same, because the local church has to look after the ministers. Mogashoa and Makofane (2017: 8) argue that it is not easy to be innovative in the church that upholds tradition as the UPCSAs. The UPCSAs take pride in sticking to tradition and operates in a legalistic framework which at times negates the liturgy.

1.2 The Socio-economic Context of Zimbabwe

This section discusses the socio-economic context of Zimbabwe. It is important to discuss the socio-economic context of Zimbabwe as the UPCSA operates within this context. The socio-economic context impacts the welfare of ministers in that the UPCSA relies on the offerings of the membership and when this membership suffers due to the economic situation in the country, it has a negative financial impact on the church. The opposite is also true that when the economy of the country improves the economy of the membership improves too including the economic system of the church. Furthermore, the nation's economic standing should help to inform the policy of welfare of ministers. Zimbabwe gained independence from Britain in 1980 and inherited a strong economy from the white minority government. The new Zimbabwean government adopted a command style of economic management and in the decade 1980-1990, Zimbabwe had a strong economic growth rate higher than that of Sub-Saharan Africa as a whole (Munangagwa, 2009). Although the economic structure inherited by the black majority government was promising, it was unequal. The economy had several distinct economic sectors which existed simultaneously, some of which were amongst the most highly developed and modern on the continent of Africa while other sectors were very poor and underdeveloped (Fickenscher, 1993).

In a bid to redistribute wealth, Ndhlela (2011) posits that the new Zimbabwean government adopted a socialist based economic policy approach with the primary goal of using state intervention to redirect development for equitable benefit of black people. The government enforced price controls and financial resource mobilization instruments that included controlled interest rates and credit rationing. The government also controlled wages and directly participated in production and service industries. The economy experienced a boom from 1980 to 1981. In 1982 the economy was already suffering as a result of the world recession in 1982 combined with droughts of 1982, 1983, and 1984. The government of Zimbabwe occasionally responded by imposing wage restraints, price controls and cutting food subsidies. Sibanda and Makwata (2017) in their writings also found that the government resorted to imposing restraints in certain areas.

The government of Zimbabwe adopted the Economic Structural Adjustment Program in 1991. Saunders (2019) asserts that this was a policy shift from policy influence and post-independence redistributive social consensus. Donors and businesses became more influential and policies became tailor made to meet needs of capital especially foreign capital. According to Munangagwa (2009: 112), the implementation of ESAP was a failure and had untold suffering on the population. Economists argued that the failure of ESAP was mainly because of failure by government to control public expenditure. According Mlambo (1997) the economic structural adjustment programs have been criticised for their role in worsening economies of borrowing countries and deepening poverty among borrowing countries' populations. The ESAP package required that the borrowing country restructure its economy through currency devaluation, trade liberalization, elimination of price controls, removal of government subsidies, and privatisation of parastatals among other things in order to open up the economy. Madebwe and Madebwe (2017) argue that ESAP failed to achieve its objectives. By 1995, the budget deficit was over eight percent compared to ESAP's target of five percent of the gross domestic product.

Furthermore, the removal of the minimum wage cap by the government caused income levels to fall below those of pre-independence level. Public service wages fell by sixty- five percent, construction workers wages fell by fifty-six percent, farm workers' wages fell by forty-eight percent and domestic workers' wages fell by sixty-two percent. Saunders (2019) points out that ESAP had pinned hopes on the rapid expansion of manufacturing and substantial new investments, however expansion did not materialise as the manufacturing sector could not compete with imports, rising inputs costs and a shrinking domestic market. To add to these problems, a ballooning government debt crisis was generated by large and unbudgeted expenditures substantially derailing the process of economic reform. The failure of the economy meant that the people looked to the church for help under the constraining economic situation. As a result, people became accustomed to receiving from the church not giving to the church (Mushayavanhu and Pillay, 2018).

The socio-economic conditions continued to deteriorate because of the economic challenges. Chitando (2002) asserts that the introduction of ESAP made life extremely difficult for the

people. The socio-economic situation for most of the people became dire and many professionals left the country for greener pastures. To add to the economic challenges, the HIV and AIDS pandemic wreaked havoc in the country, with the most economically active being affected.

This view is also echoed by Chirongoma (2016:6) asserts that the adoption of ESAP had a severe impact on the lives of people. The privatisation of public entities at the behest of World Bank made life difficult for the ordinary people. In addition to the economic challenges induced by ESAP, the region suffered the worst drought recorded in a century in 1992. The household incomes for most of the population were reduced significantly and people could not afford basic goods and healthcare. The economy of Zimbabwe started falling, on 14 November 1997 the stock market crashed, in 1997 the country's liberation war veterans demanded for compensation and they were given a once off payment which was unbudgeted for (Chirongoma, 2016). In 1998, the government deployed troops to fight in the Democratic Republic of Congo (DRC), further putting a strain on the ailing economy (Munangagwa, 2009).

Chirongoma (2016:7) argues that the deployment of the army in DRC came at the backdrop of an already ailing economy, the payment of gratuity to war veterans had already put a dent on the economy and people were finding it difficult to access basic goods and healthcare. Besada and Moyo (2008) opine that by the year 1999, the Zimbabwean economy was collapsing, and this could be explained by political, environmental, and economic reasons. In January 1998, the government removed subsidies on basic commodities leading to an increase in prices. The increase in prices of basic commodities led to civil unrest further impacting negatively on the people's socio-economic circumstances.

The economy of Zimbabwe continued to shrink and according to Madebwe and Madebwe (2017) and this caused companies to relocate from Zimbabwe while others downsized their operations citing viability problems. Export competitiveness was adversely affected by high production costs and negative climatic conditions. In the years after independence, domestic companies had not recapitalised or invested in new efficient production technologies that would have enabled

them to be competitive following the opening up of the economy under ESAP. Key manufacturing sectors of the economy could not compete with cheap imports that were coming to Zimbabwe resulting in job losses. Throughout the ESAP years the country was heavily dependent on donor aid and seventy percent of the population was classified as poor.

The land seizures of the early 2000s were yet another turning point for the socio-economic circumstances of the Zimbabwean people. Chirongoma (2016) writes that the decade 2000-2010 started with the land reform program, which put pressure on the already fragile economy. Agriculture, which earned 45 percent of the country's foreign currency and supported 70 percent of the population directly and indirectly, was severely affected. This resulted in a huge decline in foreign currency earnings and this in turn exerted pressure on the health sector which was already strained because of HIV and AIDS. Munangagwa (2009: 117) argues that the question of land in Zimbabwe was a hot potato. Five thousand six hundred white commercial farmers owned 15,5 million hectares of land, while almost 800 thousand small holder farmers owned 16,4 million hectares of land. It was during the negotiations held at Lancaster house in London that the inequitable distribution of land was agreed upon as Zimbabwe edged towards its independence in 1980. Thus, the land reform program was inevitable especially when the ruling party saw that it was losing power (Munangagwa, 2009). Furthermore, Besada and Moyo (2008: 5) assert that because of the land reform program, many Western nations and organizations curtailed aid to Zimbabwe, with the World Bank announcing in October 2000 that it would not lend any money to Zimbabwe. The economy was severely affected by the land reform- two million farm labourers and their dependents constituting 15 percent of the population were adversely affected.

In July 2005, the government ran an operation dubbed "Murambatsvina" (Clean Up) in which informal business structures and settlements were destroyed and informal settlements were destroyed. Over one million people were displaced further putting a strain on the economy (Chirongoma, 2016). The United Nations (2005) estimates that the clean-up operation affecting around 700,000 people in cities across the country lost either their home or their source of income or both. Indirectly, a further 2,4 million people were affected in varying degrees.

Hundreds of thousands of women, men and children were made homeless, without access to food, water and sanitation, or health care. Education for thousands of school age children was disrupted. Many of the sick, including those with HIV and AIDS, no longer had access to care. The vast majority of those directly and indirectly affected are the poor and disadvantaged segments of the population.

The period after the July 2005 clean-up operation saw the economic situation decline further. According to Dirwai, Makonese and Mboto (2009: 304) the 2006-2008 period saw Zimbabwe experiencing abject poverty in both rural and urban areas because of the poor economic situation. This period was characterised by hyperinflation and the availability of cash ceased to be an economic variable because food became unavailable. The economic structural adjustment program introduced in the 1990s worsened the food crisis as the general populace failed to cope with the after-effects of the structural adjustment program. When the 2006 hyperinflation period came many households lost means of making income due to ESAP and poverty reducing the populace to destitute levels. All pension savings were lost in the hyperinflationary period (Dirwai, Makonese, and Mboto, 2009). Mushayavanhu and Pillay (2018) also echoed the above view by pointing out that the economic meltdown in the 1990s which had spiralled into 2000s meant that every employable person could not be employed. Many people who are part of Protestant churches were enticed to attend churches by hand-outs from missionaries.

The outbreak of the corona virus pandemic has also impacted on the welfare of ministers, exposing them to harsh realities due to lack of clarity of their employment status. According to Chitsamatanga and Malinga (2021: 14) the outbreak of the corona virus pandemic (COVID-19) has exposed poverty in the African societies. In the context of Zimbabwe, half of the population is in dire need of food assistance. Most of the households survive on self-employment and lockdown measures worsened their plight. Most of the poor people in Zimbabwe's livelihoods are dependent on the informal sector. Zimbabwe has the largest informal sector in Africa and second to Bolivia in the world. The outbreak of COVID-19 has exacerbated poverty. Thus, when parishioners are economically incapacitated they cannot financially maintain their ministers. It is

against this backdrop that this study seeks to critique the UPSCA's ministers' welfare policy with a view to assess its contextual relevance.

1.3 Motivation

My motivation to undertake this study comes from financial constraints and hardships as a minister in a local church. These financial constraints and hardships are caused by a large section of my congregation who are unemployed due to economic hardships in Zimbabwe, hence they cannot provide for my upkeep. The Presbytery (a higher church council in the church which is a grouping of congregations in a geographical area) has failed to intervene to improve my financial situation.

Magezi and Banda (2017), opine that participation in Christian ministry is traditionally viewed in self-sacrificial terms that depict ministry as a difficult, costly, and materially unrewarding vocation. This description can be seen in many missionaries who went through many personal struggles in the mission field and persevered with the little results, faced death, and being buried away from their immediate relatives. An important element in the description was the absence of material gain and the rendering of services to desperate people at a cost borne by the missionary. Missionaries in Africa, particularly those in rural areas, mostly served poor people who could only receive more than they could pay back. Missionary work did not have material benefits of economic enrichment, but a life of austerity and altruism. Instead of accruing material wealth missionaries work was marked with poverty. Furthermore, Magezi and Banda (2017) assert that the need to serve and save lost humankind thus, missionary work was considered a calling of preaching the gospel and serving sinners. This led to most missionaries being forced to adopt anti-materialistic approach as a means of surviving their missionary work. The provision of stipends was dependent on living by faith. Despite their meagre livelihoods, missionaries' work was focused on helping the needy in their care.

According to Magezi and Banda (2017), the idea of missionary work as an act of sacrifice and of refining character emphasises that missionaries did not consider their work as a means of economic enrichment. It is important to note that for some ministry should be regarded, not as a profession, but as a vocation.

My second motivation comes from the great motto of reformation: “*Ecclesia reformata Semper reformanda*” meaning the “church reformed and always reforming”. The Reformed church has always left room for new ways of doing church and this motivates me to undertake this study. Koffeman (2015) points out that the reformed Church must be always reforming according to the Word of God which refers to the Protestant position that the Church must continually re-examine itself, reconsider its doctrines, and be prepared to accept change, to conform more closely to orthodox Christian belief as revealed in the Bible. The Church needs reforming, but new is not always better. With regards to the motto the church should reform and continue to reform for it to meet the needs of its congregation and the world at large. It is with this continuous reformation that I am motivated to re-examine the welfare conditions that the ministers in the UPCS A and how they can be enhanced for the betterment of the ministers.

1.4 Statement of the problem

The UPCS A uses a congregation-based system for remunerating the ministers- that is each congregation is responsible for the minister serving at the congregation. According to the UPCS A Manual of Faith and Order (2014), the minister’s stipend is the first payment that must be made from the congregation’s income. Furthermore, the Manual of Faith and Order states that the minister is not an employee of the congregation although the minister receives the stipend from the congregation. The higher councils of the church (the Presbytery, Synod, and General Assembly) are not legally bound to pay the minister. Given the different contexts that the UPCS A operates in, some congregations are not able to adequately remunerate the ministers appointed to them as laid down in the policy. The General Assembly (the highest council in the UPCS A) (2017) has lamented over the poor welfare of some ministers in the church. In the same vein, Mafokane (2017) argues that if the welfare of ministers is not addressed the UPCS A risks losing the ministers to other institutions that offer better remuneration. In the view of this

research problem, the main research question that this study seeks to answer is: **How contextually relevant and progressive is the UPCSAs ministers' welfare policy to the ministers as the intended beneficiaries of the policy?**

1.4.1 Research Sub-Questions

1. What are the strengths and weaknesses of the existing policy of ministers' welfare in the UPCSAs?
2. How has the welfare policy of ministers in the UPCSAs impacted on the welfare of ministers?
3. How can the policy be enhanced to become more contextually relevant for the ministers as the intended beneficiaries of the policy?

1.5 Objectives

The objectives of this study are:

1. To analyse strength and weaknesses of the UPCSAs' policy on ministers' welfare.
2. To assess how the policy on welfare of ministers in the UPCSAs has impacted on the welfare of ministers
3. To explore ways in which the policy may be enhanced to be contextually relevant to the ministers as the intended beneficiaries of the policy.

1.6 Location of Study

This study is in the field of Practical Theology. Pattison and Woodward (2000) view practical theology as a place where religious beliefs and practice meet new experiences, questions, and actions and conduct dialogue that is respectively enhancing, skilfully analytical, and practically transforming. It is a critical, constructive, and grounded theological reflection of communities of

faith carried on consistently in the contexts of their “praxis,” which denotes a combination of knowledge born of analytical objectivity and distance, practical wisdom, and creative skills. It draws on and responds to people’s interpretations of normative sources from scripture and tradition and helps ongoing modifications and transformations of their practices to adequately respond to their interpretations of the shape of God’s call to partnership. Practical theology is a critical theological reflection on the church's traditions as they interact with the world's practices with the view of ensuring and enabling faithful participation in God’s redemptive ways in to and for the world (Swinton and Mowatt, 2006).

Magezi (2007: 69) asserts that practical theology probes Scripture and tradition on the one hand and the shape of pastoral ministry on the other for the church's productive and critical guidance praxis. Practical theology aims at a kind of knowing that guides being and doing. It is hermeneutic of God’s encounter with humanity and their world. This encounter leads to communicative faith actions, thus why the praxis of the church's Christian faith and practice becomes the focus of practical theology.

1.7 Purpose of the Study

The purpose of this study was to critique the policy of ministers’ welfare in the UPCS. The study analysed the relevance of the policy in the Zimbabwean context of the UPCS. The study seeks to establish how the ministers’ welfare policy in the UPCS has impacted the welfare of the ministers in the UPCS.

1.8 Significance of the Study

This study is important for several reasons. The literature review revealed that there are many studies that document the struggles faced by ministers of religion in their work. This study discusses how policy can be used to help alleviate the challenges faced by ministers in their work

and enhance their welfare. This study is also significant as it provides an alternative way of doing ministry which is not expensive for the receivers of the ministry hence this study proposes a model of ministry that is less costly. UPCSA is still trapped in the western way of doing ministry by following an unsustainable ministry structure that is not economically viable (Hewitt, 2012). The study is also significant in that it lays bare the realities of ministry to those who wish to pursue ministry. The outbreak of the corona virus pandemic also shed light on the significance of the study as it sought to answer the following question:-What are the protections available for ministers in event of pandemics? While other employment sectors provided the cushion for their employees, the ministers have been exposed to the lack of cover.

1.9 Delimitation of the Study

This research study is confined to the Presbytery of Zimbabwe. The Presbytery is a part of the UPCSA. The Presbytery of Zimbabwe is one of the Presbyteries that make up the UPCSA. The Presbytery of Zimbabwe was part of the PCSA before the union in 1999. The study only focuses on the impact of the UPCSA ministers' welfare policy on ministers in Zimbabwe with the view to establish its contextual relevance.

1.10 Definition of key terms for this study

1.10.1 Ministers

The UPCSA Manual of Faith and Order (2017) refers to ministers as those people who have been called, trained, equipped, and ordained to preach the Word, and administer the Sacraments. Ministers care for all those in their charge, and, together with the Elders, to rule. Ministers form a key leadership group in the Church, with special responsibility for its life at the local level in Congregations. The words pastor and clergy are used interchangeably with the word minister.

1.10.2 Welfare

Choudhary (2017) posits that employee welfare is an expansive term that includes a wide range of services, benefits and facilities offered to employees by employers. Welfare is not only in monetary rewards but can be in various forms like housing allowances, transport allowances, and medical insurance. Welfare implies a state of wellbeing, joy, and development. In the view of Greve (2008: 51), welfare can be explained in a person's everyday view of life, or it can be viewed from the societal macro-level. The word welfare has a different meaning depending on whether one appreciates it from an economic point of view or a sociological point of view. From an economic point of view, welfare is an appraisal given by a person to income or benefaction to the well-being of the goods and services bought with money. In social policy, the word welfare means all publicly availed and subsidized services, statutory, and fiscal. In sociological theory welfare is defined as well being.

This study adopts the definition of welfare by Greve (2008), who defines welfare as the best possible access to economic resources, a high level of well-being including happiness, an assured minimum income to avoid living in poverty and having capacity to ensure a good live.

1.10.3 Stipend

Kaletka (2020) opines that the word stipend originated from the Latin word *stipendium* which means tribute or wages. At first the word stipend was used in Roman law when the emperor paid annual stipends to soldiers. With the passage of time, the word stipend began to be used by the church in reference to the gift offered for the celebration of the Mass. From its use in the church, the word stipend suggests that it was an exchange of goods in return for Mass, but in the early church period it was accepted because Christian life and moral message was understood in legal terms.

Herron (1993: 797) defines stipend as a living allowance received by a full-time minister in most churches while The Church of England (2018: 5) defines a stipend as a payment accruing to an office which enables the holder of the office to maintain oneself, but which is not a salary or wages received for services rendered. Similarly, Walker (2009: 1) argues that there is an important difference between the words, ‘stipend’ and ‘salary’. A salary is compensation for work carried out, usually as an evaluation of the value of the kind of work in question. A stipend, while paid to ministers in a general way for their ministerial work, is not to be taken as a payment for work.

1.10.4 Policy

Anderson (2003: 2) defines policy as a course of action that an actor or set of actors follows in dealing with a problem or matter of concern. Embedded within this definition is the idea that policy is a pattern and the idea that policy is directed towards the accomplishment of some purpose or goal, thus policy implies purposive behaviour and deliberate action. This definition also focuses on what is done instead of what is only proposed or intended; differentiates a policy from a decision, which is essentially a specific choice among alternatives; and views policy as something that unfolds over time. A policy includes a vision, mission statement, goals, and objectives and how it is to be implemented. The very process of formulating an official and accepted policy can make a critical difference to the attitude of members and leadership as it can involve widespread collaboration, encourage “buy-in” to the process, create a sense of ownership and thus become a motivating force for action. It can also serve to highlight strengths and weaknesses as well as expose critical gaps thus serve as the challenge to the church/organization. Similarly, Vargas-Hernandez, Noruzi, and Haj-Ali (2011: 290) argue that a policy should have relevance and scope statement, describing who the policy affects and which actions are impacted by the policy. The statement may expressly leave out certain people from the policy requirements as it is used to focus the policy on the desired targets. Further, a policy statement must have a responsibilities section indicating which parties are responsible for implementing the policy.

Sutton and Levinson (2001: 2) state that policy is a form of governance, one that is constantly worked out and re-arranged in the ongoing flow of institutional life. The policy serves as a regulating charter for the proficiency of administration and as an operating manual for the daily conduct; it is the figurative pronouncement of normative claims of any institution. A policy has strategies on how it is to be implemented (Parry, 2005).

However, Olivier (2011: 98) cautions that policy that is not properly rooted in local realities commonly gives rise to apathy, passivity or resistance at a local level and beyond.

Having discussed different definitions of policy given by different scholars, this study adopts the definition that a policy is a deliberate course of action taken by an organization to address a specific problem (Anderson, 2003) and it serves as a regulating charter for proper administration and daily conduct within an organisation (Sutton and Levinson, 2001).

1.11 Chapter Outline

Chapter One: This chapter provides a general introduction and context of the study. It presents a detailed background to the study. It discusses the socio-economic context of Zimbabwe, locates the social milieu of the church; the statement of the problem; the motivation for the study; research questions and the objectives of the study.

Chapter Two: This chapter presents the history of the UPCS and the context of the formation of the UPCS. The chapter also discusses the structure of the UPCS.

Chapter Three provides the literature reviewed related to the policy of welfare of ministers and identifies the gaps to be studied by this study.

Chapter Four: Theoretical Framework and Methodology: This chapter discusses the discourses on the theoretical framework guiding this study. The guiding theory for the study is postcolonial theory and the chapter details the theory, its history and development. The chapter also critiques the theory and justifies its use for this study. The chapter also details the methodology followed in this research.

Chapter Five: This chapter presents the findings derived from the collected data and the analysis of the data.

Chapter Six: This chapter provides a proposed welfare policy for ministers in the UPCS

Chapter Seven: Chapter seven summarizes the study and draws conclusions from the study.

1.12 Conclusion

This chapter introduced the direction of the study on policy of ministers' welfare in the Presbytery of Zimbabwe UPCS. The chapter provided an overview of the background to the entire study. The chapter highlighted the socioeconomic context of Zimbabwe and its impact on the welfare of ministers in the UPCS in Zimbabwe. The chapter further provided the problem statement, key research questions and the outline of the chapters in the thesis. The next chapter discusses the history of the UPCS.

Chapter Two: The History of the UPCSA

2.0 Introduction

The previous chapter provided an overview of the study, its background, the statement of the problem, the research questions, objectives of the study, and the significance of the study. This chapter traces the history of the UPCSA and how the welfare of ministers was dealt with in history. The UPCSA traces its origins to colonial Africa and for this reason this chapter discusses the history of UPCSA within the context of colonialism and apartheid, thus, the chapter presents the general context of colonialism and missionary activity by Western missionaries. This chapter also discusses the structures of the UPCSA. The structure of the UPCSA is important as it is through the structures that the policy decisions are made and implemented.

2.1 The General Context under Colonialism

The coming of European colonizers in Africa interrupted the lifestyle of Africans. Masondo (2018) asserts that the coming of Christianity in Africa was ironic. It was ironic in that Christianity was meant to colonize the conscience and consciousness of the colonized in ways that would make them lose their identity, however, Christianity created conditions for the desire among the colonized to be free and contributed to the emergence of African nationalism. Farah, Kiamba, and Mazongoi (2011), claim that colonialism twisted and slowed the pace and tempo of cultural growth and the trend of civilisation in Africa. Consequently, colonization resulted in a huge cultural gulf between the nations and victims of the practice. The period of colonial plundering led to the relative inactivity and often decline of traditional cultural pursuits in the colonies. The social fabric was completely destroyed, and a new culture of violence was implanted. Traditional African systems of conflict resolution were demolished, and, in their place, no alternative was given.

Ali, Fjeldstad, Jiang and Shifa (2015) point out that colonialism reconfigured the way of life of the Africans, with the colonial rulers formulating a divide and rule policy to control local populations. People from under chieftainships were identified and incorporated into the colonial

administration. In areas where there were no chiefs identified or did not exist, the colonizers created them. The main duty of the chiefs was to control the local population and extract taxes on behalf of their colonial masters. In return, the chiefs would pocket a share of the tax revenues. The chiefs would also receive colonizers' support to suppress resistance from the locals. This gave them the opportunity to empower themselves and do as they liked in their areas of jurisdiction. The other part of the divide-and-rule policy fostered rivalries among ethnic groups to weaken and control the local populations. This policy was fundamentally aimed at undermining cooperation among various ethnic groups that could have united them to form stronger resistance against the colonial power. Instances where colonial soldiers from selected ethnic groups were utilized to put down resistance from other ethnic groups have been widely documented across colonies which were mostly under British control.

Furthermore, Van de Walle (2009) asserts that the colonial powers made-up for their weak administrative presence in diverse ways. Most strikingly, much of the territory was allowed to remain under the rule of local chiefs, who were designated as auxiliaries of the colonial state and charged with collecting a head tax, under which local people were forced to provide free labour, typically to build rural infrastructure. Different forms of what came to be called "indirect rule" were more likely in rural regions with sparse population and fewer resources. The colonial government was openly extractive to balance its fiscal needs from local resources. Under a policy of tax farming, colonial authorities encouraged cash crop agriculture, to finance the government rather than to promote economic development. Coffee, cotton, cocoa, sisal, palm oil and other crops were encouraged. Because of the small number of European settlers, few large plantations existed, and colonial administration came to advocate smallholder schemes in which the state-controlled marketing operations for crops farmed by Africans on small family farms with little input use.

According to Van de Walle (2009) the colonial state created an unequal society. Settler colonies such as South Africa and Zimbabwe promoted inequality, which resulted in a very small minority of Europeans owning hugely disproportionate parts of the arable land. Inequalities to access resources persisted in the post-independence. The colonial state was always a foreign creation, superimposed on and separate from the local society and its customs, and regarded as

deeply illegitimate. Jauch and Muchena (2011) point out that although the economy performed well under colonialism, it was not equally distributed throughout the population as it is biased toward the white minority population.

Farah, Kiamba, and Mazongoi (2011) argue that economically, colonialism integrated Africa into the world capitalist system within which Africa functioned primarily as a source of raw materials for western industrial production. The colonial economy redirected agriculture to be towards the production of primary products and cash crops, which contributed to hunger and starvation in Africa. The social impacts of colonialism led to many challenges that included individualism of families in an otherwise close knit-family structures, fragmentation of family/social relations and rapid urbanization that has resulted into rural exodus and displacement of large segments of the population. This also led to a decline in the use of African languages on the continent because people are compelled to embrace western culture and civilization. This has also alienated people who cannot speak foreign languages as language has been used as a vehicle of culture which has created a dichotomy between the elite and the majority. It is within the general context of colonialism that missionary activity occurred.

According to Zu Selhausen (2019: 6) the colonization of Africa in the 19th century coincided with the expansion of Christianity. Colonial conquest allowed missionaries to safely enter previously hostile regions:-that is the cross followed the flag. At the same time, colonial investment into infrastructure development such as railroads and roads that lowered transport costs attracted not only African cash crop growing farmers and exporting merchants but also missionary activity.

Scholars have highlighted that colonialism and Christianity worked hand in hand. Bosch (1991: 305) writes that the colonial enterprise was intricately linked with the mission of evangelisation. Colonial authorities passionately welcomed missionaries in their conquered territories, making them ideal partners. The colonizers understood that missionaries were better placed to persuade the local population to submit to them. The colonizers realised that they would have to use missionaries in their “duty” to uplift the Africans and missionaries were better placed to do so. The colonial authorities gave missionaries financial incentives for the mission work. The

missionaries were advocates for colonial expansion and genuinely believed that their own country's rule would be more advantageous to the local people.

Furthermore, Zimunya and Gwara (2013) highlight that the role of missionaries in colonisation was significant in terms of cultural and political domination of the local people. Christianity was turned into an ideology used to legitimize, sustain, and even promote tyranny and oppression. Similarly, Marongwe and Maposa (2015) assert that missionaries played differing political roles in pacifying Africans to tolerate exploitations and abuses of the colonialists. Christianity made significant inroads because it was a religion of the colonial master and the subjects had to identify with the master. Many Christian missions were given farmlands that were meant to generate incomes and demonstrate benefits of European civilisation. Missionaries were used to subdue the colonies spiritually and assimilate them inwardly. The colonial government viewed missionaries as partners because they settled among the local people and knew their culture and could persuade the local people to submit to the government. Some missionaries became champions of colonial enterprise, authentically believing that their own country's rule will be more valuable than the locals ruling themselves.

Schmidt (2015) points out that the African people and their ways of life suffered an onslaught from colonialism and Christianity. The attitude at the time allowed missionaries and the colonizers to regard their efforts as civilising missions. Christianity became a tool to pacify Africans, as the religion held high the virtues of forgiveness, submissiveness, and patience. The humiliation and suffering that the Africans endured during colonialism were severe hence Christians yearned for a better life in the heaven. Christianity played a huge part in the colonization not only of the African continent, but rather the hearts and minds of Africans, whose potential for uprising was seen as a hindrance to the imperial takeover of land and resources. The relationship between missionaries and the colonial government was reciprocal. The colonial government provided geographic and cultural information, weakened indigenous states, undermined indigenous culture, and enforced colonial law whilst the missionaries represented the supernatural source of the white man's power and assisted undermining the indigenous sources of supernatural power such as kingship, chieftainship, and priesthood. It is

important to address the issue of intention here, because while missionaries helped the cause of African civilization and thus weakened the notion of resistance, this was an accidental result of their main purpose, which was to save the souls of Africans as was their perceived mission (Schimdt, 2015).

In the context of colonialism, Christianity became a religion that participated in the conquest of Africa. According to Okon (2014), it is a fact that colonialism helped missionary work in Africa. The collaboration between missionaries and the colonizers had a negative effect on the accepting gospel message by the indigenous population. While the intentions of the missionaries may have been good, their association with the colonizing power made it look bad. Missionaries went along with colonial administrators and traders' plan to introduce Christianity, commerce, and civilization. Missionaries, being foreigners in Africa, had common interests with the colonizing power, cooperated with the colonizer to achieve their goals. Saayman (1991: 23) argues that the most outstanding negative effect of the entanglement between mission and colonialism proved to be the role of capitalism. Colonialism was meant mainly to increase the wealth of the colonizing country. This was achieved by exploiting the natural resources in the colonies. These resources were exploited using cheap labour available in the colonized lands. Missionaries came from capitalist Christian civilization that found religious sanctions for inequalities.

Furthermore, Mpofu (2021: 195) argues that missionaries in critical times of need, called on traders for funds, and were dependant on colonial administration for security and protection. By preaching a gospel that advocated for another life outside of this world, it paved a way for the domination of Africa's resources by the colonizer. Wariboko (2018: 60) asserts that when Christianity and colonialism came to Africa, Africans had their way of life and the colonizers worked hard to alter it. Africans had connectedness in their relations and that relatedness was central to African life. Under the influence of Christianity and colonialism that way of life was vastly changed. Christianity and colonialism pressed the Africans on every side in a bid to make them subjects of God and the empire.

In the same vein, Nkomazana and Setume (2016) point out that, for missionaries, there was a fine line between changing Africa's cultural values to European values and converting the Africans to the Christian religion. Missionaries spread Christianity and Western values simultaneously, and the reproduction of Western Culture became the objective to "civilise" Africans. Bosch (1991: 306) points out that the colonizers acknowledged that mission conquered the colonies spiritually and incorporated them inwardly. The colonizer realized the deeper aim of colonialism would be realized with the help of missionaries who conquered inwardly by making the natives devoted to a heavenly being. Similarly, Bourdillon (1990: 265) asserts that missionaries that came to Africa under the protection of colonial governments were involved in the service work such as health care and education. As liberation movements got under way in the 20th century, they were often supported by the missionaries who saw the injustices of the colonial governments.

The missionaries also came within their own cultural context and perceived their culture to be superior to the local culture. Marumo (2018) points out that the missionaries did not consider the context in which missions were done, especially regarding the ways in which the hearers' worldview was marginalised. By not considering the context, the missionaries considered the congregation such as having a large family. The separation of the two brought serious distortions of the message because the congregation is part of the large family. For the gospel to be well comprehended the Christendom mentality should be ignored and the relationship of both the congregation and the large families should be considered. Mpofu (2021: 190) points out that the distortions were exhibited by cultural confrontations with the intended converts. In Zimbabwe, the missionaries condemned the local culture and believed the Christian religion had to go with the European culture.

Marumo (2018) adds that missionaries created a culture of dependency; the fallacy was that the locals needed to depend on the missionaries and the West for survival, cultivating a spirit that 'they cannot do without me'. Missionaries created a false dependence, which is the mark of infantility, of arrested development, while true dependency treats all the parties equally. All parties see themselves as one family and each complements the other, each part has not only

something to contribute but also much to receive. Once the basic responsibility to God is established, there is then a whole multitude of ways in which mutual dependence expresses itself in a living church. However, that was not the case with the missionaries, because the mission was limited to the doorstep on which the church was established not to expand to other areas. Other areas must depend on the so-called mother-church for survival and such dependency crippled and compromised the spread of the Gospel or the good intentions of the missionaries.

Kim (2019) states that during the apartheid era in South Africa, the white congregations in Dutch Reformed Church were financially independent and started missionary projects in the townships where black people resided. Most of the black congregations were supported financially by the white congregations. Ministers' wages, maintenance of buildings, electricity, and water bills were all taken care of by the white congregations making the black congregations dependent. Congregations in black townships in the Dutch Reformed Church in South Africa are still not independent financially and they rely on the financial support of white congregations. The support received has not been holistic as it has stopped short of making disciples and nurturing parishes to maturity and financial independence. Kim (2019) adds that while aid is not given to dominate, domination is inseparable from aid. Thus, aid money created control over churches with little financial resources leading to a patronising relationship. Reliance on financial aid gives the impression that the church is a foreign institution and workers are paid agents of foreign body. Such an impression diminishes the church workers' credibility. Foreign funding strengthens the idea of inferiority among the local church members, hindering the growth of the church.

Baloyi (2010) is of the view that the financial assistance to mission stations in the Dutch Reformed Church was used to make black people subservient. The concept of financial assistance is colonial in that it was built around the idea of doing something for black people-building churches for them, training them for ministry, and paying for the salary of the minister. As a result, ministers are not able to critique the theology that they have received. Mwenje (2016) argues that the missionaries left a church that is reliant on foreign forms of worship, church organization, theology, and institution. Local churches are not able to function within the

system and they depend on outsiders to run them. Consequently, the churches remain weak and ineffective.

The Christian gospel that missionaries brought to Africa called for equality. However, as Elphick (2012: 2) points out, most missionaries in Africa did not explicitly call for racial equality from the spiritual to the social realm. Black Christians, on the other hand, strongly asserted that equality in the eyes of God should translate into social and political equality. The missionaries' connection to the doctrine they had introduced was hugely compound—an entangled interplay of advocacy, rebellion, and hostility. Consequently, the broad vision of apartheid was designed to explicitly thwart the drive toward racial equality, originated, in part, among missionary leaders of the Dutch Reformed churches in South Africa. The struggle over racial equality was essential to the South African history and the concept of equality was rooted in the missionaries' proclamation of God's love to all people, as manifested in the birth, crucifixion, and resurrection of Jesus. The ideal of equality was brought up in missionary institutions, even though missionaries themselves repeatedly sought to downplay the achievement in the social sphere

The collaboration of missionaries and the colonial government could be fully seen in the education sector. In the view of Zu Selhausen (2019: 10) the missionaries' primary goal was to convert Africans to Christianity. To achieve their goal, the mission societies set up mission schools as they viewed education as the most effective way to evangelize the local population. Mission schools taught basic literacy, instructing students throughout the week. The British colonial administration was strongly interested in keeping costs low in its African colonies, invited missions from all denominations with the intention of sub-contracting the provision of formal education to Christian missionary societies. This created competition amongst mission denominations. The British colonial state however, kept some influence by giving grants to mission schools that satisfied colonial government (quality) standards, including building, equipment, number of pupils and teacher qualifications and curriculum content, laid out by the colonial administration. However, the bulk of financing and building of mission schools came from African congregations who paid fees or donated their labour and resources, sometimes in conjunction with local chiefs.

Furthermore, Zu Selhausen (2019: 10) points out that the implementation of the new socio-economic and political institutions by colonial governments impacted the way Africans viewed the benefits associated with formal education and adherence to the Christian church. Mission education was seen as one way of adjusting to the new colonial realities in which literacy skills and Christian adherence offered visible social advantages. Formal education was not only linked to new employment opportunities and social mobility but also promised a significant skill premium for African men in the colonial wage economy especially in the major cities, where white-collar work for the colonial administration, commercial enterprises and mission schools and hospitals concentrated, the socio-economic benefits attached to mission schooling and command of the colonial masters' language and religion was huge. This realisation and adjustment to the new reality by Africans had a huge impact on their way of life.

Similarly, Saayman (1991: 26) contends that as far as colonialism was concerned, the ministers were an integral part of the ruling class and the ideas that they put across were part of the ideology through which that class defended and attempted to maintain its position within the upper reaches of social hierarchy. Hence for both theological and economic reasons, colonialism became a function of capitalism. This capitalist motivation of colonialism meant that economic exploitation of the colonies became the rule rather than an exception. Mission, therefore, was seen by the colonised people as the religious justification for economic exploitation. Gundani (2006: 74) agrees with Saayman by pointing out that the missionaries provided chaplaincy services to the settlers. One of the clauses in the agreement between the churches and the settlers was that the colonisers would grant the church land for the purposes of carrying out missionary work. The relationship between the church and the colonisers made the missionaries immensely powerful and influential than local chiefs.

According to Elphick (2012), in South Africa, there was a group of missionaries that believed in separate churches. The segregationists, keen to prove that they were not subverting the rationale of missions and the crux of the Christian church, developed various schemes to maintain a degree of unity in the church. The Anglicans, with their various levels of hierarchy, could allow segregation at the local level, reasoning that it was on language lines, and appoint special

assistant bishops to look after “mission” work; at the same time maintaining the unity of the white and black church at the level of diocesan and provincial synods, made up of both black and white clergy and bishops. However, in the Reformed churches it was more complex given their tradition of equality among the clergy. The black church would enter voluntarily into federation with its white counterpart, re-establishing the unity of the church. The advocates of segregation thought that it would foster ecumenism not fission. Those who were against segregation pointed out that it was just colour prejudice that existed in the society, but some segregationists argued that segregation in church was the sensible thing to do as it was based on differences of language, culture, and liturgical taste. In the Reformed tradition, the formation of the Bantu Presbyterian in 1923 was the epitome of the segregationist ideal. Scottish missionaries were instrumental in the formation of the Bantu Presbyterian Church.

However, according to Villa-Vicencio (1988: 45) the missionaries sought on many occasions to act as the conscience of the settlers by speaking on behalf of the local people in the struggle for land, human rights, and justice. Schmidt (2015) adds that some missionaries were aware that their efforts were more than spiritual in nature. Some missionaries advocated for better lives for the Africans. While Christianity was without doubt an important factor in the colonization of Africa, it later turned out to be an equally crucial instrument of resistance. Africans were given a means to spiritual salvation that was pregnant with ideas of European superiority. These ideas were eventually turned into a system of beliefs closer to the intended purposes of the religion itself– a Christianity that, in 1969, the pope referred to as “authentically African.” While it has been argued that European missionaries were working hand in hand with colonial governments of the region, it is hard to argue against their eventual positive effect on the people of Africa. The missionaries planted the seed, and the Africans took the fruit from that tree to plant an orchard of their own, one in which they could regain stability and form new identities for themselves to achieve their independence. Wariboko (2018: 68) points out that some missionaries affirmed the humanity of African people. One such missionary was John William Colenso, who translated the New Testament and portions of the Old Testament into the Zulu language and fought for the rights of the Africans.

2.2 History of Presbyterianism in South Africa

The story of Presbyterianism in Southern Africa took place within the context of colonialism (Duncan, 2015). Xapile (1994) and Duncan(2005), posit that the origins of the Presbyterianism in South Africa go back to the British force's arrival at Cape in 1806, consisting of the 93rd Highland Regiment or the Sutherland Regiment, also known as the Presbyterian Regiment. This group organized itself for worship, bible studies, and prayer until the arrival of Reverend George Thom from the London Missionary Society in 1812. He established the first congregation in South Africa, serving both Presbyterians and Congregationalists and understood his task to this group rather than reaching out to the indigenous population. However, in 1824, settler Presbyterians left the congregation that had Congregationalists to establish a purely Presbyterian one, and Reverend John Adamson from Scotland was the first minister and laid the base for future Presbyterianism in South Africa. According to Duncan (2005), one branch of Presbyterianism started when a group of the Scottish Army was sent to the Cape of Good Hope in 1806. The other group started in 1823 when the Glasgow Missionary Society sent missionaries in the Eastern Cape, which eventually led to the opening of Lovedale Mission in 1841.

2.3 The Presbyterian Church of Southern Africa

Although the congregations from Presbyterian tradition were in South Africa as early as 1806, it was only in 1897 that the Presbyterian Church of South Africa was formed (Vellem, 2013). Hofmeyer and Pillay (1994: 69) point out that the Presbyterian Church of South Africa (PCSA) was constituted in 1897 as a predominantly white church and changed to Presbyterian Church in Southern Africa in 1959. The denomination had approval and the support of three Presbyteries in Scotland and had branches in Southern Rhodesia (now Zimbabwe) and Northern Rhodesia (Zambia). The branches in Zambia and Zimbabwe were a mission project of the PCSA. Vellem (2013: 148) notes that there were four Presbyterian traditions in South Africa, namely the Free Church of Scotland; the United Church of Scotland; the Swiss Mission and the Settler Presbyterian tradition. From as early as 1892 there were efforts to establish one Presbyterian Church in South Africa. A committee was known as the Federal Council was set up with the intent of establishing one Presbyterian Church. This committee would later constitute itself as the

first general assembly of the Presbyterian Church of South Africa (PCSA). Most of the presbyteries that made up this new church were made up of settlers from Britain. Hofmeyer and Pillay (1994: 69) agree that the PCSA was a European Church in Africa, and it had the approval of support of Presbyterian Churches in Scotland namely the Church of Scotland, the Free Church of Scotland, and the United Church of Scotland.

The PCSA remained a foreign church on African soil. Hunter (1983: 130) asserts that the PCSA failed to transition from being a foreign church to a local church. This failure manifested itself due to its inability to produce a policy for its mission work in South Africa. The existence of two committees to do mission work, one among Africans and the other among whites, led to competition for the little resources set aside by Assembly for mission work, to rivalry in attracting human and created the mistaken notion amongst white congregations that mission was carried out only amongst Africans and not part of the same process as white extension work. Hunter (1983) argues that the lack of a mission policy originated from the fact that the white PCSA had not come to terms with what it meant to be a missionary church. Most members accepted that Jesus Christ had given them the mission mandate to evangelize and that in the South African context this task was made urgent by the substantial numbers of Africans to be evangelised and formidable by the disparity between African tribal custom and western civilization. But its commitment to this task was compounded by the fact that in practice evangelism seemed to produce two conflicting principles of mission policy. On the one hand, experience seemed to suggest that effective mission needed white supervision. On the other, the desired end of developing African initiative and leadership suggested the necessity of separate and autonomous African church structures.

The PCSA also had African (black) congregations under its wing, but as Duncan (2017: 4) notes, the African congregations did not have the “right of call”³ according to racial policy. Hunter (1983: 131) points out that the PCSA acknowledged right of call as the eventual goal of its African mission congregations, nevertheless successive Assemblies failed to outline the process

³A right of call congregation in the UPCS denotes a congregation with financial resources to pay a minister at least the required minimum stipend and all the other required bills.

whereby these congregations could achieve this end. There was a feeling amongst the white congregants that the Africans should be kept in their place. According to Mshumpela (2014) the PCSA claimed to be a church for all races but was not ready to welcome black people at the same level with white people. Black people who visited white congregations felt unwelcome because some whites did not want blacks amongst them. Similarly, Duncan (2003) notes that work among black people was segregated from the beginning and was overseen by a separate missions committee of the General Assembly and black “mission” congregations never had any representation in the denomination’s councils and had no power to influence decisions. These congregations depended on financial assistance, and they “needed supervision” by the missionaries, and economically it remained a church with serious racial inequalities. Ministers in the PCSA were paid from the congregations that they served.

According to Mafokane (2017) the congregational stipendiary system disadvantaged the black ministers. Black ministers were at a disadvantage because they served in township congregations and rural congregations that were impoverished because apartheid and colonialism had created an economic system that impoverished the black people. Furthermore, Duncan (2017) asserts that the general assembly set the minimum stipend, but each congregation paid its minister making the stipend received by black ministers lower because the black missions could not afford to pay the minister as they were poor. Certainly, for a long time, the minimum stipend scales were different for black ministers and white ministers. The stipend variations between black and white ministers would lead to an “instrument of control” in form of stipend supplements. Other black ministers were “silenced” using various gifts and high positions in the denomination.

Furthermore, Mafokane and Duncan (2021: 15) argue that black mission stations in PCSA were denied right of call status recognition and were financially dependent on the white congregations for financial sustenance. Thus, the white controlled PCSA always sought to continue a dependant black congregation which it regarded as its baby. As a result of this structure, the PCSA was often marked by paternalistic behaviour and hegemonic tendencies. This has continued a colonial era system of dependence on the missionaries and few congregations have been able to move

from being a congregation that struggles with finances to right of call status congregation. This also underlines the fact that the mode of ministry is expensive, unsustainable, and not suitable for the context. The existence of two-tier congregations (one with right of call and the other without a right of call) remains making it difficult to implement a policy of welfare for ministers as some of the congregations are not able to fulfil the policy from the onset.

2.4 Reformed Presbyterian Church of South Africa

There was a push to have an indigenous Presbyterian Church in South Africa. According to Duncan (2005) there was a group of missionaries (Foreign Missions Committee, FMC) from Scotland that did mission amongst the blacks in South Africa leading to the formation of an “autonomous” Bantu Presbyterian Church in 1923, which later changed to Reformed Presbyterian Church of South Africa (RPCSA) in 1979. Similarly, Vellem (2013: 147) asserts that the formation of the Bantu Presbyterian Church in 1923 took place in an uncertain situation originating from the racial conflict that affected all missionary work in South Africa. One example which signifies the ugly conflict black people had with missionaries is the Ethiopian movement which captured the spirit of black ministers in response to the racial bigotry of the 19th century missionary enterprise and its defective teachings which are still with us today.

Vellem (2013) further argues that the formation of the Bantu Presbyterian Church was not only to stop black people from moving to the Ethiopian movements, but to stop black people from having their own genuine black church with a unique faith. Xapile (2000) points out that the name “Bantu” was given at the request of the PCSA. Duncan (2005: 3) adds that there was an agreement on how the PCSA and BPCSA would work. The agreement was that the PCSA would be responsible for work in urban areas, which meant BPCSA members would become members of the PCSA while they were migrant labourers and that the BPCSA would restrict its work to rural areas. However, when white members of the PCSA moved from cities to takeover positions in the rural areas, the rule did not apply.

The idea to form an indigenous Presbyterian Church was birthed in Scotland. Vellem (2013: 150) notes that in Scotland, there were two differing views for the establishment of a black Presbyterian Church in South Africa. One group held that one multiracial church would be better than a church established on racial lines while the other group favoured the idea of establishing a “native experiment”- a self-supporting, self-sufficient indigenous church. The United Free Church of Scotland’s General Assembly favoured the option of one Presbyterian Church in South Africa the reason being that the Presbyterian Church in Scotland had united after a half-a - century split called the great disruption. It must be noted that the “autonomous” Bantu Presbyterian Church was not “independent”. It took direction from the Church of Scotland. According to Elphick (2012:2), the formation of Bantu Presbyterian Church was an idea that had been floated by the missionaries who favoured segregation. The formation of Bantu Presbyterian Church was the climax of the idea of segregation.

The administration of the Bantu Presbyterian Church was done by white missionaries seconded from Scotland. Duncan (1997; 2018) states that a Missionary Council was established where the ordained European ministers sent from Scotland regulated the mission's affairs. The general policy was determined solely by the Europeans in the mission, and the Presbytery council was to keep its proper function, in this case, discipline. The issue of mission councils is reinforced by Zgambo (2018: 509), who argues that in the Central Church of Africa Presbyterian (Malawi), mission policy was used to restrict decision-making policy formation and give control to ordained White missionaries, who ruled from the central mission stations. Black pastors, catechists, and teachers were sent to do the mission and evangelism among the people in rural areas. Thus, it was self-propagating while not self-sufficient and self-governing. The powerful ecclesiastical Mission Council was responsible to the Home Committee in Scotland. Although native structures were set up in some areas, the Mission Council was always the real source of both ecclesiastical power and authority. The Mission council oversaw resources, including land, buildings, schools, hospitals, churches, and funds. In effect, the Mission Council, a white clique, controlled all the significant financial resources in the field, paying African ministers, teachers, and evangelists (for most full-time staff) and controlling their posting and work. The local

church councils did not have authority over these vital matters. Matters of vision, mission, and directions in which the church should expand appeared on the agenda of the Mission Council.

The creation of the indigenous church had its challenges. Duncan (1997: 147) points out that a native Presbyterian church's product was favoured because in a multi-racial church (PCSA), there was no guarantee that they would be treated equally by white people. They would rather be in a black church where they would be equal; however, the role of the white missionaries in the native RPCSA became problematic. Although the Scottish missionaries and ministers in Scotland were equal, it was different for black ministers. Ordination was supposed to bring equality among ministers- black ministers in theory, would qualify to be called to charges in Scotland. However, the reality was that black ministers did not have the same rights and privileges as white ministers. Black ministers remained subordinate to the white ministers, sometimes the white ministers being younger and inexperienced.

In terms of paying the ministers, the RPCSA also had struggles. According to Mafokane (2017: 93), Duncan (1997), the RPCSA first adopted a congregational stipendiary structure whereby ministers were paid from their stations. When the station could not raise adequate funds, supplements would be paid from the General assembly funds. This was problematic because stipends of the missionaries were secured, and poorer stations were put in a position of becoming dependent. Later, the centralized system of payment of stipends was adopted but did not improve the situation. Not all congregations were economically viable and the differences in stipends became a source of tension as ministers preferred to serve in financially stable congregations. Xapile (2000) also asserts that the finances of the RPCSA were never satisfactory. The General Assembly of the RPCSA tried to remedy the situation by encouraging congregations to pay their ministers and become self-sufficient. Ministers stationed in urban areas were paid more than those in the rural areas, and the reason for the difference was that rural congregations had land and could cultivate to augment the minister's stipend. Congregations were also required to contribute towards the General Assembly for the running of the denomination.

2.5 The Uniting Presbyterian Church in Southern Africa (UPCSA)

The fall of apartheid gave a new impetus to the unity talks between PCSA and RPCSA. Duncan (2005: 232) asserts that the change in the political context in South Africa was the catalyst for the union between RPCSA and PCSA. In the spirit of national euphoria, which surrounded the first democratic elections in South Africa in 1994, the Reformed Presbyterian Church prompted union discussions with the Presbyterian Church. It was, therefore, a great surprise to this (Ecumenical Relations) Committee when in 1994 the RPCSA Assembly proposed the reopening of a union negotiations (PCSA General Assembly Papers 1999: 85). The history that had maintained separation now facilitated it. One of the secular motivations which embarrassed the RPCSA into action was articulated by its Moderator when he "challenged the Assembly to consider whether a secular society had not overtaken the Church in its willingness to forgive past wrongs and to build a united nation" (Duncan, 2005: 232) It was agreed at the initial meeting that negotiations regarding church structures had to run concurrent with building trust and a sense of urgency was expressed. To this end an optimistic timetable was drawn up. This was only to be amended once, to allow union to allow the establishment of a union in 1999 rather than at an earlier date. The union was finally achieved on 26th September 1999 in Port Elizabeth.

The mutual background shared by the RPCSA and the PCSA made the negotiations of union easier. Mshumpela (2014: 34) notes that both RPCSA and PCSA shared a mutual background that there was no significant difference in doctrine. The question of polity and government was never fundamental because both denominations used structures common in Presbyterianism like the Synod and Deacon's Court. The distinction lay more in the tradition- in the RPCSA, every minister was eligible to attend the General Assembly on condition that he/she was accompanied by an elder, maintaining parity between elders and ministers. The PCSA on the other hand used a different formula with the number of delegates to the General Assembly calculated proportionately according to the number of congregations in each Presbytery and for each minister there was also an elder. On 23 September 1999, RPCSA and PCSA merged to form the UPCSA.

There were various reasons that made the union between RPCSA and PCSA possible. According to Buqa (2012) a united church is a powerful witness to the power of reconciliation in the society and the church becomes genuine when it ignores external factors and denominational labels. Furthermore, RPCSA and PCSA shared the same tradition and were formed as two branches of the same church and only separated by external socio-political factors.

According to Tucker (2012: 2), when the union was finalised in 1999, the RPCSA agreed to the traditional PCSA method of paying stipends which were voluntarist and congregational structure in which every congregation was responsible for supporting a minister who served it. The new denomination UPCSAs, had a bigger base of congregations extended across a much more representative section of South Africa than either of PCSA nor had RPCSA ministered before. As a result, the union this raised expectations and tensions concerning the financial support of the ministry, one tension being that the expectations from those that ministered in disadvantaged communities were not fulfilled. Those ministering in more wealthy congregations often received better income than those in poorer congregations, which others in poor congregations perceive as unjust. Duncan (2005: 247) argues that there was a mutual understanding on the part of former PCSA members that in the UPCSAs many aspects of the PCSA would be continued, for example methods of administration and payment of ministers. However, in the RPCSA the paying of bonuses were sanctioned by law this was seen by former PCSA members as misappropriation of funds. Buqa (2012: 29) points out that in the UPCSAs the presbytery appoints a minister, but the congregation is responsible for his or her stipend. If the local congregation is unable to pay the minister, it is the responsibility of the minister to look for alternatives to make ends meet.

The formation of the UPCSAs was good but it left many grey areas especially with regards to the policy of welfare of ministers. Mafokane (2017) points out that the RPCSA was struggling to pay the ministers by the time the union took place in 1999 and there was no real solution to the problem of stipends after the union took place. The issue of stipends continues to be an issue due to the glaring inequalities amongst the ministers of the UPCSAs. Duncan (2005) points out that during the negotiations the RPCSA delegates proposed in good faith that the PCSA constitution be used on an interim basis however it became a weapon of domination from others' perspective

because of their lack of knowledge of it. In terms of ministry, there were clear differences on part-time/self-supporting ministry, ministerial divorce and payment of stipends. In time these became contentious matters.

Duncan (2005) posits that the UPCS is a denomination operating in two cultures: Western and African cultures. The failure by UPCS to integrate has led to a failure to have a policy that is followed by all as some openly defy the directives from the General Assembly. Furthermore, as Duncan (2005) noted, the RPCS was aware that members of the PCS viewed RPCS as desiring union because it was facing a monetary crisis, was in administrative chaos, and its members were seeking to benefit from its wealthy fund. This left the RPCS in a weaker position and after the union there was no improvement especially with regards to the welfare of ministers as the former PCS members viewed the RPCS colleagues with contempt. More importantly, nothing changed significantly in the welfare of ministers to signify the equality of the servants of God. If anything, the welfare of ministers has been an embarrassment to the denomination.

2.6 The Structure of UPCS

The UPCS is a denomination that is Reformed in its theology and follows a Presbyterian system of governance. At the bottom is the congregation. The congregation is made up of members who elect amongst themselves those who will take up leadership as elders. According to the UPCS's Manual of Faith and Order (2014), the Congregation is a voluntary association of its members for the time being in the form of a corporate body having perpetual succession and the power to own and hold property (immovable, movable and incorporeal) in its own name independently of its members as well as power to sue and be sued in its own name. The Congregation adopts the Presbyterian system of Church Government that is in the Councils of the Church consist of Ministers and Elders who are presided over by a Moderator, a member of the Council.

The Congregation has control of its own affairs and assets through its appointed organs: the Congregational Meeting, the Session and the body administering the financial affairs of the Congregation. In conformity, however, with the Presbyterian system of government the Congregation accepts the provisions of the Church's manual relating to Complaints or Applications for Review to Presbytery and to the higher Councils of the Church. The Congregation provides accommodation for the minister. In cases where accommodation is not available, the Congregation meets the total cost of providing suitable alternative accommodation or pays an adequate housing allowance, such arrangements must be approved by the Presbytery. Such a housing allowance may also be provided to a Minister who wishes to provide his/her own accommodation, instead of living in the provided accommodation or as an alternative the Congregation may rent accommodation for the Minister. The Congregation must bear the minister's transport costs, reasonable electricity, water, and telephone accounts.

2.6.1 Full Status/ Right of Call Congregation

Within the UPCS system, constituted congregation must be financially viable and fully able to support a minister to call a minister. Such a congregation has a "Right of Call" and is called a "Full status Congregation." A constituted congregation that cannot sustain itself financially has no right to call a minister but will have a minister appointed for it by the Presbytery (Manual of Faith and Order, 2014). Duncan (2017) opines that this system was steeped in racism because no mission congregations had the right of call status. The missions amongst black and mixed- race people were financially dependent on the white congregations and these dependencies have remained to this day, helping the continuation of inequalities within the UPCS.

2.6.1.1 Congregations without the Right of Call

Among the congregations in the UPCS some of the congregations are not financially viable to sustain ministry. Such congregations cannot call a minister but can have a minister appointed to them (UPCS Manual of Faith and Order, 2014). The irony of this is that the appointing

authority while appointing a minister to such a charge does not do anything to help the congregation to remunerate the minister. In the Presbytery of Zimbabwe, only seven congregations out of thirty-six have the right of call (Presbytery of Zimbabwe Mission and Discipleship Report October 2019).

2.6.2 The Presbytery

The presbytery is made up of all ministers and commissioned elders from congregations within a geographical region. The Presbytery exercises oversight and discipline over all Ministers, and all other members of this Church within its boundaries. The Presbytery arranges regular visits to all congregations within its bounds, examines all issues relating to the state of such congregations, with full power to review. The Presbytery also considers and, as it sees fit, approves, or declines to approve ministers' calls and appointments and ensures that each Minister within its boundaries, who is eligible for admission under the rules of the Pension Fund, becomes a member of that Fund. It is also the duty of the presbytery to review the minimum stipend within its boundaries at its second stated meeting of the calendar year. The Presbytery must also receive from every congregation a report on the emoluments that the minister receives no later than the Presbytery's second stated meeting of the calendar year. All the congregations within the Presbytery are required to pay a certain amount from their income to fund its functions. The Presbytery is responsible for any funds received for its own use.

2.6.3 Synod

The Synod is the Council of this Church immediately above the Presbytery. The General Assembly forms a Synod, fixes its name, and specifies the Presbyteries, not less than two, that fall within its boundaries. It forms a Synod only if Presbyteries in the proposed Synod agree to its formation. The General Assembly fixes the time and place of a Synod's first meeting and appoints a Minister within its boundaries to convene and constitute the meeting.

2.6.4 General Assembly

The General Assembly is the supreme Council of the UPCSA. The General Assembly is constituted by commissioners appointed by Presbyteries. Presbyteries across three countries (South Africa, 19 Presbyteries; Zambia, 3 Presbyteries, and Zimbabwe, 1 Presbytery) currently make up the General Assembly. Commissioners to the General Assembly are ministers and ruling elders and are represented in equal proportion- that is, one minister, one elder. The General Assembly is responsible for making up the policy which is then implemented at the local level.

2.7 Transnationality of the UPCSA

The UPCSA is a transnational denomination with congregations in South Africa, Zambia, and Zimbabwe. According to Huntington (1973: 336) an organization is "transnational" rather than "national" if it carries on significant centrally directed operations in the territory of two or more countries. A transnational organization has its interest that inheres in the organization and its functions, which may or may not be closely related to the interests of national groups. Transnational organizations are designed to facilitate the pursuit of a single interest within many national units. A distinctive characteristic of the transnational organization is its broader-than-national perspective with respect to the pursuit of highly specialized objectives through a central optimizing strategy across national boundaries. The essence of a transnational organization is that it treats the various nations it operates from, as though they were one-to the extent permitted by different governments of the nations.

According to Mushayavanhu and Duncan (2014: 8) the pattern established by missionaries in Zimbabwe created churches that are still controlled from South Africa especially as far as theological education and funding are concerned. Apart from reporting to the General Assembly on justice and social responsibility matters, the Presbytery of Zimbabwe has no substantial input to the General Assembly. Furthermore, local churches have internalized the dependency pattern

to such an extent that they downplay their potential to make their initiatives. The church in Zimbabwe is still trapped in the structures of mission societies.

In the view of Levitt (2001: 3), religious movements that operate in broad geographic contexts engage in increasingly consistent forms of organization that give rise to global communities that locals can join. These religious movements offer members membership possibilities stretching far beyond their communities and cultures. European churches at the turn of the twentieth century remained strongly connected to their expatriate parishioners; they would contribute money, clergy, and resources toward establishing ethnic churches. Some sending country churches felt responsible for their emigrant faithful and continued to support them financially. The UPCSA is a church that was formed by a group of colonial settlers to serve their interests and has to a greater extent, failed to be an African church in its ethos. In Zimbabwe, the UPCSA is a church that has been associated with the white people and the idea that the white people are financially better placed (Mushayavanhu and Duncan, 2014). In a congregation that I served for seven years the members did not pay me because they arranged with a wealthy congregation that had mainly white membership to pay me. This congregation has been in existence for over sixty years and has been accustomed to get help creating a dependency syndrome.

The way things are structured in the UPCSA seems to favour South Africa because of the demographics, South Africa has more presbyteries (19) compared to one in Zimbabwe and three presbyteries in Zambia. Furthermore, Zimbabwe (and Zambia) have been considered mission stations for South Africa. They have not grown to sustain ministry on their own as seen in the General Assembly documents (2002; 2003) that have lamented the one-way flow of financial resources to Zimbabwe. The onus is on the Presbytery of Zimbabwe to change the situation that it finds itself in. Furthermore, according to Duncan (2005: 253), Zambia and Zimbabwe were a drain on the resources of the denomination. This view caused a severe upset in the 2002 General Assembly, and sensitive handling was needed to restore peace. However, this incident revealed how tenuous racial issues were and how much reconciliation had eluded the former PCSA and, subsequently, the UPCSA. Arising out of a consultation held in Zimbabwe, it was reported: “The

reality and level of racial and gender discrimination and paternalism within the UPCS is grave and causes much pain” (UPCS General Assembly Papers, 2003: 204).

The issue of Zambia and Zimbabwe being a “burden” has not gone away. In the General Assembly of 2014, it was reported that Zambia and Zimbabwe take up 15% of the UPCS budget, and this must be reduced (Proceedings and Decisions of the General Assembly 2014: 100). In the General Assembly Executive Commission of 2015, it was agreed to “reduce one-way financial support from South Africa to Zimbabwe and Zambia” (Proceedings and Decisions of the Executive Commission: 2015, 66). This shows that Zimbabwe has not been able to sustain ministry on its own and heavily depends on South Africa.

In the General Assembly of 1999, which gave birth to the UPCS, it was noted that the PCS had the “additional dynamic of dealing with the training of candidates from Zimbabwe and Zambia” (UPCS General Assembly Papers, 1999: 32; 58). Also, in the same General Assembly, a delegate from Zimbabwe moved a motion that “when General Assembly appoints committees Zimbabwe and Zambia must have representatives on those committees and not corresponding members”. This shows that there was fear amongst the Zambians and Zimbabweans that they may not get any seats in the committees of the General Assembly hence, they needed to be guaranteed that they would have these seats.

In a report submitted to the Executive Commission of the UPCS in 2017, Vellem argues that in our transnationality as a denomination, members from Zambia and Zimbabwe are only recognized because they are present, yet the presence of Zambia and Zimbabwe is not at all a sign of their membership despite their considerable recognition in the denomination. Zambia and Zimbabwe are considered to be a burden and their membership is sometimes used to settle scores within the South African context. In terms of the policy on the welfare of ministers, the transnationality of UPCS brings into play the contextuality of such a policy. The policy of the UPCS shows a strong bias to South Africa (because there are more Presbyteries in South Africa), the policy is of little relevance to Zimbabwe (UPCS Executive Commission Papers,

2017: 300). At the same time, the procedure tries to cover all ministers' regardless of their location and context, complicating matters further. The economy of South Africa is bigger, and the policy of UPCSA is sometimes blind to the struggles of the economy of Zimbabwe, which has been on a downward trend since the year 2000. The policy that seeks to look at the welfare of ministers and does not look at the context is irrelevant and contradicts the Reformed tradition that honours the church's local unit (Berkof, 1958). The issue of the context complicates matter in the UPCSA in that the policy tries to cater for all ministers equally but not focus on the context.

2.8 Conclusion

This chapter discussed the general context of colonialism in which the Presbyterian Churches were formed. The chapter outlined how the colonial governments worked hand in hand with missionaries- for the government to conquer with little resistance they needed the missionaries and their message of a better home in heaven and the missionaries depended on the government to provide security. The chapter further discussed the kind of church that was formed- a church that was racial (PCSA). The racial church would lead to the formation of a church that was deemed to be native (BPCSA). However, the native church also had its challenges as the missionaries from Scotland were treated better from the local indigenous ministers. This chapter also discussed the challenges of payment experienced by black ministers in these two Presbyterian denominations. The chapter also discussed the formation of the UPCSA in 1999, its structures and the challenges it has faced. The next chapter reviews the literature related to the study.

Chapter Three: Review of Related Literature

3.0 Introduction

Chapter two presented the history of the UPCSA and discusses the historical context of colonialism in which the church was founded. The UPCSA was born out of a union between the PCSA and the RPCSA, with the PCSA being the white dominated and financially stable, while the RPCSA was a black church supported by the missionaries from Scotland. The chapter also outlines the organizational structure of the UPCSA. This chapter is dedicated to reviewing related literature on the policy on clergy welfare in the UPCSA and follows a thematic approach. Beginning with the biblical tradition, the study attempts to review how the ministers were taken care of. The Reformation period marked an important era in the Christian church and the study discusses how that impacted on the welfare of the ministers and how the polity borne out of the Reformation in (this case of this study the Presbyterian polity) impacts on the welfare of the ministers. The chapter also reviews literature on vocation, the employment status of ministers, the welfare of ministers in the colonial era and the post-colonial era, the social support of ministers, welfare policies in organizations, and the church as an organization among other themes.

3.1 Welfare of Pastors in the Early Church Tradition

The early church tradition shows that those who ministered in the house of the Lord were to be taken care of by the community of faith. Tuttle (1988: 78) asserts that God wants just compensation for those who serve in his house. For their faithful labour in the tabernacle, the Levites and their families were to eat from the tithes and offerings which the people brought. The priests, in turn, were supported by the tithes and offerings of the Levites (Leviticus 27:30-33). The instructions of this chapter clearly establish the principle that those who were not earning their own livelihood by reason of their commitment to the Lord's service were to be sustained by the offerings the people brought to the Lord.

Tuttle (1988: 80) further argues that the mention of Barnabas in 1 Corinthians 9 shows that Paul is defending the right of all ministers to be given financial support by those whom they serve. Furthermore, the support that Paul envisages is enough for the family as shown by the mention of wives. Apostle Paul further argues his claim from different angles. The soldier, the vinedresser, and the shepherd all earn a living from their respective occupations. The Old Testament Scriptures contain the same principle. Paul applies the statement of Deuteronomy 25:4 to their circumstances. The oxen were not to be muzzled so that they could eat the grain which they were treading out. Paul makes it clear that this obligation was calculated to promote a gentle and generous spirit in the Israelites, a spirit which would extend beyond animals to the human workers whose help they engaged.

Paul draws on the Old Testament practice, as set forth in Leviticus. Both the priests and the Levites were supported by a portion of the substance that was brought to the temple for sacrifice (Num. 18:8-32; Deut. 18:1-8). This longstanding practice of supporting God's special servants is to be continued in New Testament times as well. Paul's final proof for financial support is the command of Christ Himself (Matt. 10:10; Luke 10:7). The essential principle is that God's servants should live of the gospel, and not by secular occupations. They should receive so much as to keep their minds from being harassed with cares, and their families from want; not so much as to lead them to forget their reliance on God, or on the people (Tuttle: 1988).

According to Schreiner (2001: 392), Schirmacher(2008), Paul believed that church workers must be paid. The idea of paying those who teach is not native to Pastoral Epistles. 1 Corinthians 9 provides the most developed defence for material support for those who proclaim the gospel. Paul provides examples from everyday life to illustrate that the one who works deserves financial support (1Corinthians 9 v7). Paul invoked Mosaic law in support of such conception, if oxen are free to eat while they work, then those ministers who work in the house of God should be supplied with necessary provisions. Those who have sown in the spiritual realm should be provided for the material realm (1Corinthians 9 v11). Just as those who work in the temple share in the material benefits of what is offered in the temple (1 Corinthians 9 v 13), so too those who proclaim the gospel should make a living from the gospel (1 Corinthians 9 v14).

Ministry must be treated as an occupation and serving ministers must be compensated. Magezi and Banda (2017: 2) point out that biblical teachings show that pastors must survive from their ministry and at the same time warn against turning ministry into a wealth amassing syndicate. At the same time the pastor is crucial in enabling parishioners to respond to poverty fruitfully. Tucker (2012) opines that local congregations in the New Testament were normally expected to financially support the full-time church leaders who served them. Consequently, those who served in poor communities would probably receive less reward than those in more affluent communities. This difference in remuneration might also have been exacerbated because industry and ability were to be rewarded appropriately. In addition, church leaders appear to have differed greatly in industry, diligence, talents, skills, and ability for creative, faith-inspired risk-taking for which they were to be rewarded appropriately.

Furthermore, Tucker (2012) notes that local congregations were financially independent in the New Testament. Although there were times when collections were made for congregations that were in dire need, such an act was by no means the norm. This has continued to be the practice throughout most of church history. In the last two centuries, under the influence of the modern business paradigm, some denominations have opted for a centralised payment structure, and even fewer opted for the equalization of stipends.

It must be noted that it was not a salary that distinguished the professional minister, but the priority put on that service, which determined the use of one's time. The biblical narrative shows that the local congregations must have a part in taking care of the minister. Times have changed from the era when the biblical narratives were written to this time and the financial resources gathered from the local congregations may not be able to sustain the ministers. The pressures faced by the ministers are different and may require different approaches. Croft, (1999) argues that our inherited understanding of ordained ministry in pastoral mode does not make sense. The Christendom model of stipendiary pastor caring for a stable congregation may be outdated. A new understanding of ordained ministry is called for, which makes sense of the changing situation at the same time remaining faithful to the faith.

3.1.1 Self-Supporting (Tentmaking) Ministry

The early church tradition shows that some of the faith communities could not take care of the ministers who worked with them. Apostle Paul had to do some work elsewhere to sustain himself. According to Manala (2004: 1400) it must be noted that Apostle Paul resorted to tentmaking as part of sacrifice on his part, he sacrificed receiving financial support from the congregations. Thus, tentmaking did not imply part-time on the part of Paul. According to Gibson (2002: 22), the tentmaking trade gave Paul a chance to serve the congregations without burdening them with his financial needs. Tentmaking was a way of meeting the ministry end. Magezi and Banda (2017) posit that with little or no material support from the congregation, Paul did not give up amid poverty. Rather, since ministry was his goal, he used his other handy man skills to earn his material welfare. For Paul, the desire to preach the gospel, not money, dictated and shaped his ministerial ethics and practice. Therefore, Paul shows us a minister who benefits from his other skills and at the same time faithfully preaching the gospel.

The financial socio-economic conditions that are faced by the parishioners are felt by the ministers. Gibson (2004) states that tentmaking ministry passes the burden of professional ministers to the laity in a way that everyone gets to be involved in ministry. The cost of running ministry has become very high. Maintaining buildings and the costs of a resident minister who has a family are too high for most township congregations whose members also struggle to put food on the table. To add to this, the minister must plan for retirement. In the view of Manala (2004: 1409) tentmaking alleviates poor congregations of their financial burden. The ministers' financial needs are met by sourcing their livelihoods from other sources.

The concept of tentmaking stems from the time before the institutional church. Kole (2008) points out that throughout the history of the Jewish people, the servants of God were financially autonomous. Except for the Levites who were supported in the temple, the prophets were self-supporting. For the Jewish people it was important for them to learn a trade alongside with the law, thus, every Jewish male was required to learn a trade because it discouraged dependency on others. Rabbis in the Jewish community did not accept any financial support from the community but earned a living from other trades. They believed that receiving money for

religious services made them vulnerable to public suspicion with regards to their calling. Furthermore, De Gruchy (1987: 28) asserts that the Pauline tradition of tentmaking ministry indicates that the distinct roles of ordained ministry do not require a full-time appointment. The ministry of word and sacrament does not imply functioning full-time, though it does require full-time commitment as required of every Christian disciple. However, in many situations, ministers fulfil a variety of roles tangential to their calling because oftentimes the ministers are sometimes the most knowledgeable people in their communities. While the ministers play many roles, the compensation of ministers does not measure up to these roles.

The literature on tentmaking is important for this as it informs this study on possibilities of alleviating financial burdens of poor congregations and training ministers in other skills that may allow them to earn incomes outside church settings while doing ministry work at the same time.

3.2 The Reformation

The Reformation of the church in the 16th century impacted on the welfare of ministers. Olson (1999) points out that the reformation was a revolt against the oppressive control of culture by corrupt and self-serving rulers and clergy, a mood of individualism. Martin Luther, a monk in the Roman Catholic Church in Germany, nailed ninety-five theses on the university's door questioning the practices of the church which he perceived were against the scriptures, sparking a fierce debate that would lead to the second split of the church, following the separation between the Eastern and the Western Church. Luther's action would be commonly known as the reformation. Luther refused to renounce the theses he had put out formerly splitting from the Roman Catholic Church in 1518. Okon (2013: 10) points out that the reformation was a revolt against the Roman Catholic Church's abuses. Some priests got their positions through irregular and fraudulent means, while others led scandalous and immoral lives. While popes and bishops lived lavishly, the lower ranks of the priesthood occasionally sought to survive through incomes from parishes, gaming houses, or other establishments for profit.

Reformation removed the church institution from the centre of religion. Comby and MacCullosh (1989) assert that the end of the 15th century saw the arrival of modern states which sought to be free from the power of the past: the papacy and the Germanic empire resulting in a significant cultural renewal. The creation of the printing press made it easy to spread information, both sacred and secular. Going to the biblical texts and the church fathers, many people tried to cleanse the church from the lumps which had grown up over centuries. Many out-dated ecclesiastical institutions no longer met up the expectations of the Christians. The above assertion by Comby and MacCullosh points to the loss of authority by the church.

According to Grim (1973), there was a general dislike across Europe with the inherited set-up, which prevented them from having a more significant share of the benefits accumulating to the society because of their labour. Princes, feudal lords, ecclesiastical prelates, and wealthy townsmen exploited them. Noteworthy for the spread of the Reformation were strong religious overtones in the peasants' complaints, especially those in Germany, caused by the Church's being extremely wealthy landowners that demanded increasingly large tithes and services from the peasants. Rebelling peasants pointed to the differences they received under the inherited institutions and those prevailing among Christians in the New Testament. Hence the authorities equated the unrest with reading the bible. In the same vein, Vischer (1999: 264) writes that the Reformation movement aimed to improve the whole church to get it out of the corruption back to its roots as the church of Jesus. The starting of a new separate church was never in the mind of the Reformers.

Moreover, Anttonen (2018) points out that one of the great thrusts of the Reformation has been the impetus towards universal education brought on by a theology that stressed the "priesthood of all believers." Individual conscience became disengaged from the church's institution, which gave direct access to individuals to the sacred scriptures. In emphasizing the importance of the individual, the Reformation ethos paved the way for the emergence of humanism. In addition to the Enlightenment and the French Revolution, the Protestant creation of the individual has often been related to the growth of science, education, economic development, and secularisation. Protestantism transformed the religious map of Europe by creating a new fabric of plural

religious cultures in relation to the shifting boundaries between the sacred and the secular domains of society.

Van der Borcht (2007) states that the Reformation took place against a social context of an empowerment process that helped cities free themselves from the medieval structure. This empowerment process was characterized by economic dynamism, political maturity, local republican patriotism, and a strong awareness that the town was the ideal framework for an organized expression of faith and a practical institution that would give rise to new ways of organizing society. The city's authorities wanted to change the way the church was run and free it from Episcopal authority.

Furthermore, Van der Borcht (2008) notes that in Switzerland, another Reformation was taking place. Local magistrates requested theologians to join them in re-shaping the church in their territory. Ulrich Zwingli in Zurich, Martin Bucer in Strasbourg, and John Calvin in Geneva; these three were inspired by Luther's reformation in Germany but differed sharply on the Lord's Supper. By the end of the sixteenth century, they had developed a reformation of their churches that had similarities to the Lutheran church but at the same time separated from it. The churches from Switzerland would carry the tag "Reformed" and be different from the Lutheran churches. In the British Isles, the Reformed tradition would focus more on church governance as an instrument to safeguard the reformation of the church. Some preferred Presbyterianism, a church government through councils while others chose Congregationalism, focusing exclusively on the local congregations.

According to Osborn (1987: 60), the Protestant Reformation found the power of the holy in the encounter with the bible: faithful preaching of the word challenges the people directly with divine judgment and grace. While every Christian is a priest, the minister, educated and ordained, interprets the scriptures. The Reformers flatly rejected the medieval division of the church into clergy and laity. The universal "priesthood of all believers" became the watchword

for Reformation, yet the Reformers would not leave the conduct unplanned but chose to ordain ministers to serve as public leaders.

Although many reasons were leading to the Reformation in Europe, the religious reasons were mainly the abuse of power by the clergy (Vischer: 1999, Okon: 2013). Van Der Borgh (2007: 22) reports that Huldreich Zwingli defended regular wages paid to ministers because of the passive character of the evangelist ministry instead of advocating for an existence that is dependent on gifts. He argued that a ministry dependent on donations would lead ministers to live a beggar life, give insufficient stability, security, and order, and prevent the minister from concentrating on the task and carrying the risk of disordered life.

According to Cameron (1991), the reformed pastorate in Germany and Switzerland remained a domain of the middle-class urban people. As the pastors were set apart socially from the rest of the parishioners, their lifestyles rarely rose above average and could not fend for their families. For this reason, Luther set up the “common chests” to re-distribute church income to pay the ministers better. Therefore, from initiation reformation, there is an attempt to appropriately reward the minister to live a respectable, ordered life.

While one of the Reformation was the abuse of power by Roman Catholic the priests, the ministers in the breakaway Protestant churches found themselves in a poor state. Gordon (2003) writes that the income generated by the parish was insufficient to sustain a minister and his family, and second, the house in which the clerical family was supposed to live was often in such a state of deterioration that it was uninhabitable. Inadequate parish incomes led to vacant parishes, forcing people to go elsewhere to worship and find pastoral care. The description of the situation was not merely a rhetorical strategy. According to Gordon (2003) the first of the Reformed Churches, the Zurich Church was struggling to find ministers willing to serve in poor congregations by the middle of the sixteenth century. At the same time, it had to deal with many ministers who were long-serving incumbents unwilling to resign their livings with the prospect of no income after they left work. These elderly pastors, generally alone in their churches, sought

to hold on to their parish income until death, for in retirement, they had no means to support themselves. Despite its impressive organization, almost thirty years of Reformed polity in Zurich was still bedevilled by systemic problems that greatly hampered the need to produce a well-trained clergy able to cultivate true religion in the parishes. The situation in the sixteenth century is not far from the situation that the UPCSA finds itself in, five centuries later.

3.3 The Presbyterian Tradition

One of the outcomes of the Reformation was the re-organization of the church polity. Taylor (2004) asserts that while “Reformed” is a theology system, Presbyterian is a system of church governance. Presbyterian is taken from a New Testament term *presbyteros*, usually translated elder. There are variations in this government system, with some Presbyterian denominations having a top-down approach and others having a bottom-up approach. Hill (2016) argues that in Presbyterianism, authority is vested in an institution at the national level (General Assembly) composed of lay and ordained ministers. Authority then descends to the Presbyteries, then local institutions (session). The General Assembly may alter or repeal a law of the church. At a lower level, the Presbytery is responsible for corporate oversight of the congregations and cases assigned to it by the General Assembly.

According to Berkhof (1958), one of the key aspects of the Presbyterian tradition government is that power and authority do not reside in the General Assembly of any church. The Presbyterian system honours the autonomy of the local church, though it always regards this as subject to the limitations that may be put upon it because of its association with other churches in one denomination and assures it the right to govern its own affairs. The authority of the major assemblies in the Presbyterian tradition is limited to the rights of local churches. Major assemblies cannot lord over a local church irrespective of the constitutional rights of the assembly. Similarly, Fubara-Manuel (2008) points out that the most important thing in Presbyterian tradition is that power must be in the hands of the people and these people reside in the local church.

The Reformers tried as much as possible to model the church organization to the biblical pattern. Ladd (1974) points out that the churches in the New Testament era were not bound by any ecclesiastical ties or any formal authority but had a profound sense of oneness. This can be illustrated using the word *ekklesia* in the book of Acts. The word is often used for local congregations which apparently met in houses. The use of *ekklesia* suggests that the church is not merely the total number of all local churches or totality of all believers, rather the local congregation is the church in the local expression. Simut (2008) argues that the local church as an independent assembly or congregation is not the universal church but does, however fully represent the universal church. Local churches are the universal church only in the sense that they represent Christ universally. However, Kuo (2019) argues that Presbyterian ecclesiology elevates the significance of the local church, in doing so it exposes its contradiction. On one hand, placing responsibility for the contextual proclamation of the word in the local church can limit the possibility of the universal church overshadowing the local church and imposing a uniform way of being the church on them. On the other hand, it does so at the expense of concretely remembering the church's universality. Paas (2015) also echoes the same view that the Presbyterian Church practice suffers from a lack of unity. The lack of unity is manifested in the lack of uniformity in the welfare of ministers in the UPCSA.

Rules punctuate the Presbyterian Church system. Koffeman (2014) points out that church rules are there to serve community life. Nevertheless, some stories are abounding of practices frustrating community life rather than promoting it. Sometimes regulations may have been enacted long ago for excellent reasons but in entirely different circumstances, and they may have lost relevance in the present day and age. Similarly, Msiska (2014) notes that many churches in Africa have church orders that were imposed on them and these churches struggle to cope with the changing context. Church orders of most Protestant churches established by missionaries are identical to those of their home churches in Europe. Protestant churches in Africa replicate their home churches in everything they do.

Paas (2015) also argues that the Presbyterian tradition's nature and mission are too exclusively linked to special offices. There is an inadequate view of the community, the ministry of all

believers, and the congregation as the gospels hermeneutic. All believers' priesthood has never worked out convincingly and consistently, as it is always in tension with a high view of special offices. Often the tension results in the lack of proper welfare of those who serve in the special offices. Koffeman (2015) believes that church governance must be a law of service; liturgical, living, and exemplary. Church governance is alive because the Lord is alive. This implies that church governance must be ready to respond afresh to changing circumstances. It is dynamic and human, as a matter of ongoing obedience to Christ, and it is provisional. Church governance is human law and one-sided. It has developed in history, in response to ecclesial, theological, cultural, and political challenges that could not be neglected. Thus, the church must respond to the challenges that its workers face today to be truthful to the message of justice that it carries.

In the Presbyterian system, the local church is a particularly vital component. Decker (1996) points out that the Presbyterian Church government is grounded on the local church's autonomy. According to Hanks (1996), the word “autonomy” comes from a combination of two Greek words, which means “itself” and “law”; hence the simple and direct meaning of the word autonomy is “law unto oneself.” Understanding the word “autonomy” in the Presbyterian sense is this: the church belongs to Christ as his possession. Christ rules in the church, and the church's regulations are made and carried out by Christ himself. Christ is supreme within the church, and the church's autonomy means that the church is directly under the leadership of Christ, and there is no other body or institution that may interfere between the local church and Christ. The local church is responsible for discerning the will of Christ and carrying out Christ's rule. Zgambo (2018) adds that in the Presbyterian church government, each local church is an “*ecclesia completa*” (complete assembly), the assembly of believers. This emphasis is based on the New Testament revelation of the universal and local church. The one universal church finds expression in this dispensation in the local church. A local church is a universal church in a specific place. Local churches recognize one another based on the same confession as true churches and stay in a specific relationship with one another. Christ gives all the necessary gifts in a local church to be the church.

Furthermore, Smit (2010) points out that Christ's governance is also impacted within the heart of each believer through the word of Christ and his Spirit. Where the word of God has taken root, the workings of the Spirit agree with the word, and belief is born. The rule of Christ comes to life in the believer who has faith, and together with the other believers, they form a new order where they bow before the authority of the Word and the Spirit. Link (1999) adds that in the Presbyterian tradition, the holy, Christian church whose only head is Jesus Christ, is born of the word, stays in the word, and does not listen to the voice of an intruder; thus, Jesus is the foundation and the ground for spiritual complex, outside him, there is no salvation. Smit (2018) elaborates this point further, saying that in the Presbyterian tradition, the office bearers' authority is not bestowed in themselves. They are vessels in God's hands and charge of the faithful proclamation of the word of God. No other affirmation of authority besides the declaration of the word is authentic in this church polity. Christ acts and governs the church through the Word and its proclamation. The universal church of Christ finds pronouncement in the local church. The local church is the church universal in a specific location.

The emphasis of the reformed church is on the conscience of the individual. Smit (2010) argues that Calvin's view on church order freed the church from church officials' domination as they were limited in their discretion. Calvin rejected the church hierarchy and advocated for respect and liberty within the church. Christian believers were to be free to enter and leave the church, open to partake in the church's offices and services without fear of physical coercion and persecution, free to assemble, worship, pray, and participate in sacraments without fear of political reprisal, free to elect their ministers and other officers without undue laws and structures. Similarly, Koffeman (2014) asserts that the Presbyterian tradition rejected episcopacy because of its hierarchical system and exclusive tendency. Within the presbyterial-synodical system, the ecclesial assemblies usually consist of ministers, elders, and deacons together that are presumed to provide collegial leadership.

While the local church is significant in the Presbyterian tradition, Link (1999: 256) argues that ministry is not born from its directive rather it brings the rule of the risen Christ to direct representation. The gifts which form the assembly as the body of Christ are "taken up" with

Christ giving the ministry structure an overriding significance over the local congregation. A community represents itself in its offices. The offices belong to the crucial features of its formation; they are a necessary organizing element that gives shape to the congregation's growth. Here an appeal to pure, dependant word going forth is not enough. It would break the links to the church's historical manifestation and its developed structures and its acknowledgment of the Spirit, which blows where it wills. To go back to the free world and going beyond all history would mean methodologically to block that which we wish to maintain over and against the Roman Catholic understanding of ministry: the communal character of the church and its increasing growth. This may be the reason why Calvin earnestly does not link the office of the ministry to faith (as Augsburg Confession does) but to the visible unity of the congregation on earth.

In view of the above assertions, Paas (2015: 113), points out that Presbyterian ecclesiology lacks a more-than-local ministry structure, and this does not enhance the church's spiritual leadership (Koffeman, 2014: 124). Similarly, Small (2008: 4) points out that one of the disadvantages of Presbyterian ecclesiology is that apparent fellowship becomes increasingly weaker at each higher level. Fellowship among congregations within presbyteries fades as council life is reduced to practical legislative relationships, successfully isolating fellowship in word and sacrament to congregational life. The same sentiments are also mirrored by Kuo (2019: 173), who adds that the Presbyterian ecclesiology and its elevation of the local church's importance exposes an uncertainty.

However, Koffeman (2015) argues that from a theological perspective, it is not possible to speak of the autonomy of the local congregation. The New Testament terms "*ekklesia*" and "*koinonia*" transcend the local community, implying a strong sense of the relationship between specific local groups in a worldwide communion in which mutual accountability is crucial. Thus, there are indissoluble links between denomination and congregation. The denomination cannot do without congregations which are part of it. Congregations cannot do without the denomination which they are part of. Altogether they live from the gifts and calling they share in Christ. McGrath (2012: 159) points out that the word *ekklesia* in the New Testament refers to local churches or

worshipping communities that embody something that transcends that local body. While the individual church is not the church in totality, it nevertheless shares in that totality.

On one hand, Kuo (2019) argues that placing the responsibility for the contextual proclamation of the word in the local church can limit the possibility of the universal church overshadowing the local church and forcing a uniform way of being a church on them while on the other hand, it does so at the expense of remembering the universality of the church distinctively. This uncertainty is found in Calvin, where he writes that the church is universal and there could not be two or three churches unless Christ is torn apart. Calvin further argues that all elected are so united in Christ as they are dependent on one head; they also grow together in one body being joined and knit together as are limbs of the body. Compared to the Roman Catholic ecclesiology, where the third mark is linked to a distinct polity and body of universally authorized teaching, Reformed Catholicity becomes spiritualized and rendered abstract.

While Paas (2015) and Kuo (2019) criticize the autonomy of the local church, Hanks (1996: 17) views it as the most distinct feature of Presbyterian tradition. He points out that the Presbyterian system is not a democracy where final authority rests with the people, even though matters in the church are decided by majority vote, nor a kingship or oligarchy where one or few people rule, even though elders have authority to lead in the church. This distinctiveness is most pronounced in the delicate balance on the local church and the denominational level. Within the local church, the church's rule is the stability between the laity and the special offices of a minister, elder, and deacon. At the denominational level, the balance is between the local congregation's autonomy and the obligatory authority of broader assemblies such as Presbyteries, Synods, and General Assembly. The excellent stability can be kept when those in the church are willing to yield to instruction and leading of scripture because yielding to scripture is yielding to Christ himself, being the head of the church. Further to that, stability can only be maintained in the church when there is mutual trust among the members and a mutual desire to seek the common good of the church will the Presbyterian government be observed and maintained.

According to Small (2008: 4), the Presbyterian ecclesiology consolidates the understanding of the church as the communion that bears a certain imaginary likeness to the Roman Catholic view, but that places the dynamics in harmony rather than episcopacy. In the Presbyterian view, the church is the body of Christ in fellowship with Christ, who alone is the church's head. A local church (congregation) is gathered in connection by word and sacrament led by the minister and elders together in the local church council.

According to Pass (2007: 55), Calvin's idea of Presbyterianism was influenced partly by his theocratic ideals and the political situation of the time. He needed ministers and elders with the ability to keep the church independent from the state. For Calvin, the state is called to maintain the peace of the land and protect the worship of the true God. The state must not be allowed to weaken the church's independence and cannot rule over the church's spiritual affairs. On the other hand, however, Koffeman (2014) argues that every church polity system develops in response to contextual challenges that cannot be neglected, and hence it is provisional. Therefore, the church today must not be tied to the traditions of the sixteenth century, but it must always be seeking new ways to be the church in response to different contexts.

From the theological understanding of the Presbyterians, it is difficult to enforce any policy as they emphasize the leading of the spirit in the individuals. In other words, the members are always encouraged to make their own decisions when it comes to their faith. Fubara-Manuel (2008) asserts that the Presbyterian tradition insists on the right to individual conscience in the interpretation of scripture. Although humans are interdependent, they have the right to interpret scripture for themselves in the trust that the Holy Spirit would guide them and lead them to the truth. This position is, on the one hand, a consideration of the priesthood of all believers' principles and, on the other hand, proof of the personal importance that attributes to the Reformation. The rules of the church, no matter how devout they are, must not tie individual conscience. Thus, although the Reformers took the established church very seriously and believed in its teaching gifts, they are not intended to take the place of Christ as the Lord of individual conscience. The church's offices would come up from the community to whom the

people are responsible under Christ. The fundamental belief is that what the bible teaches about humankind's salvation is open and evident to all who approach it by prompting of the Holy Spirit. When this is done, the Reformers presumed all people would believe alike in the things of faith.

Furthermore, Kuo (2019) argues that the Presbyterian emphasis on individual conscience risks minimizing ecclesiology's significance in Christian life, effortlessly enhancing a personal approach to faith. Faith is in danger of becoming merely a private matter between a person and God, raising the question of whether the church is theologically required. As churches progressively absorb communication advances into ministry, new challenges arise that often do not get addressed sufficiently. The Presbyterian tradition has not often shed light on how human freedom is increased by individualizing faith but by positioning one's Christian relationship vertically (between oneself and God) and in discussion with the horizontal dimension. Van der Borcht (2008: 205) further argues that there is a loss of loyalty to broader structures of the denomination in the Presbyterian tradition among members and ministers. There is increased isolation of congregations in the Presbyterian denominations. A passion for church unity and ecumenism is declining and being replaced by arbitrary cooperation on specific projects with like-minded believers and congregations. Ministers' style their ministries among small groups of families and friends.

The lack of a centralised system in the Presbyterian tradition has always been problematic. Smit (2011) posits that the Presbyterian tradition was a complicated, multi-faceted, and ambiguous movement from the beginning. It was a confessional tradition, without any central structures of authority to determine uniformity in matters of faith, polity, and life of the practice. The Presbyterian tradition is known for its multiple confessional documents with relative power with emphasis on both terms. The confessional documents have authority because they show how the ancestors conceptualized God's word, close because these confessions must always be subject to the word of God. The confessions are also relative because they are historical and are the product of human beings, thereby making them revisable.

Similarly, Johnson (2009: 89); (Van der Borght, 2008: 203) points out that there is no creed vested with the power to demarcate the boundaries of the Presbyterian tradition. Instead, there is a diversity of confessions and creeds. The variety of confessions is due to the principle that confessions and creeds are always contextual, dealing with specific issues in a locality, underpinning the primacy of scripture, and expressing the people's true confessing faith of God on their journey. The unavailability of a centralised theological system impact on other issues such as the welfare of ministers in that with a diversity of confessions, which nobody is responsible for enforcing, it becomes a mammoth task to implement a welfare policy.

The minister's office has always been highly regarded in the Presbyterian tradition. Johnson (2009) opines that the pastor's office in the Presbyterian tradition was charged with the primary responsibility of preaching and administration of sacraments. Pastors, highly trained in biblical languages, play a critical role in the Presbyterian tradition. In the ideal sense, Presbyterian churches put their future to God; in a practical and penultimate sense, Presbyterian churches' life have always depended on the power of learned preaching. In keeping with the priesthood of all believers, Calvin advocated for a collegial understanding of pastoral ministry. According to Calvin, distinctions such as bishop, cardinal, and the archbishop had no place in the church of Jesus Christ. Koffeman (2014: 124) argues that the Presbyterian tradition rejected episcopacy because of the hierarchical and exclusive tendency. Within the Presbyterian system, the ecclesial assemblies usually comprise ministers, elders, and deacons that are presumed to provide collegial leadership. Although this system decreases the risk of concentration and abuse of powers, it does not necessarily enhance spiritual direction.

Van der Borght (2008: 208) argues that certain contradictions towards ministry have grown in the Presbyterian tradition. Constant alertness, reluctance, and critical attitude towards ministry are a potential instrument of power abuse. At the same time, there is a realization that ministers are needed to lead the church. The fear of abuse of power often determines how the debate about ministry develops; an intense fear of ministerial manipulation is dominant. As a result, the Presbyterian system tends to reduce church issues to a power problem, concealing the ministers' joy in serving.

Moreover, Johnson (2009) further points out that Reformed piety sought to minimize clergy and laity distinction. The only difference between clergy and laity, at least in theory, was one of the spiritual gifts and pastoral responsibilities rather than status. To show this new sharing of spiritual power, Reformed pastors ceased wearing differentiating church vestments. Instead, they wore a simple black Geneva gown, which was considered ordinary street clothing. Paradoxically, today the robe has become a vestment that distinguishes clergy from laity. According to Van der Borcht (2007), Luther's emphasis on the priesthood for all believers point to the fact that all believers have received the Holy Spirit because they have been baptized; hence, they are members of the clerical order. In their scope as priests, they have direct access to God, and they share in Christ's ministry as King and high priest because of their faith and baptism, meaning that they can proclaim the word to others. The hierarchical structure of the church is rejected for this reason. However, Luther's view on the priesthood of all believers created the sense that ordained ministry is no longer needed; thus, Luther began to weaken the significance of priesthood of all believers to the private sphere. Allen (2010) agrees with this position, pointing out that every Christian can approach Christ, the great high priest, and thus can turn to God in faith apart from another formal mediator than Christ without undoing church authorities' judicial role.

While I agree with the local church's principle of autonomy, it also leaves the minister's welfare "too open," that is, the minister is at the mercy of the parishioners. It also assumes that the parishioners all well-intentioned to provide for the welfare of the ministers. Unfortunately, many times this has not been case and the ministers' welfare is neglected, and they live miserable lives. I agree with Hewitt (2012) who argues that the Presbyterian system of ecclesial government was made in Europe and uncritically transferred to the African context. Its major weakness has always been linked with the church administration at the various levels of church government. It has a problem with how to implement its own decisions. Its ways of implementing its decisions have failed to yield tangible results. Those responsible for implementing the decisions are either unwilling to act or find the necessary support for action. The Presbyterian system was a reaction to the prevailing context at a given time. The onus is on the believers in the UPCS to decide on what will work for them in their context today, especially on the welfare of the ministers. The

Reformed tradition's emphasis on the individual conscience makes it difficult for a policy on the welfare of ministers to be useful as this policy is dependent on the parishioners because of the autonomy of the local congregation within the UPCSA. Furthermore, there are bound to be differences in the ministers' welfare as different communities will have different capabilities to look after the ministers.

3.4 Understanding of Vocation

The word vocation has been subject to much discussion about its meaning. Willimon (2001), Kleinhans (2005), Fubara-Manuel (2008), Calahan (2012), Peyton and Gatrell (2013), Nell and Scholtz (2015), and Samuelson (2017) are among other scholars who have written on vocation.

The meaning of the word vocation is elusive. Samuelson (2017) argues that while mere etymology of the word vocation cannot resolve the present blending of the words- occupation/ profession/ career, it is important to observe the distinct historical connotation of "vocation", which comes from Latin *vocation* meaning "a call or summons". Whereas words such as "profession" and "career" imply an active choice on behalf of an individual, the word "vocation" denotes an external invitation to which the individual must respond.

Nel and Scholtz (2015) point out that vocation was understood as the call to discipleship that included the call to the community within the early church context. This understanding stems from the New Testament understanding of the term. Willimon (2001) argues that the vocation of the minister must not be confused with the vocation of all Christians to follow Christ. The vocation of a minister is a specific call to an individual. Peyton and Gatrell (2013) further point out that the nature of ministerial vocation is built around obedience, humility, and spiritual poverty, borne of the self-emptying example of Christ. The priestly vocation role involves a degree of self-sacrifice in the form of special training, personal discipline, and self-giving to others. Throughout history, the Church has defined a vocation of the ministerial priesthood as a commitment to a lifestyle that goes further than simply doing a job. This sacrificial professionalism has been characterized as the essence of the ordained ministry. When ministers

are ordained to the ministry, the congregation is charged to take care of the minister, suggesting a mutually obedient, covenantal as well as contractual arrangement.

Vocation, according to the Reformers, is applicable to everyone and cannot be restricted to pastors and those under religious vows. This view is taken by Joynt (2017: 1), who asserts that vocation was understood to be a summons by God to be a disciple. Later during the persecution of the early church, vocation was understood to be a counter-cultural decision with risks. Vocation became associated with monastic life or priesthood more than a call to ecclesial ministry in the medieval period however Martin Luther rejected monastic life as an expression of a higher and more noteworthy calling. Luther also rejected the division between sacred and secular spheres on which the medieval church's understanding of calling was based. The Reformers gave a new meaning to the word vocation: a divine calling that one can follow no matter one's occupation. With the coming of the industrial revolution, the idea of vocation became secularized. Ministers have not escaped the professionalization of their discipline, which steered the focus of ministers' work from fulfilling a traditional calling to gaining results, and, at the same time, the sense of calling and ministers' experience contribute to higher satisfaction and longevity in their vocation.

According to the Church of England (2020) during the Middle Age, vocation was defined by accepting vows of poverty, chastity, and obedience. Chastity was hugely linked to religious life as a classic response to discipleship. Protestant Reformers disputed this understanding of vocation that is strongly associated with religious calling, priesthood, and separation from ordinary work. Reformers rejected the divide between the sacred and secular orders. McGrath (2012), points out that Martin Luther's doctrine of priesthood for all believers declared that there was no difference between spiritual and secular/temporal orders. All believers in Christ are called to be priests and could exercise that calling in the world. Luther redefined calling to mean serving God within the everyday world rather than leaving the world. This view is substantiated by Cahalan (2012) argues that vocation is generally understood as a call from God in relation to the whole of one's life not exclusive to the ordained only. Christians share a common vocation through baptism and a communal calling to follow Christ.

Christian tradition is generally about the simplicity of life and views with suspicion ministers' affluence. The remuneration package for today's Church of England ministers confirms the financially sacrificial nature of the stipend when compared with secular professional salaries (Church of England, 2020).

According to Fubara-Manuel (2008: 244), the Reformed tradition emphasizes that every believer should seek their calling and vocation in life utilizing it to fulfil their humanity. The basis of this understanding is that every individual has a vocation given by God. The most important thing about work is not that it brings salaries but that it fulfils God's purpose for human creation and demonstrates God's sovereignty over all life. Ruffner (2013) argues that Martin Luther's thought with regards to vocation is not clear at times. Luther saw a clear separation between heavenly and earthly kingdoms; hence humanity's earthly vocation was to serve each other and to serve God in whatever station he/she is in. One must seek to understand how to apply divine vocation, serving one's neighbour in the current settings. Zeze (2019) further argues that John Calvin's idea of a call is not the specific station in which one is called but one is called to use his/her gifts to serve the calling in the best way possible. The station is no longer the standard but must be judged in its suitability as an instrument of God's service.

Having looked at the word vocation, it is proper to say that every Christian is called in the mission of God. It is not the ordained only who are called. Vocation is a word that has lost its meaning over the years to mean a career or a profession (Samuelson, 2017). However, while the Reformers gave the "proper" meaning to the word vocation, the missionaries gave it another meaning. They may not have said it, but their actions showed otherwise. Vocation meant a life of discipleship and a career for the clergy; they had left their homes to fulfil the call by God. The parishioners became passive and came to hear instructions from the missionaries. In the period following the missionaries, clergy have continued in the same model, and this has not helped in their welfare. Magezi and Banda (2017) assert that the missionaries often described their work as a means of sacrifice. The essential element of the vocation was the absence of gain and the rendering of services to desperate people at the cost borne by the servant. This notion that

vocation is a sacrifice has significantly impacted on the welfare of ministers in the UPCSA. In my view, there is also a feeling of “payback” time on the part of ministers as most of the ministers are trained for ministry by the denomination and they endure hardships because of this. It is common to hear that “*ministers are called by God*” when the church cannot pay the minister. Dillen (2017) argues that the language of the minister as the shepherd is often misleading for ministers. It portrays the minister as someone who looks after the flock and defends the flock whatever the costs. This kind of ministry makes the minister vulnerable as no one looks after the shepherd. The minister may not be aware of his/her own need of care because they are busy caring for others.

The Reformation period changed the way people viewed professions. Percy (2006) points out that in the ordering of professions in the society that emerged after the Reformation, the ministers were now below common people, but at the same time occupied a position in the society that assured them of respect, provided they fulfilled their pastoral duties. However, in the view of Shier-Jones (2008) the separation of ordained vocations or offices from the priesthood of all believers resulted in the perception if not reality of an ecclesial elite or hierarchy of professionals who are given significantly greater respect by the virtue of their office. As a result, such ordained positions have been highly sought after and protected. The idea of ministry as an advancement in society is one of the reasons, although not the primary reason that most denominations have a process of ordination to ministry which is tested. In the context of this study on the welfare of ministers in the UPCSA, the views of Percy and Shier-Jones, respectability has not translated into wellness of ministers.

3.4.1 Are Ministers Employees of the Church?

The employment status of ministers has been subject to courts of law in some instances. Lee and Bennet (2016) writing about the Anglican Church in Southern Africa, point out that a minister is not employed by the church, so labour law does not apply. The church is bound by its own rules, becoming a minister is a question of vocation, training, ordination, and licensing. The unique nature of ordained ministry in some ways resembles voluntarism and, in some ways, resembles

employment. The voluntary aspect of ministry must not be exploited by the local church and at the same time disagreements cannot be solved in terms of employment law. That ministry resembles voluntarism more than employment can be seen with self-supporting ministers who may claim allowances but are not entitled to any kind of remuneration. The idea that ministry is voluntary is strengthened using the term “stipend.” Stipend means a living allowance given to an individual to allow them to survive while they offer a service. The voluntary aspect of ministry is not breached by the fact that the church formalizes its stipendiary system with pensions and medical insurance. All the components of a stipend are made for the welfare of a minister as opposed to services rendered.

The minister's picture of being the servant continues to play a part in how ministers are treated in different congregations in the UPCSA. At one point in the UPCSA Manual of Faith and Order, it states that “*we should seek our true vocation according to the abilities given to us. Work for wages or profit but should serve God and the people*” (Manual of Faith and Order, 2017 chapter 2 pg. 23) on the other instance in the same manual it goes on to say “*ministers form a key leadership group of the church with special responsibility...*”(Manual of Faith and Order , 2017, chapter 16 page 1). The statements on vocation at one instance give the understanding that all are called in whatever they are doing, but those called to ministry have a special vocation. The “special vocation” has left ministers vulnerable (Van Staden 2014; Magezi and Banda 2017) because their reward is from God. There is a need for the church to draw a valid contract for the ministers as they have devoted their time and energy to service to others.

The Episcopal Church (2007: 2) points out that it is important to be clear from the outset that the process of calling a minister is peculiar and different from a hiring process. “Hiring” assumes an employer/employee relationship (Episcopal Church 2007, 2). Calling assumes a community of relationships (Episcopal Church 2007, 2). Clear definitions of duties, responsibilities and power prove elusive. Calling is generally experienced as a process that grows in a continuing way. To hire is to invite a person into an employer/employee relationship (Episcopal Church 2007: 2). But that model does not fit what takes place between congregation and the minister. The minister and the elders are mutually accountable to each other. To call is to invite a person into

collaboration among the ongoing ministries of congregation and the denomination at large. It involves listening and responding to one another, expecting to grow in understanding and in grace as a result.

Similarly, the secular courts have also taken the position that the relationship between ministers and churches are not contractual. According to Van Staden (2014) citing a court case between the Church of the Province of South Africa, Diocese of Cape Town, and others (2001), the court ruled that a priest was regarded as working for God and the relationship between that priest and the church could therefore not be regarded as one of employment- the fact that the church provided all features of employment relationship (including monthly stipend benefits) do not make the relationship one of employment.

Furthermore, Van Staden (2014: 390) writes that church law and internal rules and regulations as contained in church orders and supporting documents appear to be of decisive importance in establishing whether an employment relationship exists. While there may be a mutual commitment to the relationship between the minister and the church, it is not a bilateral and enforceable contract but rather an ecclesiastical or spiritual agreement regulated by internal church law and civil law. The minister is bound by internal legal framework applicable to the functioning of the bearers in the church. To say that relationship has certain characteristics comparable to regular employment is irrelevant. This assertion by van Staden complicates matters for the welfare of the ministers in the UPCSA because there is really no one to hold to account when it comes to the non-payment of the minister. The Presbytery and the General Assembly of the UPCSA have shielded themselves from the obligation to pay. To plan a policy on the understanding that the voluntary members in the congregation will be faithful enough to look after the minister may not be enough to sustain adequately the well-being of a minister.

However, Calitz (2017: 287) argues that the legal arguments in the cases between the church and ministers have focused on the cases between the church and why the ministers cannot be employees of the church. For ministers to be referred as employees, the courts had to look,

among other things, the constitutional right to fair labour practice as well as definition of employee under labour law. The courts focused on the substance rather than the form of the relevant contracts. Thus, the reality of the relationship and not the relationship was crucial. The main reason why the courts have defined the minister not an employee is that the church is given too much freedom in a matter that does not involve a spiritual dimension. The pastor, in line with the legal meaning of the term employee should be regarded as such.

According to Van der Borgh (2008: 269), the Reformed tradition does not treat ordained ministry as a profession, but as a function that involves the whole person- heart, mind, and soul. This personal character agrees with the symbolic role that the minister fulfils in pointing others to Christ. But as Van der Borgh argues, ordained ministry cannot be a calling only but also a profession. While it is true that the person functions based on the calling, the person is not limited to that calling; thus, the ordained ministry is also to be regarded as a profession. Ordained ministry is a profession because individuals always carry it out. Exercising ministry in the local congregation is not covered by the church council's moderator or any collegiate body. It may be useful because the ministers' words and actions are not determined by what the majority decides but by the personal calling to proclaim God's word and make it relevant in our time. Trull and Carter (2004: 26) argue that a minister stands between a generalized concept of vocation (that is, all Christians are called to serve God in and through their vocation) and a specific career. The minister fulfils a calling and not just choosing a career, yet the unique calling to be a minister has features that result in unusual obligations.

Furthermore, the ministers are considered as called by God. Mills (2018) points out that the idea of calling underlines the fact that the minister comprehends that he/she has been chosen by God to participate in ministry. The position occupied by ministers within the church is legally not compatible with a contractual relationship. Minister appointments are done within a spiritual and theological framework, creating tension between the independence of churches to carry out their belief within a spiritual context and the responsibility to fall within labour laws that govern the country. On the contrary, Buckingham (1994) adds that there is a spiritual emphasis attached to the call of ministers and the spiritual emphasis has a string of temporal elements like other forms

of professions. The temporal aspects signal the intention of a contract making the relationship between ministers and the church one of employment.

Percy (2006) views the ministry as both more and less than a profession. Some of what ministry entails may have no measurable outcome. Many of the critical pastoral functions of ministers have been re-allocated to local church resulting in the deeper crisis of professional identity. Because ministry is something for the whole people of God, the work of the ministers moves from being specialists and essential to being general and managerial. Professionalization is a double-edged sword for ministers' role and identity. On one hand it increases the public sense of specialization and uniqueness of ordained ministry at the time when the general fabric of civil life is being challenged. On the other hand, the subsequent compression of ministry work further opens it to marginalization and rationalization. Ordained ministry has evolved into a profession that stands out as something distinctive within the society. Similarly, Shier-Jones (2008: 28) posits that the practicalities of contemporary ordained ministry mean that ministry is best thought of as professional career because of the four attributes of a professional model: full-time occupation; own places of training to pass a specialized set of skills and knowledge base; a formal body which sets standards for practice and protects the profession of ministers; and a code of conduct that must be followed by the ministers.

The idea of ministry as a profession is a welcome but it must go hand in hand with professionalism that goes with other professions. Percy (2006) argues that ministers want to be treated like professionals with their rights, privileges are guaranteed on the one hand, but on the other hand the ministers do not want to be organized into a properly hierarchical body in which their right to freedom or dissent is jeopardized. Ministry belongs to a context, no matter what functional statements may be made about the otherness of the church, it also exists in the here and now and it co-exists with other forms of life and sociality. As an institution, the church is in competition for time, resources, and interests of the people. In the UPSCA, the ministers enjoy their freedom because the polity of the denomination does not allow for a hierarchy but at the same time the welfare of ministers' is not guaranteed.

According to the Church of England (2018: 5), an ordained ministry is a specific office, and an officeholder is not employed. Still, there are terms and conditions as well as expectations that come because one holds an office. Some aspects of having an ecclesiastical office are treated in law as if they are employed to enable some provisions such as pensions to take effect. I agree with Van der Borcht (2008), Shier-Jones (2008), and Trull and Carter (2004) that ordained ministry is a profession and a vocation. Ministers in the UPCSA have undergone specialized training to fulfil their functions and that function as an individual. However, in my view, the UPCSA is stuck within the old model of doing ministry where the denomination does not want to have legal obligations of paying the minister (UPCSA Manual of Faith and Order, 2017). The UPCSA's refusal to take responsibility for paying the ministers is confirmed by Sundkler and Steed (2000) who argue that some of the church constitutions in Africa are an extension of a legal church proclamation from some western countries.

3.5 How Reformed Ecclesiology affects Ministers' Welfare in the UPCSA

The way Reformed tradition view ecclesiology affects the policy of ministers' welfare in the UPCSA in many ways. By sticking to the tradition that the local church runs its own affairs, the policy of the welfare of ministers remains an elusive goal as some local churches remain unable to be compliant willingly and some are unable to comply because of economic challenges. Furthermore, the way the church has been run since the missionaries brought the system has not changed although the missionaries have left the scene. UPCSA is a church that is still running with the policy that missionaries put in place to suit them. From a postcolonial point of view, the UPCSA is still with a system that is foreign and intends to stick to the law of Reformation without fail. UPCSA has maintained the same structures that were brought in by the missionaries despite the fact the ministry structure is expensive to maintain (Hewitt, 2012).

The Reformation took place against a backdrop of specific grievances in Europe. There was a revolt against the corrupt clergy of the Roman Catholic Church and the Reformed tradition was

trying by to distance itself from such tendencies hence there is little written on the welfare of pastors during this period because there was a deliberate move to remove clergy from a leading role in the church and put scripture at the centre. The role of clergy in the Reformed tradition is “not special” as in the Roman Catholic tradition and believers in the Reformed tradition claim the Headship of Christ so it is difficult to “coerce” them with policy. To add to that there is fear that the structure tends to be hierarchical and goes against the spirit of Reformation, which empowers the local congregation. However, the UPCSA can make use of the very essence of the Reformed ecclesiology- to continue to reform (Van Wyk: 2017). The Reformed tradition was born out of the need to see renewal, and this must spur the UPCSA to see renewal in the way that ministers are remunerated not just stick to the tradition.

3.6 Welfare of (African) Ministers in the Colonial Era

Missionaries created communities that were centred around them. Hewitt (2012) posits that life around the mission station revolved around the missionary. Ordination was restricted and it became a status symbol that was associated with authority and domination. Missionaries formed the greater part of the ordained ministers, and they received their remuneration from the sponsoring bodies overseas. Thus, from the beginning, the development of congregations was done with externally generated resources and the effects are felt now long after the missionaries have left because the congregations are not able to sustain ministry on their own. Villa-Vicencio (1988) adds that the social function of missionaries in the transition from one culture to another was evident in the social paternalism. This form of paternalism was at the core of missionary structures of the churches. It had to do with the church authorities in the sending country being on a different social class and as a rule enjoying higher education than the ordinary people of the missionaries sent to the colonies. This resulted in the imposition of the foreign structure on the emerging African church with missionaries in the field being treated with a firm, kindly paternalism by their superiors at home. When indigenous leaders and ministers began to come up, they were treated in the familiar paternalistic way, and they also treated the parishioners in the same way thus an authoritarian and paternalistic ecclesial structure emerged which relegated ordinary church members to a servile status requiring social submission.

The mission field in Africa presented an opportunity for many Europeans to become missionaries. Elphick (2012) asserts that most of the missionaries came from low-income classes and a life from the industrialising Europe may have motivated them to become missionaries. Missionaries controlled schools and medical dispensary and from the finances that flowed from these centres, they derived authority to settle disputes in the mission community and could empower other people financially. In this way, missionaries wore three hats that were unique in nineteenth century Europe: clergy, landowner, and magistrate. This was part of the enjoyment and lure of missionary life. A missionary was highly respected and could reach career heights that he could not reach in Europe. Being missionaries at mission stations exposed the missionaries from otherwise poor backgrounds to new material wealth, comfort, and esteem.

The missionaries relied on indigenous helpers to spread the gospel. These helpers would soon seek ordination. Elphick (2012: 86) asserts that most African ministerial were driven by the divine calling and many recalled a divine encounter that changed the course of their lives. There was also another motivation to become clergy for most Africans: they wished to remain in permanent leadership positions. Ordination became a gateway for poorer Africans to become respected professionals just like it was in Europe. Ministry became a route to prominence outside the traditional economy. African ministers were expected by the missionaries to rebuke their fellow Africans' worldliness and when the missionaries felt that the African ministers did not meet the standard, they felt that it was time to take back control. For the African ministers, who had given up a lot to be at par with white missionaries, this was unacceptable. Similarly, Denis (2007) writes that the ordination of black clergy in mainline churches did not grant them same working conditions as given to foreign missionaries. The black pastors' remuneration was lower than the missionaries' and their children did not receive equal opportunities as the missionaries' children. The worst part was that they were not allowed to manage any funds at all.

Elphick (2012: 35) argues that missionaries were comfortable with Africans as evangelists that would be sent around easily and could not be at par with the missionary. Sundkler and Steed (2000) assert that the missionary church had a hierarchical leadership and formal leadership was by the white foreigner. The white missionary had financial power, administrative power, and influence over the local African staff.

In the Methodist Church, the pioneer group of native ministers were recruited from the teachers who came to Rhodesia as the pioneer Methodist missionaries on their journey from South Africa. This group did not think much about remuneration, for their mission was to participate in the evangelization of their fellow Africans. What made them volunteer to leave their homes in South Africa into Rhodesia was their religious zeal. They earned their living through the benevolence of the local people who were socialised in such a manner that they would always provide food to strangers. As time went on, the native ministers began to earn a stipend although it was not enough and irregular. The native ministers augmented their income by working on the land (Gondongwe, 2011: 120).

Furthermore, Gondongwe (2011), points out that the black ministers could not sustain themselves and their families from the salaries given by the church. The synod of 1918 sympathized African ministers who could not make ends meet from the allowance provided by the church, but the church could not help in this regard. In the colonial times secular work was paying better and the black people would rather work somewhere else than join the church as a pastor. Gondongwe further notes that the stipendiary system was unfair to the African ministers. All European ministers were sponsored by missionary societies from the sending country but were appointed in white congregations that were rich and could afford to pay stipends. However, Gondongwe (2011: 13) points out that in the audited accounts of the Methodist Church in Rhodesia in 1979, the major items on the expenditure side had to do with the welfare for African ministers. These items included housing for African ministers, education for orphaned children of ministers, and assistance for ministers' medical bills showed that the church cared for African ministers. I think that the kind of care that they received was manipulative in a sense, so that the white people would be seen to be caring and it created a dependence syndrome.

The ordained life of black ministers was not what they had envisaged. Elphick (2012: 88) asserts that African ministers complained that they were humiliated by the white missionaries, with their salaries and living conditions much lower than the white missionaries. Africans thought that by embracing the faith of the missionaries, they might become the sisters and brothers of Europeans. To this end, many African Christians had mastered Western education, worked hand in hand with white missionaries building up strong parishes of black followers. Having been ordained, African ministers believed that they had reached the pinnacle of the church but were shocked when they came face to face with slights, insults, and unequal treatment. The white missionaries who recruited them refused to treat them as colleagues, much less as brothers. The African ministers thought they could run the church as well or better than missionaries, and some were now set on going it alone.

According to Gondongwe (2011: 123), low remuneration for African ministers was not limited to one denomination, but widespread across Africa and across denominations. One African minister in the Presbyterian Church of South Africa lamented that his first stipend as a minister during the 1980s was a paltry 400 rand whereas his white counterpart received more than 900 rand. This situation mirrored that in the Methodist Church in Rhodesia whereby the European missionaries earned more than indigenous ministers. The justification for the difference was that missionaries were employed by the Wesleyan Methodist Missionary Society in the United Kingdom. However, a closer look into the system shows racial bias more than anything. Moreover, Mkonwana (2015: 35) also writes that within the Baptist Missions, African ministers did not have a standard income, but their income was dependent on how the missionaries felt about that person although this changed later. At one point the African ministers raised an issue about stipends and as a result, the stipends were decreased by 10 percent. This was seen as a rebuke for having raised the issue. The reason for this decrease according to the report was that the natives must “develop self-support. In 1944, the highest paid African minister was given £6, and the lowest payment was £2.

Furthermore, Mkonwana (2015) notes that for most African ministers, retirement has been a painful reality. Mkonwana argues that it is the duty of an employing organisation to look after their workers. This is not just a biblical call but a South African legislation. From the beginning of the indigenous Baptist Church, there has been an inability in the church to prepare their ministers against the harsh realities of old age. Many African ministers' lives have become better because of government pension pay out; apart from it they had nothing to assist them. Pension benefits for African ministers had been established since 1892 but they seem to all die with nothing to show; as a result, their families ended up living in extreme poverty. In 1974, it was working to a degree, although the pay-outs were still much low. A member of the pension fund was entitled to R13 a month and a widow to R6.50 a month. In 1988, the contribution had increased to R200 per annum, with the minister contributing R66.33, the South Africa Baptist Missionary Society same amount and the local church the same amount. Even in this era, ministers and their families still suffer the same fate as their predecessors.

Mission work may have been just a cover for what these white missionaries were doing. According to Mpofu (2021: 194) white missionaries lived as explorers, miners, and slavers and on the day of worship they presented themselves as the servants of God. Hence, the missionaries were same as the colonial government as they championed the same policies as the colonial government. Some missionaries got financial sustenance from the government for their mission centres-schools and hospitals. Furthermore, Mpofu (2021: 199) asserts that white missionaries did not want African ministers to be called reverends as it would make them at par. Elphick (2012: 86) notes that the Anglican Church Missionary Society and the American Board had set their goal as an indigenous Church under indigenous ministers. Missionaries were to give up churches they founded to local ministers. However, missionaries in South Africa defied this policy arguing that the home boards did not have an appreciation of the conditions on the ground. Missionaries claimed that the African could not administer the mission station and the finances involved. The real reason the missionaries wanted to stay in control may have been the privileges that were accorded to them by the missionary boards.

White ministers were beneficiaries of several other packages which African ministers did not enjoy. The missionaries enjoyed “leave of absence” after every three and half to five years of service. This rule applied to missionaries serving in Zambia, India, and South Africa. The duration of the leave was between eight to eleven months. The leave was to be spent in the missionary’s country of origin unless otherwise arranged. Furthermore, the missionary was to go through a medical check-up whilst on leave. The argument for the medical check-up was that the conditions in Africa were detrimental to the health of the missionary and the medical facilities were not good enough. The expenses for the leave were taken care of by the missionary society and it was an opportunity to study (Gondongwe, 2011).

Most missionaries were clergy, or aspired to clergy-like roles, they were oppressive by profession. They regarded it their duty to control access to baptism, communion, and marriage, and to exercise moral discipline over the church. In Africa, this role was more complicated than it had been in Europe or America. African converts were torn between African and Protestant conceptions of sexuality and marriage, and often resisted missionaries’ attempts to control such behaviour, or their participation in beer drinks and “heathen” ceremonies. Missionaries were worried that a few misbehaving converts may badly influence the congregations they had built up over a lifetime. They embraced the mission station as a protected space where they could nurture the tender plants of Christian character, and as a base from which they could combat the attempts of African rulers, ritual doctors, and colonial farmers to exercise control over African converts’ lives (Elphick, 2012: 23).

3.7 Ministry in the Post-Independence Era in Africa

Some of the churches founded by Western missionaries in Africa have continued to struggle financially. Mugambi (1996) writes that churches from the Western missionary enterprise have not weaned themselves from the cultural forms of parent denominations. The politics of the churches have remained as copies of Western churches and the structures of the churches are expensive to maintain because of lack of resources.

The above assertion by Mugambi has meant that ministry in post-independent era has not been the best in terms of the welfare of ministers. According to Khuzwayo (2020), most governance systems of churches in Africa remain rooted in the Western thought and talk of the African church has never been put into action. On the same note, Sundkler and Steed (2000) point out that the church constitutions in Africa are a variant of a legal church proclamation from some Western country with some local additions. This may explain why the church has struggled to produce a lasting solution when it comes to the welfare of the ministers. Williams and Bentley (2020) writing about the Methodist Church of Southern Africa, point out that the colonial structure has remained when it comes to appointment of ministers. Ministers are appointed according to ethnicity and white ministers are not appointed in black neighbourhoods. In addition, the ability of the congregation to sustain a minister leads to inequitable distribution of ministry, with poorer areas suffering. Ministers appointed to poorer congregations do not receive regular stipends and other stipends. As a result, ministers suffer during the time of their ministry in disadvantaged congregations and in retirement because they would not have saved enough.

Duncan (2013) argues that the mission-initiated stipend system was biased in treating local black ministers compared with their missionary brethren. The missionaries handled the finances and distributed money without accountability, leading to disputes regarding financial control. This could have been avoided if the missionaries had prepared the African church to sustain herself. Unfortunately, the UPCSA continues to use the same system that was biased racially.

The structure and policies of ministry left behind by the missionaries are still intact in most denominations in Africa. Osborn (1966) points out that the order of ministry in missionary-founded churches in Africa takes shape in form of a professional minister who has undergone professional theological training. This form of ministry has proved inadequate because it is expensive to maintain. Furthermore, this form of professional ministry has preserved institutional rigidity which is unsustainable as many congregations are not able to fully support an ordained minister. This view is also echoed by Hewitt (2012) who writes that the legacy of ordained ministry inherited from the missionaries requires that the local churches support a full-time paid minister who is ordained to serve the people through the ministry of Word and Sacrament. This

ministry model was economically viable during the colonial years only because of the financial subsidies from the mission agencies. The dependence on the local economy to generate enough wealth that would enable its members to offer adequate financial support for the ministry makes it difficult for the ministry to be viable.

Similarly, Simango (2018) argues that the African church has developed a culture dependence on donors. The reliance on foreign financial support infringes the indigenous nature of the African church. This surface problem of dependence, which is prominent in the African churches, has is linked to the colonial past. When the traditional missionaries came to Africa, they shared the Gospel well. They established churches, but they did not hand over the authority to the local Africans. Where Africans were supposed to contribute some money to build the church and other related projects, the missionaries sourced the money from their mission organisations or home churches. The missionaries did this out of the pure motive of love, and yet by providing the required finances, they sowed the seeds of dependency among the African Christians. The African Christians began to see the missionaries as self-sufficient—they did not need help from the Africans. The Africans began to see missionaries as people who have ample resources, whereas they regarded themselves as poor. This is a common mentality or perception among African Christians who belong to mainline churches today. The missionary was not paid by the African church as they were regarded as poor. The failure to become self-sufficient is reflected in the struggle by to remunerate the ministers well.

Doing mission is fundamental to the gospel however, Tucker (2012) argues that the institutional approach to mission leads to the impoverishment of congregations' financial and human resources, hindering proclamation and service actions. While there are many advantages to inter-congregational denominational cooperation, many denominational projects are irrelevant to the congregations' needs. Consequently, even congregations are beginning to view contributions to national denominational offices as a waste of money. Such contributions must compete with the local church's priorities, and most of the time, the local church suffers from being under-resourced. In the same vein, Kim (2015) argues that church is expensive because of institutional ministry. Newly ordained ministers coming from seminary have no way of self-support. These

new ministers expect support from the church and expect the level of compensation to be at a higher level. Church life has been made expensive by the church buildings, which require massive amounts of money to maintain. Expensive structures and methods of doing ministry are at variance with the local context. The challenge with the Western model of doing ministry is that the local church is always in need of finances to maintain these structures. Such a scenario tempts the leadership of the church to view the church as a business entity that must make money. As a result, the main reason to plant churches is to create jobs for full-time ministers.

According to Hendriks (2004), there is a real need for transformation as the church faces new challenges that require radical changes to the way the church in Africa ministers and witnesses. In many ways, the church in Africa was a missionary church that has become bogged down in a mental and ministry framework that has difficulty handling transformation and inculturation. For Hewitt (2012), the Reformed ecclesiology is “too strong in rules on how the church must be governed”. For this kind of model to function, it requires that the local church should be educated.

Similarly, Shier-Jones (2008: 25) points out that the Western model of ministry full time professional and stipendiary as practiced by the missionaries created an expectation of advancement in the African ordained ministers entirely at odds with the gospel that the missionaries were trying to proclaim. Most missionaries were able to build houses, hire cooks, cleaners, and gardeners. They explained doing so on the grounds of the importance of their mission work in much the same way the disciples justified the appointment of first deacons. Unfortunately, when the Africans joined ministry, most of them could not afford the same privileges that had been enjoyed by the missionaries.

Kighoma (2019) writes that African Christians were not trained on how to support the work of ministry as the 19th century mission efforts were dominated by the conception of divine authority, revelation, and power. Missionaries taught their followers that ministry was about suffering in obedience to God. For missionaries, Christianity was a spiritual exercise, with no

room for holistic ministry. They taught that reward for church services would be received in heaven, and this may explain why churches were unable to take care of their personnel even while experiencing growth in attendance.

In a study conducted by Alsemgeest in 2019, examining the relationship between financial stress, adequate retirement savings, and job satisfaction of near-retirement pastors in Southern Africa, the study indicated a high percentage of job satisfaction, and a low percentage of stress were revealed by the participants, though the study went ahead to reveal that the clergy there were uncertain or did not save enough money for retirement based on their high percentages. The study concluded that if clergy have satisfactory retirement savings, this will have a positive relationship with job satisfaction and financial stress since there is a relationship between job satisfaction, financial stress, and satisfactory retirement savings. This implies that the clergy confronts all kinds of stressors including financial stress and therefore there is the need for properly structured arrangements for their own financial running since their attachment with God and money is very exceptional (Alsemgeest, 2019).

According to Mace and Mace (1982), clergy rank lowly in terms of income despite being in the top rank of population in terms of education. In contrast to other professions whereby compensation is based on years of experience, performance and education, the clergy compensation is often determined by factors such as traditions, visions of lay leaders and church budgets (London and Wiseman 1993). Mbabazize (2014), writing about Anglican Ministers in Uganda, points out that the ministers have always complained of neglect after serving the church for most of their lives, and the church does not even take care of them. The stipends are low, and many cannot afford a comfortable lifestyle. Young ministers who have high education qualifications have allowances that do not match their education and peer expectation. Consequently, the ministers are likely to suffer distress as individuals, be distracted from doing their work correctly, and face financial challenges. The clergy health is later jeopardised by these financial stressors which take a significant toll on them.

As a result of low remuneration, McMillan, and Price (2003) argue that ministry is inadvertently being transformed from a calling into a career. To accrue savings, provide for their families, and have a better life, pastors feel forced to search for larger congregations that pay better. Some are forced to look for other options that bring income or depend upon a working spouse, both of which limit the types of churches and ministries that a pastor can serve. Local churches are also immensely impacted by market approaches to pastors' compensation. Instead of focusing on the mission to the world around them, congregations must find ways of growing the membership of the church to increase the market power needed to attract "good" pastors. Pastors who are financially reliant upon a congregation are less able or likely to lead in prophetic ways since such leadership risks losing members and dollars.

A study by Razafindrakoto (2014) about the compensation of ministers in Madagascar concluded that ministers did not receive adequate support and the reward they received did not match the work they did. The study also concluded that pastors who had other sources of income like a working spouse, received less income from the congregation, putting the ministers and their families under pressure. Blain (1961) points out that the minister usually receives less of this worldly goods than others of equal training, education, and responsibility. At the beginning the minister has the desire to serve and may find it easy to disregard most signs of a comfortable life, low salary (which comes after a struggle), the apparent belief on the part of many that it is all right for the minister's clothes to be threadbare and get along with what most of the parishioners will deem substandard. While the minister may take this as a calling, what about the family? In a worldly sense, the necessity to receive more than one gives may have a pauperizing effect, leading one to go through life expecting gifts, looking for help with more than usual enthusiasm, and even demanding special concessions favours.

Noyce (1988) points out that the language that puts clergy into a select moral category apart from financial responsibilities comparable to those of laity is not only theologically suspect but it can also be harmful. Practically "setting the minister apart" for selfless service can provide the congregation the rationale for subsistence level clergy salaries. The "set apart" language also

participates in a thought scheme that creates a double standard of morality and righteousness. It is as if God's call to all Christians is less than the minister's calls.

Moreover, Fletcher (1990) claims that the church does not provide adequate support and advice at the organizational level, and there is little opportunity for group-based work. Churches expect their ministers to do the impossible. The ministers' primary calling is spiritual, says the laity, but the minister is judged on organizational rather than spiritual criteria. The minister is a social being but does not have meaningful relationships with church members. The minister should not worry about money even though the salary is inadequate most of the time.

According to Khuzwayo (2020: 6) clergy welfare should not begin with just the stipend. There are several ways that the church uses to care for her clergy, such as covering the costs of housing, travelling, medical care and pensions. All these costs are derived from the minister's station and are dependent on a particular station's affordability. Scripture is replete with ways and means through which the priests are to be taken care of, noting that they have no other inheritance but that which is brought to the altar as offering. Therefore, they are to share in the grain and meat offerings and the one tenth of the tithes as outlined in Numbers 18. It is this principle that Paul carries on in his epistle to the Corinthians: "Do you not know that those who are employed in the temple service get their food from the temple and those who serve at the altar share in what is sacrificed on the altar? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:13–14).

The remuneration of the workforce says a lot about how they are valued. Hargrove (2021) points out that the remuneration pastors in a local church says a lot to the wider community about how much value the local church places on the minister. Is the minister being honoured by the remuneration he/she receives? Is the minister viewed by the community as a leader who just wants to get rich? Is the minister entirely in a different economic position to the rest of the community? Questions about the ministers' remuneration can be compared to others in the

community with similar education and training. In the UPCSAs, the level of education of ministers would qualify them in the higher income bracket, but this has not been the case.

In a study done in Ghana by Wiredu (2021), the results of the study show that the policy of welfare of ministers lacks equity for ministers in rural and urban settings. The ministers in the rural areas lack financial support to do their work, often using their own resources to make ministry possible which in turn puts strain on the family. The situation is in contrast with the ministers in the urban settings where ministers often get monetary and other forms of support from the membership which may be economically well placed to support the ministry. Thus, if the UPSCA is to work out a policy that is relevant, it must cater for the ministers in the rural areas in the same way the ministers in the urban settings are catered for.

The Presbyterian Church in the United States of America (1989) posits that if the Church is truly covenantal it must take note that some pastors live at poverty levels and others receive more compensation than could be needed. The inequity is especially evident in compensation for pastors of some large churches, whose compensation is reflective not of responsible stewardship, but of a secular economic orientation in the Church. Such a pattern makes an important assertion about values and priorities. And inevitably it tends to create an economic elite, involving, precisely those best positioned to maintain the inequality. If the Church is serious about alternative economics, must address the inequalities. One way to do that, of course, could be through a formula of equalization.

It would seem therefore that the order of business within the church did not change much with the coming of independence in Africa. Churches mostly continued with the same structures as before independence.

3.8 Ordination

One enters ministry within the UPCSА by being ordained. The ordination rite is the most important in the ministry of the church. The rite sets the ministers apart as called for a special task, “teaching” elders in the Presbyterian tradition. Part of the ordination vows read:

“...I recognize that in ordaining me the Uniting Presbyterian Church authorizes and commissions me to serve as a Minister of Christ's Church. My ordination thus establishes a covenant between the Uniting Presbyterian Church and me that binds me to be faithful to it and its ministry. I promise to honour this covenant and be loyal to this Church, to accept its authority, to abide by its laws and discipline, and to encourage other members to do the same. I will take my place in its ruling councils and seek its unity and peace.”
(UPCSА Manual of Faith and Order, 2017, chapter 2, page 33)

In comparison, the Church of Scotland from where the UPCSА traces its roots from, its ordination vows in a set of questions that are put to the ordinand and the ordinand is not asked to take an oath of loyalty. Unlike the UPCSА, the ordination vows in the Church of Scotland do not speak of a covenant and loyalty to the Church. This is significant because from a postcolonial perspective, the missionaries pushed the idea that they were working for God, and they did not need a reward from people. The ordination vows in the UPCSА were set in a different context and they do not address the issue of welfare of ministers.

The ministers make a covenant with the church when they enter ministry. Williams and Bentley (2016), state that the covenantal relationship refers to the agreement which exists between the denomination and her ministers, which directs the parameters under which ministers can exercise their ministry on one hand, and the church's role in the support of these ministers on the other. The covenantal relationship is grounded in the ecclesiology and polity of the denomination, specifically relating to their doctrine of ordination and the practice of ministry. A minister who is so-called has a covenantal relationship but not a contractual relationship with the Church. As Koffeman (2014, 97) puts it, without the church ordained ministry loses its relevance and without ordained ministry the congregation loses its orientation. Thus, there must be a balance between ordained ministry and the church.

Similarly, Hargrove (2021) argues that the discussion about ministers' remuneration must consider covenant theology. The relationship between the minister and the denomination is viewed as a covenant. But what financial support is "appropriate"? This is different from what the church can afford. The question of appropriateness is a question of the covenant as it is concerned with the welfare of the minister as well as the church. The question of affordability becomes an issue of the contract as it is concerned with one party's point of view.

But what does the word "covenant" mean? Dumbrell (1984: 15) asserts that the basic understanding of the word covenant is that of an agreement with a shade of legality whereby rights and privileges, commitments and obligations are set between the parties. Griffioen (2016: 185) defines a covenant as a "relationship of promises and claims, 'oaths and bonds', which involves mutual commitments, although not necessarily equal". The Church of England (2008: 26) further asserts that the concept of covenant represents the roots from which a theology of professional responsibility flows. The essence of a covenant can be illustrated by contrasting it with the concept that governs secular models of professional relationships namely that of a contract. A contract lays out specific details of relationships, rights, and duties that flow from the contract. No party in the contract can expect the other to go beyond what is stipulated in the contract and each party has the right to refuse to do so. The contract model concedes to humanity's limitations of the parties involved by clearly rights and duties; outlining the kind and amount of service required and offered. By contrast, a biblical covenant, - shown most vividly by the covenant relationship between God and humanity is founded upon grace. The covenant partners are bound together not by legal requirements but by the relations of gracious initiative followed by thankful response. A covenant goes beyond carefully laid out responsibilities contained within a contract to the need for further actions that may be required by love.

The Methodist Church in Britain (2019) points out that:

By accepting persons into Full Connexion as Methodist ministers the Conference enter a covenant relationship with them in which they are held answerable by the church in respect of their presbyteral/diaconal ministry and Christian discipleship, and the Church is responsible in respect of their deployment and the support they require for their ministry. That covenant relationship arises within their existing relationship with the Church as members, which continues, and neither entry into it nor service within it has ever created or is intended to create, or does create, contractual relations.

The Methodist Church in Britain clearly states that they are responsible for the support of those that enter in ministry and explicitly point out that it is not a contract. The UPCSAs have the responsibilities of the support of the ministers to local congregations most of which are not able to fully cater for the needs of the ministers.

What then are the commitments of the minister and the church to this covenant? While the minister takes the oath of loyalty, there is not a clear position as to what the other party in the covenant is supposed to do. As far as the welfare of the ministers is concerned, ministers may have entered in unequal relationships because of their zeal to enter in the ministry of word and sacrament. It is also important to interrogate who is the “church” with whom the minister enters in a covenant? Traditional theology argues that the covenantal ministry of clergy mirrors that of Christ who gave himself freely for the sake of the world. The inference from this is that those who are called to ordained ministry must act out of covenantal rather than contractual motivation or mindset. They must be willing to go an extra mile so that they allow their ministry to be shaped by the needs of others rather than their own (Church of England, 2008: 27). This kind of theology has not been helpful in safeguarding the welfare of ministers. Ministers have already gone extra miles much to the detriment of their families and themselves. A covenant has two or more parties, and it cannot be that only one party goes an extra mile. Given the sinfulness of human nature, there must be proper guidelines that force both parties to honour the covenant. In the view of Khuzwayo (2020), a covenantal relationship must enable the church to recognize that it is the dominant partner in the relationship. The idea of a covenant is built on the idea that God is the initiator and guarantor of the covenant, entering in a relationship with a compliant party

(humanity). In this respect, the church is that dominant power that must guarantee the covenant with her ministers.

Furthermore, Williams and Bentley (2016) assert that while laity exercise a ministry that falls under the discipline of the church, and have no benefits with no such as stipends, accommodation, medical care, ministers receive certain benefits which enable them to give their time and effort fully to the work of the church. While no 'legally enforceable contract' is entered between the denomination and the ministers, there are certain expectations in this relationship. A minister who is called has a covenantal relationship but not a contractual relationship with the Church. The church provides ministers with the opportunity to practice their calling in or through this covenantal relationship however, while the UPCS and ministers are committed to each other in terms of the covenantal relationship, there are dilemmas that need to be considered. From the side of ministers, for instance, when a dispute arises, a minister does not have recourse to labour law. There are no provisions for ministers to hold the UPCS accountable for actions taken against them (specifically relating to ministry) or to have a decision reviewed by an independent body outside of the courts of the church, and least of all by a civil court of law until such time that all processes have been exhausted from within the church's own structures. The Church, if it is indeed covenantal must take note that some clergy live at poverty levels and others receive more compensation than could be needed.

Walker (2009: 2) argues that the association between an employer and a salary earner is contractual. There are contractual obligations on the part of each which are enforceable in law. On the other hand, the relationship between a congregation, or other responsible body for a placement, and a minister is covenantal. A congregation, or other body, covenants to pay a stipend to a minister but that minister is not accountable to that congregation, or body, but to the presbytery or other council of oversight. This, of course, is not to suggest that there is no sense in which a minister is accountable to the congregation or body in which he or she exercises ministry. The covenant between the responsible body and minister, involving concern for justice and care means that the stipend will always be the first charge on any church budget. The underlying difference between a stipend and a salary is the distinctive nature of the ordained

ministries of the church (Minister of the Word and Deacon). Although ministers may describe the denomination, or their congregation or other responsible body, as their ‘employer, their ministry is not simply a form of employment. It is grounded in a call from God to ministry, confirmed by the church. Although in a general sense ministers serve their congregation, or community of people to whom they minister, and are responsive to it, they are not ‘paid’ or ‘remunerated’ for specific services to the congregation or other group involved. There is always a broader vision and a broader range of needs to be considered, and their calling makes them responsible to God and the whole church for their choices. They are ministers of the gospel of Jesus Christ serving God’s reign not simply carrying out prescribed responsibilities. Congregations and ministers negotiating for a call share their expectations and the presbytery or another council of oversight has the responsibility to deal with issues or problems.

Williams and Bentley (2016) posit that there is no explicit indication on why denominations (like the UPCSA) have traditionally settled for a covenantal relationship instead of a contractual agreement. The reason sighted for a covenantal relationship is based on the influence of Scripture in its doctrine of ordination. As a Christian tradition steeped in Scripture, it is understood that the nature of ministry is such that a minister is not an employee of the church, but a person who believes that God has called them to minister, and whom the church has set apart for a specific form of ministry. The formal description of the relationship between the denominations and ministers is a safeguard to legal challenges that may arise against the church by its ministers, specifically on the grounds of their status of employment. This description thus served to clarify the nature of their relationship, indicating that legal challenges which assumed an employer/employee contractual relationship, would not stand in a civil court.

3.9 The Church as an organization

The church is an organization that operates in the world and at the same time claims divine origins. Alvarenga (2020) opines that the church is both organic and organizational. The organic aspect of the church is seen in the automatic community connections and at the same time, the church has an organizational life manifested in the governance model or organizational structure. According to Oosthuizen and Lategan (2015: 554), the church as a faith-based organization is

peculiar in respect of, among others, an extraordinary origin, clear-cut message, definite purpose, distinct ethic, supreme reliance, and a well-defined mission. Thus, it is important that the uniqueness of the church as a faith-based organization be upheld in the conversation and interaction with management science. Apart from the principles found in the Bible relating to the structure, function, organization, and mission of the church as a community of believers, the organization is also demarcated by the external environment, context, confessions, and traditions in which it stands. Granting the uniqueness of the church as an organization, churches also have much in common with the structure, function, and organization of other organizations. Although there are some distinct characteristics that differentiate the church from any other organization, the church is still an organization, sharing some common principles with other enterprises and therefore crying out to be managed effectively and efficiently.

Harvey (2011) adds that the spiritual aspect of the church makes it other worldly beyond human understanding. While the church has several unique features, churches and ministers are in many ways like workers and institutions outside the religious sphere. The similarities between churches and other organizations call for proper welfare policy for the workers in the UPCSA. The UPCSA functions as a corporate body (Manual of Faith and Order, 2017) Hence, there is a need for proper organizational management so that the institution is run according to acceptable standards.

The church operates with policies. Van Reken (1999) asserts that the church as an institution is a formal organization that sets out to achieve specific goals. As a formal organization, the church can do things; it can say things; it has its own voice. It has its purposes and plans, its own structure and officers, and its mission as an institution. It has its own proper sphere. In many ways, it parallels other institutions, like governments or schools. Working for the church makes you a church worker, and the work you do is church work. The church can also be conceived as an organism. This is to consider the church as the body of believers, the communion of believers. It differs from the institutional church in that it refers to the church, not as a unified organization, but as an aggregate of individual believers. In this aggregate, each Christian is, of course, a personal agent. Each Christian has a purpose and a call in God's plan. Each has a vocation, a

calling, whether it is as a plumber, a teacher, or a politician. From this also follows a distinction between church work, which is the work that a Christian does as an agent of the institutional church, and kingdom work, which is the work that a Christian does in service of his Lord—but not as an agent of the institutional church.

As an organization, the church is not like other organizations. Austin-Roberson (2009) also points out that the church's spiritual nature makes it unique from all other organizations. The organizational life of the church is affected by the sacred and spiritual nature of the church. The church as the body of Christ must act with the integrity expected of the body of Christ. Thus, the church must be viewed in terms of its unique quality that points not only to divine origin but to its mission on earth. In McCann's (1993: 23) view, the church as an organization can be viewed as a pattern of functions or activities carried out by several people connected according to a predetermined set of roles. But these can be temporary. The purposes for which h organizations are formed and sustained cease to be relevant, the membership dwindles or is let go, and the organization eventually expires. The church as an organization receives huge support from society and can call on enormous loyalty because it embodies deep value and intrinsic worth. The church is also an institution because it can outlast the generations and survive. Unlike a mere organization that is brought to life for-profit and can cease once there is no more profit, institutions can serve a bigger and noble purpose. The goal of an institution spans generations, and its impact cannot be judged in the short term.

Furthermore, McCann (1993) states that the church is as a voluntary society. The implication of being a voluntary society is that persons join freely and consent, by their joining, to the things for which the society stands. Voluntarism goes with individualism and pluralism; it is linked to the insight that people must be free to follow their interests and that it is inherently good that there be a wide choice for people to choose from. Voluntarism has led to an organizational intersection on the part of the churches that accept the principle easily into their religious ideology. In practice, these were the liberal Protestant denominations. Voluntarism has consequences for religious organizations. Personal choice as a basis for adherence maximizes commitment and motivation and emphasizes more on the mission and purpose of the religious organization. This

may seem to be a good thing, since it leads to increased zeal and great sincerity. People join to participate in a particular mission because they want to. But voluntarism limits and distorts. Leaders in voluntary societies must keep members happy in a way that can place even the organization's purpose at risk. Voluntarism also creates authority. Leaders must be aware of the politics of their organization if they are to lead successfully. Voluntarism can also result in coercive control. The voluntarism of the few may leave out the interests of the many, and therefore, stands in the way of their voluntarism. It is not necessarily in any member's interest to consider, for example, the interests of non-members or marginal members or members without authority. This is a serious charge for a church intent on passing on true revelation from generation to generation.

Harvey (2011) adds that the church as a voluntary membership organisation is controlled by the members. As such, members of the church provide funds through offerings, thus the church can be viewed as a non-profit organization. The voluntary nature of the church has huge implications for the welfare of the ministers in the UPCSA given the polity structure that require local congregations to pay the ministers. To base the welfare of ministers on the offerings of voluntary members exposes ministers to many uncertainties.

3.10 Welfare Policy of Workers in Organizations

Organizations rely on policies to achieve their goals. Wiredu (2021) asserts that policies guide organizations on consistency, accountability, efficiency, and clarity on how they should operate, and the Church is no exception. Constitution and other related documents are examples of policy documents in the church. A policy is crucial for the everyday running of the organization and an absence of a policy could be tantamount to organizational failure. A policy signals the intent of an organization and is executed as a course of action. A governance body within an organization is tasked with implementing the policy. Policies fall into distinct categories as: substantive and, administrative, which are concerned with the legislation, programs, and practices that govern the substantive aspects of community work. This aspect of policy includes, for example, income security, employment initiatives, childcare services, and social exclusion. Policies that are drawn

by different organizations including the Church are broad and cut across all systems of operations regardless of the location. The Church for instance has urban and rural representation but, unfortunately, the rural folks often do not benefit from the policy guidelines which affect their operations.

Workers' welfare policies play a crucial role in the lives of the workers. Johnson (2018) posits that workplace policies and practices impact the dynamics of family and personal life just as family life affects one's performance at work. While all workers struggle with unclear boundaries, for pastors and their families these issues add a level of difficulty. Vocational ministry represents an extremely specific type of work where pastors take up a sense of call to a way of life and the pastors' family is blended in the church at multiple levels. Thus, the church operates concurrently as a spiritual community for the pastors' family and a workplace, making difficult the fluctuation between work, family, and personal life. In the same vein, Rudolph and Landman (2019) reiterate that individual welfare must be a concern for every organization as it impacts the organization and the economy at large. Churches, as faith-based organizations have the objective of caring and community building and at the same time focusing on spirituality and existential practices. The church is not excluded from the duty to make a healthy and safe work environment for its employees who experience distinct work pressures that need to be managed.

According to Kwenin, Muathe, and Nzulwa (2013) remuneration is particularly important and has a lasting impact on the worker and justifies the workers' insight of their worth to the institutions they work with. Furthermore, they argue that workers see their standard in the work they do in the reward they receive from the work. Remuneration is the primary element that shows how much employees gain by devoting their time and effort towards the achievements of the organization's objectives therefore, employers have the duty to design a remuneration offer keep and to attract hard-working workers. Choudhary (2017) points out that employee welfare policy is essential to relieving workers' personal and family worries, improve state their physical health and allowing the workers mean to express themselves, and at the same time giving them space to shine and help them to a broader understanding of life. Furthermore, a policy guides an organization in various areas that relate to the welfare of employees and general organizational

health. Coupled with employee motivation and good leadership practices, a good policy also ensures a good working environment, healthcare, and retirement (Murantha, Gesimba, and Gichuhi, 2020).

Welfare policies in churches must also consider the welfare of retired ministers. Kakooza and Muyinda (2021) writing about putting into effect the policy and welfare of ministers in the Anglican Diocese of Buganda in Uganda, pointed out that a good retirement policy must focus on health needs as well as general welfare provisions. The policy must clearly spell out the worker's terminal benefits, occupational health and safety, social and psychosocial guidance, rights and responsibilities, insurance guidelines, and other tenets to safeguard the welfare of retirees. The study concluded that the implementation of the policy was lacking and proposed that implementation of the policy be done from a crucial point. In a similar study on the retirement policy of ministers in the Presbyterian Church in Kenya, Njoroge, Vundi, and Ochieng (2020) recommended that as an employer, the Presbyterian Church of East Africa (PCEA) has a significant role to play in making better the monetary status of retired ministers. The organization (PCEA) must prepare its ministers for retirement so that when they retire, they would have saved enough and not rely on charity. There was a huge disparity on the stipends the retired clergy received with some receiving more and others receiving little, hence the PCEA must work on equalizing the amounts. In the case of medical insurance, the study found out that some presbyteries were supportive of the retired ministers, while some were not. The welfare of the retired clergy remains highly dependent on the PCEA hence the church must develop policies that safeguard their well-being.

3.11 Policy Formulation in the UPCSA

Organizations need policies in order to achieve their goals. Munyao, Chiroma and Ongeti (2020) posit that a policy is a clear statement of purpose that nurtures a regular observation of goals set by an organization. A policy is a system that outlines decisions taken by an organization to

support human resource functions. A policy guides what steps should be taken when key issues such as grievances, discipline, and capability arise.

The context is crucial in policy formulation. Singh, Heimans, and Glasswell (2014: 82) point out that the use of context as an analytic device to make sense of the processes of policy enactment allows researchers to attend to the complex ways in which official policies are enacted within and across localities. The analytic use of context to understand policy formulation is a grounded account of diverse variables and factors (the what) as well as the dynamics of the context (the how) that shape policy formulations and thus relate together and theorise interpretive, material, and contextual dimensions of policy process. In critiquing the policy of ministers' welfare in the UPCSA, I looked at the context in which the policy is formulated.

The UPCSA prides itself with an orderly way of doing business, thus the way it formulates its policy is very thorough and to outsiders may be cumbersome. It is a lengthy process that requires patience on the ones who may require a change in policy. According to the UPCSA Manual of Faith and Order, for the General Assembly to commence a legislative or executive action, there must be a formal proposal. This proposal, called an overture, may come from an individual or a Council, but in either case it must pass through intervening higher councils if any to the General Assembly. The clerk of the General Assembly, after examining the overture, recommends to the Assembly how the overture will be dealt with. The notice of intention to propose an overture for adoption by local church council, Presbytery or Synod is usually given at a council meeting prior to that at which the proposal is to be given. The notice must include the details of the propositions to be included in the overture. The council receiving the overture may adopt the overture and in doing so, may amend it if it so wishes. When a council adopts an overture, two of its members are appointed to appear in support of it before the higher council to which it is sent. The council may choose not to adopt an overture and that decision is final however, the overture is transmitted to the higher council if the originator so wishes. When the overture is placed before the General Assembly, if the matter of the overture falls within the subject entrusted to a General Assembly Committee, the Moderator calls upon the convener of that committee to speak and if the matter is not on a subject entrusted to a General Assembly Committee, the Moderator

calls upon the clerk to report on his/her consideration of the matter, then the matter is placed for debate and any member is permitted to move an amendment. After the debate, the mover of an overture has the right of reply before the vote is taken (Manual of Faith and Order, 2014).

The above procedure confirms the assertion by Hewitt (2012: 69) that the Presbyterian ecclesiology is strong on rules on how the church ought to be governed and for the model to function well the leadership must be reasonably educated. It also shows that the UPCSA is still stuck in the old ways of doing things and has not adjusted the system to suit the local context.

Although the missionaries left a long time ago, the UPCSA is still stuck with the missionaries' rule book. Vellem (2017: 302) argues that while the decision -making process in the UPCSA is legitimate, it is not ethically legitimate when it is detached from the realities that people are facing. Thus, while the decisions made in the UPCSA may be done in an orderly way, they are in no way good decisions in as far as the lives of the ministers.

By its own admission, the UPCSA does not have clearly stated policies and strategic plans, hence it is impossible to measure effectiveness.

Such policies and plans would equip the structures and officials of the church to act appropriately without fear or prejudice. So often, people will send to the office of the General Secretary questions on what the church says on or does with certain situations. It becomes difficult to answer, as the Presbyterian polity determines that the officials of the church may only advance the pronouncements of the collective, the General Assembly. The Moderator of the General Assembly and the General Secretary may only act on the decisions of the General Assembly and/or Executive Commission. The well-crafted and approved policies and plans would be an answer to the challenge (UPCSA General Assembly, 2016: 68).

Having admitted to lack of policy, one would think that the UPCSA would make a deliberate move to put policies in place but there have been no such policies, especially with regards to ministers' welfare. All that has been there is talk with no action.

3.12 Ministers' Social Support

In a study conducted by Weaver, Flannely, Larson, Stapleton, and Koenig (2002) in the United States of America, it was found that the Protestant ministers had highest work-related stress and had least resources to manage the work-related stress. According to Buys and Rothmann (2009), ministers are subject to everyday stressors, especially those linked to the caring profession. Stressors faced by ministers include the discrepancy between ideal ministry and the real ministry that one must handle and process, the struggle to live the calling with a high workload, the struggle to balance the roles of servanthood and leadership and the resulting confusion of being overburdened by trying to please everyone. As caregivers, ministers are exposed to demanding situations such as role conflict and client relationship demands such as dealing with chronically ill and terminally ill people. Ministers find themselves in a peculiar position; not only from the demands and expectations of parishioners, but the perception that their occupation is a Godly calling.

Ministers find themselves working in environments with life defining moments. Reimer (2010) highlights that pastors work in an environment where they regularly deal with major life transitions such as funerals, family crises, and traumas among many other things thus they are highly dedicated and invested in their duties and this increases the risk of stress and burnout. Congregations are voluntary organizations and pastors work with volunteers in the congregation, regardless of their ability. Jones (2001) points out that a crucial self-care practice or strategy which helps maintain pastors' wellbeing is to have a reliable and robust support network. Pastors need people to step out of their role as ministers; people who they can trust to love and support them, people who don't expect them to be perfect.

According to Vaccarino and Gerritsen (2013), fellow pastors who understand this odd and wondrous calling, congregation members, or friends who are not part of the congregation can form a support system for the pastor. Recognizing the need for friendship and support from others is crucial. This support views pastors as pastors, and not people who will drain the pastors of their resources (Faulkner, 1981), but people who are there to provide the pastors with the support they need. Pastors must set up support groups with other pastors as “a haven for letting the lid off the pressure cooker for a bit” (Oswald, 1991), as other pastors may have similar experiences and can offer some perspective. Halaas (2004) maintains that collegial ministers’ relationships provide a proper channel to let out frustration or doubt, reflect on congregational issues, and for moral support and continued professional and spiritual enrichment.

The contexts that minister work sometimes make them unable to relate socially. Reimer (2010) points out that many pastors need a safe confidant who can relate to their personal struggles. The need to maintain professional boundaries limits how a pastor can be emotionally vulnerable with people under his/her pastoral care and the concern that sharing problems with colleagues or parishioners will be perceived as “unspiritual” or incompetence, thus pastors tend to avoid discussions about personal wellbeing. Hileman (2008) asserts that one common finding in research concerning the clergy is the experience of isolation and loneliness among clergy, and the negative impact it has on their functioning and wellbeing.

According to Hill, Darling, and Raimondi (2003), clergy regularly feel isolated from the rest of the community, which leads to a sense of solitude and vulnerability. In the study, most clergy emphasized that they have no close friends in which they could possibly confide in and as well seek “social support” from in difficult moments. It is common that clergy often find themselves fatigued, exhausted, and suffering in the throes of burnout in such an occupation having several challenges that are often encountered without the care and nurturance of a fixed social network with reliable people. The presence of a fixed system of support is associated with lower levels of burnout while, equally, a lack of social support is associated to increase in burnout (Hall 1997 and Lee and Iverson-Gilbert 2003). Miles and Proeschold-Bell (2011) discovered the utility of peer support groups for reducing mental distress among clergy.

The polity of the UPCSA plays a huge role in the way ministers are cared for. Van der Borgh (2008), writing about the Church of Scotland, points out that the discharge of the personal dimension of care at the congregational level alone is not enough. The lack of pastor of pastors impoverishes the church. The church's mission is crippled by lack of divine initiative and vision that one person in an official position can impart. An individual mode of exercising ministry at the level beyond the local is lacking is a deficiency because of lack of pastoral oversight and lack of continuity in policymaking and follow up at the level beyond the local. This view is also shared by Burton and Burton (2009) who argue that organisationally, the church is highly fragmented and inadequately resourced to support and manage its clergy. The fragmentation leaves the leadership with a sense that no one is in control, no one has clear authority, and there is no clarity about procedures. Unclear procedures leave clergy uncertain of appropriate action. Clergy are caught between the freedom and the vulnerability of independence. The healthy functioning of clergy families is undermined by an organisation which lacks stability, consistency, clarity and flexibility of structures, effective leadership, support, and communication.

Furthermore, Burton and Burton (2009) argue that, within this confused and confusing institutional context, ministers' families suffer from a unique double bind. On one hand, the ministers' role within the church institution brings many and varied expectations that can so often shape a pressurised and over-stretched commitment to work, militating against a joyful family life. On the other hand, ministers' families are called by the ordinal and expected by public opinion to live out a Christian ideal of family life. In this context the stresses of the job are taken back into the family and may cause family conflict. All this is compounded by the ways in which the family home and place of work are in the same building, and by the ways in which the security of the family home and the success of the ministry are so intertwined.

According to Pastoral Care Inc. (2012), many ministers set boundaries of not becoming too close to anyone within the church because of the fear of dual relationships. However, in a survey carried out, most pastors state they do not have a close friend to share their concerns and

problems with. Halaas (2004) asserts that having a network of loving friends and family is essential for protecting and preventing falling into or being stuck in unhealthy relationships.

Weaver, Flannely, Larson, Stapleton, and Koenig (2002) add that, pastors and their families find it difficult to have companionships resulting in loneliness. With little or no outside relationships, demands on the family structure increase and brings stress within the family. Clergy families need to have social networks that confirm them outside of the church circle.

Furthermore, Lindholm, Johnston, Dong, Moore and Ablah (2014) found out that ministers did not spend much time with their families. Added to that was also the unpredictable work plan that is associated with ministry, and this hinders the wellbeing of ministers. Joynt and Dreyer (2013) also agree, highlighting that there is uncertain boundary between work and family roles, leading to a scenario where the spouse sometimes puts in assets without rewards. Similarly, Stamper (2016) points out that marriages and families of ministers are highly visible. For a long time, the ministers' job has been considered a two-person career whereby the minister's spouse is fully engaged in the life of the congregation without any compensation. This scenario makes the family more vulnerable because of lack of boundaries.

John Wesley quoted in Khuzwayo (2020: 3) states that a minister must be taken care of and should have a salary, but the minister should not seek for a salary. In the view of Wesley, the motivation for ministry should not be money because ministry is not a source of employment and seeking for a salary is not the intention of ministry.

3.13 Ministerial Formation in the UPCS

In this section I explore the ministerial formation in the UPCS. In the context of this study, I discuss how the ministers are prepared for service. Fundamentally, this section seeks to explore whether ministers in training are well informed about their welfare when they are in ministry and who is responsible for their upkeep? Naidoo (2015: 175) views ministerial formation as a diverse activity that involves critical thinking, the acquisition of knowledge, skills, religious identity formation and development of ministerial and spiritual maturity expected of church

ministers. Willimon (2001) claims that the nature of schooling for ministers is unknown in some vocations as requires faithfulness.

Naidoo (2015: 166) opines that the church remains dependant on the ordained ministers for carrying out the vision and mission of the church. Ministers understand their role through complex interrelationship of responses from peer group influence, congregational, community and institutional role expectancy and professional training. The influence of training experience is a key factor in determining role understanding and ministerial practice, effectiveness, and success. If ministerial formation involves cultivation of pastoral imagination and practical wisdom, the clarification of vocational identity and development of competence in practical skills, there is need for a curriculum to achieve this. It is widely recognised that the focus in the curriculum has been too academic to allow space for ministerial formation.

Womack (2019: 197) points out that the UPCSA understood the need to develop a clear policy of ministerial formation from its inception. Key values for ministerial formation in the UPCSA include a strong academic in the reformed tradition, a vibrant spirituality, development of skills for ministry, contextualisation of content and process of training, and acceptance of diversity. Despite this clear theology, the UPCSA struggles to adopt it and promote it clearly as a guide for ministerial formation process.

In 2016, the UPCSA adopted a new ministerial formation policy to include part-time ministers and bi-vocational/ tent-making ministries. The “new” forms of ministry revolve around Ephesians 4 verses 11 and 12. There was a realisation that the UPCSA had for long focused on the shepherding and teaching aspects of ministry hence there was need to focus on the ministry by all members of the church not clergy alone. The UPCSA decided to focus its formation of the following aspects:

- Identity of the church
- Role of the minister

- Religious ideas past and present
- Social and cultural changes
- Continual response to one's calling through maintenance of integrity (UPCSA General Assembly, 2016)

While the UPCSAs have tried to adopt new ways of ministry, it is my view that they still fall short when it comes to address the welfare of the minister. The training of the minister is focused on maintaining the traditions of the past.

In 2018, the UPCSAs accepted (again) the bi-vocational ministry as a way of freeing congregations from excessive financial burden in maintaining full-time ministry with limited resources. The ongoing discussion on the bi-vocational ministry has focused on the way ministry is clergy centred within the UPCSAs. Tent making ministry that focuses on weekend ministry and limited pastoral care simply perpetuates the emphasis on clergy. To adjust calling and ministry without addressing the crucial shift in focus from the minister to congregational involvement is problematic as it perpetuates the clergy/laity dichotomy (UPCSAs General Assembly, 2018). The way I see it, UPCSAs are struggling with moving from a clergy centred ministry to a ministry that involves everyone in the body of Christ. It is a mammoth task to reach that stage because ministers are needed to teach, and human nature tends to be protective of its territory. Just like the missionaries “played God”, ministers will tend to do the same and want to be the source of all knowledge rather than teach people to be knowledgeable also.

The church needs to rethink the model of ministry that it employs in its mission. Stephens (2021: 2) opines that the professional model of a full-time, seminary-trained pastor captivates and limits the imagination of many denominations. This “standard model” of ministry has informed not just the economic arrangements that make up what we think of as ‘church’; it has shaped much of what we understand to be involved in the practice of ministry and congregational leadership. The matter is not just a financial strategy to accommodate declining church budgets but a different approach to ministry entirely. Thus, bi-vocational ministry can seem counter to the received

wisdom of what counts as church. The question many congregations face today is whether this professional model of ministry is consistent with their future or with them having a future”. The traditional, full-time pastorate yields to other models of ministry, many of them bi-vocational. Many congregations find themselves opting for a bi-vocational pastor out of financial necessity. They simply cannot afford to pay a full-time salary.

The training of ministers must be beneficial to them also not just to the institutional church. Chang (2005: 10) argues that ministers are trained to develop a strong loyalty to the denomination in which they serve. Ministers are socialised to act within and uphold the norms and values of the denomination, yet the denominations are unable to guarantee lifelong employment in exchange for this loyalty. In most cases they the denominations do not even guarantee health benefits, pension benefits or other kinds of protections that employees of secular organizations have come to expect. The UPCSA in Zimbabwe has failed in to look after its ministers in a way that gives them dignity, at the same time ministers are asked to take vows that they be loyal to the UPCSA. Part of the ordination vows read:

“My ordination thus establishes a covenant between the Uniting Presbyterian Church and me that binds me to be faithful to it and its ministry. I promise to honour this covenant and be loyal to this Church...” (Manual of Faith and Order, 2017)

The UPCSA has not reciprocated in terms of loyalty that the ministers give to it.

Ministers can properly take care of others if they are also cared for. Edmondson (2002,31) points out that the effective pastoral care of others is impossible if the ministers are themselves unfit and are not taken care of. Paying attention to the inner life of the minister is not only part of the biblical but also tradition. Gregory the Great (540-604) saw the specific hazard of ministry as being exclusively directed to needs of others that one’s own health and well-being could be at risk.

It is my submission that the current structure of ministerial formation is narrow as it is, only focuses on ministers' understanding of the dogma of the church and managing the congregations and does not teach ministers look after themselves or give moral support to the ministers.

3.14 Impact of Globalisation on the welfare of Ministers in the UPCS

The welfare of ministers in the UPCS cannot be discussed in isolation from the phenomena of globalization. Iqbal (2016) defines globalization as a process through which events, decisions, and activities in one part of the world can come to have an enormous impact on individuals and communities in quite distant parts of the globe. Moving away from the classical sociological idea of society, globalization operates on a global scale across the national boundaries making individuals, societies and organizations in the world that is interconnected and integrated through communication and transportation technology.

Globalization has opened trade in the world unfortunately it has come at a huge cost for low-income nations in Africa. Kangwa (2016) posits that during opening of markets, the free flow of enterprises, the domination of multinational institutions, and the proliferation of transnational companies- individuals and entire communities are marginalized and are at the mercy of the multinational companies who exploit their labour cheaply and their communities. The global market economics views every component of life in terms of cost, benefit, and exchange value at the expense of human dignity, especially the dignity of the vulnerable members of society – mostly women and youths. Putting this in the context of welfare of ministers in the UPCS the people and the communities that are marginalized and exploited are the communities that are supposed to sustain ministry. It is difficult for the ministers to have life (materially) beyond the people that they minister to. It is a cycle of poverty.

In the view of the globalized world, it is imperative for the UPCS to change the way ministers are cared for. Croft (1999: 21) points out that there is need for a new understanding of identity and role of ordained ministry which takes account of the global context. Escobar (2003) posits

that such changes call for the need for flexible ministry patterns and realistic financial policies. Paid ministry as it was conceived in Western countries should not be exported to different countries because same patterns could not be reproduced in different contexts.

Globalisation has changed the way ministers are perceived. Clapton (1997) states that in earliest time, ministers were at the centre of the community. Non-church members of the community shared the expectations of church members that the minister would be involved in many church activities and was regarded as a significant community leader. Nowadays, Christianity is increasingly marginalised in the community and the role of ministers no longer commands the respect it used to have. As the world becomes globalised, consumerism has infiltrated levels of everyday life than just commercial space. The inter-personal relationships are transacted on a consumer basis- I do this for you if you do this for me. Thus, ministers operate in a world where they can no longer command allegiance of the parishioners as the parishioners shop around for spiritual “food”. The impact on the welfare of ministers is that ministers can no longer rely on the traditional ways of parishioners giving offerings for their upkeep.

In the view of Chiroma and Chiroma (2021), globalisation has had a positive and negative impact on religion. Positively, globalization has closed the space between boundaries with the ease in communication. Through globalization, Christians can interact with other Christians across the world and share ideas and experiences. The sharing breaks cultural barriers and global ideas can be adapted for use in the local church. On the negative side, globalization has led to materialism and erosion of culture. Exposure to other forms of spiritualities has led to loss of membership mostly in mainline churches and this in turn has affected the incomes of the ministers in these churches. Furthermore, people have become more individualistic and African family values have been challenged.

While the literature reviewed shows the struggles faced by ministers, the UPCSA church order that they operate under and the vocation, this study seeks to look at the policy put in place by the UPCSA as an institution for its ministers. Little has been written about the policy and the plight

of ministers within the UPCSAs. This study thus contributes to the gap in policy and the plight of ministers in the UPCSAs.

3.15 Conclusion

The literature reviewed in this chapter discussed various components of the welfare of ministers. From the early church tradition, the position was that those who worked in the church were to be provided for. Within the same early church tradition, Apostle Paul worked on tents so that he could sustain himself. The period of Reformation was a revolt against the Roman Catholic system and in part the extravagance of the priests. Reformation was also a revolt against the clergy centred church. The Reformation tradition became a marker to always reform the church. Missionary clergy, supported by the missionary boards and colonial governments, had their welfare taken care of. When the Africans joined the clergy, life was not so rosy as they had perceived. They were not treated as colleagues by the missionaries they were poorly paid and were constantly humiliated. In the post independent period, most African churches have struggled to sustain ministry, mainly because the inherited structure of ministry is expensive to maintain. As an organization the church is unique in that it claims divine origin but at the same time it is an organization that requires management like other organizations. The management requires that the church takes care of the workers within the organization. The literature review shows that social support for the ministers from the organization ranges from little to non-existent. Globalization has also impacted the ministry of the church yet the UPCSAs have continued to train ministers in the same way. The next chapter discusses the theoretical framework and research methodology underpinning this study.

Chapter Four: The Theoretical Framework and Research Methodology

4.0 Introduction

The previous reviewed the literature around the issues of welfare of ministers in the UPCS. The chapter surveyed the literature beginning with the biblical tradition of care of the ministers of the gospel. The chapter went on to review the concept of church in the Reformation era and how it impacted the welfare of ministers. The literature concerning the wellbeing of pastors- their mental health, their families, compensation of pastors, the missionaries and their theology of compensation was discussed as a way of focusing this discussion on the relevance of the current welfare policy of welfare of ministers in the UPCS. The literature review revealed that the compensation of ministers has not always been satisfactory and ministers suffer from other social problems that are not financial hence they need support.

The current chapter is divided into two main parts. The first section discusses the theoretical framework underpinning the study. The study uses postcolonial theory as a lens in attempt to unravel the issues surrounding the policy of welfare of ministers in the UPCS. Prasad (2003: 8) asserts that postcolonialism is a broad theory with a set of blended theoretical and political positions that are innovatively employed from a vast array of fields. The broadness of the postcolonial theory prompted the study to use concept of hybridity within the field of postcolonial theory. This chapter outlines the key ideas and scholars of postcolonial theory and the critique of the theory. The chapter also defines hybridity and its relevance for this study.

The second part details the research methodology followed by the study. The study sought to answer the key research question: How contextually relevant is the welfare policy of ministers in the UPCS? And the sub-research questions were as follows: what is the welfare policy of ministers in the UPCS; what are the strengths and weaknesses of the existing policy; how has the policy impacted on the welfare of ministers; and how can the policy be enhanced to be enhanced to the benefit of the ministers? The qualitative research design was adopted as an approach to answer the key research question. This chapter describes in detail the steps followed

in this research: research methodology, research design, research paradigm, methods of data collection, ethical consideration, limitations, and validity.

4.1 Theoretical Framework

4.1.1 The Link between Literature Review and Theoretical Framework

From the literature reviewed, it can be deduced that the church institution was foreign to Africa, but the Africans had their religion (Bosch, 1991; Zimunya and Gwara, 2013). When the missionaries left, they left their institution in Africa with Africans running the institution. The study, therefore, used the postcolonial theory to approach the issue of policy of welfare of ministers in the UPCS. Although the church is of foreign origin, postcolonial theory was chosen for this study's theoretical framework because of the need to Africanise the institution of the church.

4.1.2 History and meaning of Postcolonial theory

Roy (2008: 318) states that the term “postcolonial” was used firstly after the Second World War as formerly colonised nations gained independence. Originally the term was used to refer to the formerly colonised nations had gained independence. The word has since been used to encompass all tenets of varying colonial process from the beginning of colonisation to the present.

According to Nichols (2010); (Khanal 2012; Wang 2018); postcolonial studies emerged in the early 1980s and were mostly associated with literary studies. Three names are associated with its theoretical foundations: Antonio Gramsci (1891-1937) and his cultural hegemony theory; Frantz

Fanon (1925-1961) and his voice of racist culture and Michael Foucault (1926-1984) and his theory of power and discourse. Gramsci's cultural hegemony asserts that in a society with diverse cultures, a society can be under the rule of one of the social classes. Fanon's encounter as a black academic in the white world especially the confusion he felt since the first encounter with racism marked his psychological theories about the colonial culture. Foucault's power and discourse theory often serves as a basis for one culture's dominance over another and is extensively used by Edward Said in his book *Orientalism*. Said (1978: 3) postulated that orientalism is a way of thinking that is built on the philosophical and theoretical difference between the oppressor and the oppressed. Orientalism is a Western way of controlling, revamping, and having influence over the orient (the oppressed). Said (1978) further contends that one cannot comprehend Orientalism as a vast subject by which the European culture has influenced the Orient in all areas of life without investigating it as a discourse. The association between the oppressor and the oppressed is a connection of power and superiority of different degrees of compound supremacy.

As pointed out by Wenhua and Mei (2013: 27), the postcolonial theory emerged as a theoretical discussion slowly pushed to the front stage of academics following post-modernism. Postcolonial theory mainly studies the cultural discussion power relation between former colonizers and former colonies as well as the contemporary issues pertaining to racialism, cultural imperialism, national culture, cultural power identity preceded by the ending of direct colonial rule. The postcolonial theory plays a crucial role in challenging Western primacy. The order of Western colonial discourse is going along with the Western colonial extension, European absolutism, and white Anglo-Saxon Protestant and these are the important content for colonial discourse.

Colonialism left the former colonies with deep wounds. Bailey (2011) notes, people in former colonies must deal with after-effects of colonialism in almost every aspect of their lives. Given this, the postcolonial theory discourses about a host of experiences related to slavery and colonialism such as suppression, resistance, representation, difference, race, gender, and social class. The postcolonial theory is a space which contests dominant ideologies and impositions which continue to oppress people in former colonies. Furthermore, Letseka and Pitsoe (2013: 24) point out that Foucault's discourse is a social construct that is formed and sustained by those who

have the means and power of communication. Truth, morality, and meaning are formed through discourse and language plays a role in the discourse. Following Foucault, Said (1978: 26) asserts that one aspect of the electronic postmodern world is that there has been a reinforcement of stereotypes by which the marginalized is viewed because the means of communication is controlled by the powerful. Fanon (1952: 9) writes that all people under colonization have an inferiority complex created by the death and burial of local cultural originality hence they find themselves face to face with language and culture of the colonizer. The colonized is elevated above his jungle status in proportion to his adoption of the colonizer country's cultural standards. The inferiority complex that Fanon speaks about has continued even after the colonizer has left. This inferiority continues by focusing on knowledge in the global West among other things.

Although Said's book *Orientalism* is considered as the text that ushered postcolonial studies, Kennedy (1996), asserts that the ground had been laid long back by the works of Antonio Gramsci, Michael Foucault, and Frantz Fanon. Said built on a foundation laid for the postcolonial theory. According to Rodrigues, Albuquerque, and Miller (2019: 3), Gayatri Spivak is another scholar who has made influential contribution to the field of postcolonial studies, exploring the nature of oppression, understanding oppressed populations as those marginalized members of society who do not have a voice or access to imperialist or colonial discourses, including indigenous populations subjected to the power of colonialism. In Spivak's view, historical colonialism has changed into modern globalization, which authenticates Western cultural domination over Third World cultures under the guise of "development" and considers colonialism and its influences as something of the past, thus reproducing and reinforcing Western hegemony and exploitation of the Third World within the globalized capitalist system.

According to Roy (2008) the term "postcolonial" affirms that decolonisation does not return nations to a pre-colonial state but a movement to a postcolonial state. The postcolonial state still suffers from the effects of colonialism that have become an integral part of culture, legal, educational, and political institutions where the colonial state still serves as a reference point. It is from this scenario the postcolonial theory emerges. Ashcroft, Griffiths, and Tiffany (1989: 11) opine that the idea of 'postcolonial theory' emerged from the inability of European theory to deal

adequately with the complexities and varied cultural provenance of postcolonial discourse. European theories themselves emerge from specific cultural traditions that are hidden by false notions of ‘the universal’. Theories of style and genre, assumptions about the universal features of language, epistemologies and value systems are all radically questioned by the postcolonial theory. The postcolonial theory has proceeded from the need to address this different practice. Indigenous theories have developed to accommodate the differences within the various cultural traditions as well as the desire to describe in a comparative way the features shared across those traditions.

The postcolonial discourse is not a single theory but rather a group of theories. Rukundwa and van Aarde (2007) posit that postcolonial theory builds its discourse around social histories, cultural differences, and imperial structures. Postcolonial critique is interested with history of colonisation only to the extent that history has determined the configurations of power structures in the present. Postcolonial theory can be defined as a dialectical discourse marking the historical facts of decolonisation. Postcolonial theory gives people coming from socio-political and economic domination to take back their sovereignty, giving them space to negotiate for equity.

Rukundwa and van Aarde’s (2007) view is also echoed by Pears (2010) who posits that the term ‘postcolonialism’ includes a complete set of theories, approaches and literary techniques which emerged in the 1980s as a distinguishable and unique group of methodologies bothered with comprehending and analysing different power relationships and power differentials in the world and with actively seeking to challenge such inequities. Postcolonial theory sees all inequity of power through geographical and other factors as intolerable and in need of immediate and thorough challenge. At its most basic the difference in power relations can be traced to a non-Western/Western binary differential determining and controlling peoples, economies, and cultural systems on a global level. The approaches and methodologies of postcolonialism are challenging and often exciting and innovative. They ask the perhaps expected questions in unexpected ways and encourage the conversation to go in unexpected directions. The result of this is an often-unexpected view of the world that is fresh, often uncomfortable for those

privileged according to postcolonial theory but that is always challenging and pushing for change. Thus, the source of postcolonialism, as suggested by the word itself lies in a refusal of the imperialistic and colonial hegemony of much of the world by largely European powers.

Soderstrom (2006: 4) adds that postcolonial theory is a set of principles from a variety of disciplines that strives towards a re-orientation of knowledge and needs to be developed outside a western context. In the same vein, Roy (2008: 317) posits that the term “postcolonial” is surrounded by various ideas, theories, and scholars. Postcolonial discourse as a theory cut across disciplines and is a fusion in writing and impact. The vastness of postcolonial theory has meant that there is no agreement on the exact nature of postcolonial theory and scope of its discourse. Postcolonial theory, because of the nature of its inquiry, is about real space and time. The discourse of postcolonial theory is totally linked to the temporal and spatial events. The strength of postcolonial theory is in its potential as a set of theoretical and methodological tools for dissecting the colonial footing of present-day power structures including ecclesiology.

Postcolonial theory is about the marginalized taking a stand. Heaney (2015) views postcolonialism as a critical stance and language that gives voice to the marginalized. Postcolonial theory takes a critical stance towards relationships and cultural domination by the global West. Postcolonial theory seeks to disrupt such relationships of domination by developing new forms of understanding. For Azaransky (2017: 46) postcolonial theory describes subjective lived experiences of being oppressed from generation to generation while Gandhi (1998: 4) argues that postcolonialism is a theoretical resistance to the mystifying amnesia of the colonial aftermath devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of reciprocal antagonism and desire between colonizer and colonized. And it is in the unfolding of this troubled and troubling relationship that we might start to discern the ambivalent prehistory of the postcolonial condition.

According to Amina (2019: 698), postcolonialism is a theoretical process used to interpret, read, and critique colonial practices. As a theory, it is concerned with the question of race within colonialism and shows how race allows colonial powers to represent, reflect, and demean native cultures. As an academic discipline, postcolonial theory features methods of intellectual discourse that analyse, explain, and respond to cultural legacies of colonialism. Similarly, Cromwell (2009) asserts the unifying element for all postcolonial studies is its penetrating critique of colonial expansion and domination and the lasting effects on the people and institutions subjected to its rule. Since postcolonial analyses explore issues as diverse as nationalism, ethnicity, gender, colonial relations and political asymmetry, any single definition of the theory is necessarily reductive.

Furthermore, Sugitharajah (2003), posits that postcolonialism is not simply an expulsion of imperial powers, nor is it simply recounting of evils of the empire, rather it is an active confrontation with the dominant system of thought, its biases, and inadequacies and underlines its unsuitability for us. Hence postcolonialism is a process of cultural and discursive emancipation from all dominant structures whether they be political, linguistic, and ideological. Also, Goulet (2011; 632) writes that postcolonial theory broadens the scope of understanding the impact of imperialism on religion and can contribute to the understanding of how followers' practice and respond to imperial rule enabling academics to recognize ways in which religions keep on altering even when the colonizer is no longer present. Hence postcolonial theory influences the comprehension of the history and knowledge of religion during and after colonization. Similarly, Louw (2017) argues that postcolonial theory is an attempt to bring about a grasp of all the different issues that shaped the mindset of colonial thinkers, its impact on human beings and indigenous cultures. Postcolonial does not refer to a specific stage in historical events, but rather to a critique and paradigmatic stance to address the destructive impacts of postcolonial ideology, the human quest for dignity and religious thinking.

The term postcolonialism is both historical and theoretical as posited by Sugitharajah (2012: 12). While the term as marks the formal decline of western territorial empires in one sense, in another sense as a theory it has several functions: it examines and explains especially social,

cultural, and political conditions such as nationality, ethnicity, race, and gender both before and after colonialism; it interrogates the biased history of nations and cultures and people engaging in a critical revision of how the other is represented. In the view of Lunga (2008: 193) postcolonial theory confronts the epistemic violence that it confronts the undervaluing, demolition and allocation of colonized people's knowledge and ways of knowing including the colonizer's use of that knowledge against the formerly colonized to serve their interests, postcolonial theory thus offers a critique of imperial knowledge systems and how they are spread and authenticated and how they serve interests of the imperialists. Larney (2018: 81) agrees with Lunga by adding that postcolonial criticism uncovers the logic of colonial constructions of the colonized and demonstrates its inadequacy and misrepresentation of the people and cultures encountered. In Africa, we are left clutching the doctrines and negative attitudes of the colonizers towards all African things to the detriment and neglect of the rich African traditions. Many of the traumas suffered by people of African ancestry are from the inauthentic imitation of the narratives and belief patterns foisted upon us in colonization.

Postcolonial theory challenges the power matrix in the society. Pears (2010) contends that postcolonialism dares and rejects hierarchical systems of power which enable or result in some peoples within a community or country having access to power, wealth, and privilege, whilst others are disenfranchised and in effect treated as non-persons or non-subjects. The roots of postcolonial theory can be traced to literary theory or more generally to the study of English literature. From this its importance to other disciplines and to its comprehension of human life generally became evident. The origin of postcolonialism is colonialism and imperialism and the resultant impact on the way in which people and communities were represented and narratives developed. Whatever the view taken on the state of a particular country or a territory, postcolonialism is concerned with power, rule and developing independence and challenging dependency. Postcolonialism also focuses on representation, on the way in which various groups or people are represented through discourse. Postcolonial theory has focused on the power differentials at work in portrayal and on challenging those portrayals if it is deemed necessary. In short, then, the origins of postcolonial theory lie in the academic discipline of English literature, and of textual and discourse analysis. However, the possibilities that it has offered as a tool and

to contribute to the ever-growing field of challenging colonialism and imperialism, even when on the surface imperialism and colonialism were in many cases no longer visibly in place, became evident very quickly. Scholars from other disciplines, and very importantly non-academics, began to use the mechanisms of postcolonialism to analyse and critique different situations and different experiences. What is remarkably interesting about postcolonial theory is that whilst it makes use of theories and discourses of liberation at the same time it is noticeably clear in challenging such theories and discourses as being in themselves a product of the structures and power hierarchies that they were attempting to overcome.

Moreover, Pears (2010) points out that postcolonialism acknowledges that the liberation and freedom that liberation theologies and liberation movements in general have been worried about have not been fully realized, and more than that, because they themselves have arisen out of a situation they are trying to overcome and inevitably shaped, to some extent, by the oppressive, even if this comes down to a simplified condemnation of the oppressor. Postcolonial theory draws on the understanding that historically whilst many liberation movements and liberation theories have started out with good intentions, especially in terms of understandings of power differentials, in some cases one oppressive regime has too often been replaced following a form of liberation by what eventually develops into another oppressive regime. In such cases it is just a different group of people that are being oppressed.

In the view of the above assertions by different scholars, I agree that in the context of the UPCSAs, there is a system that is still foreign and has not been helpful especially with regards to the welfare of ministers. This makes the postcolonial theory adequate for this study to unmask this system and lead to the restricting of such system.

In his book, *The Location of Culture* (1994), Homi Bhabha asserts that the “post” in postcolonial firmly signals to the beyond yet the beyond is neither a new horizon, a leaving of the past. Rather, postcoloniality is a salutary reminder of unwavering neo-colonial relations within the new world order. According to Ashcroft, Griffiths, and Tiffany (1989: 196), the term postcolonialism marks history as a series of stages along an important road from ‘the

precolonial', to the colonial', to 'the postcolonial'. In this view, the 'post' in 'postcolonialism' is doomed eternally to contend with the shadow of undeviating and the kind of teleological development it wants to contest, however, there is an alternative view which suggests that rather than being disabling, this radical instability of meaning may have given the term a vibrancy, energy, and adaptability which have become part of its strength.

In the view of Abrahamsen (2003: 195) the 'post' in postcolonialism signifies the end of colonialism and imperialism as direct domination, it does not imply after imperialism as a global system of hegemonic power. In short, colonialism, as conventionally defined in terms of formal settlement and control of other people's land and goods, is in the main over, but many of its structures and relations of power are still in place. The "post" in postcolonialism is not, therefore, to be understood as a dividing temporal post, but rather as an indication of continuity. Postcolonialism avoids the language of beginnings and ends and seeks to capture the continuities and complexities of any historical period and attempts to rise above rigid chronological and dichotomous thinking where history is clearly marked, and the social world neatly categorized into separate boxes. The connections between the past and the present, as well as the interconnectedness, rather than the separateness, of the colonial and the postcolonial and the North and the South thus emerge as a key focus of postcolonial investigations. Rather than pointing to fixed temporal and geographical periods and spaces, postcolonialism draws attention to continuities, fluidity, and interconnectedness. The constitutive relationship of the North and the South, how the two constructs and buttress the identity of each other both in the colonial past and the postcolonial present, are key insights and concerns of postcolonial thinking. Thus, the meaning of "Africa" and "Africanness" cannot be regarded as fixed and has no essence. Similarly, an understanding of the 'West' can only emerge from a recognition of its relationship to the 'other'. During colonialism, for example, the claims of 'civilization' came to rest on the weaknesses of 'barbarism', with the description of African 'savages' reinforcing the 'civilized' character of Europeans and authenticating the authoritarian nature of the colonial rule. This constitutive relationship continues today, and Africa still constitutes one of the metaphors through which the West represents the origins of its norms, develops a self-image, and integrates this image into the set of signifiers asserting what is supposed to be its identity.

While I am aware of the controversies surrounding the word “postcolonial” and its meaning, I agree with Bhabha (1994) who points out that postcolonial goes beyond the historical period of colonization, yet this period beyond does not signal a new horizon. Decolonization has taken place in that physical presence of the colonizer and is no longer there, but the systems of thought of the colonizer are still alive and well in the postcolonial states. Therefore, I take the position that postcolonialism means the continuance of the colonial enterprise albeit in another form.

4.1.3 Hybridity

Frenkel and Shenhav (2006: 33) posit that postcolonial theory is dominated by two views: Orientalism, associated with the work of Edward Said (1978), and hybridity as a third space, associated with the work of Homi Bhabha (1994). Orientalism is founded on a dual epistemology that calls for a sharp contrast between colonizers and the colonized, whereas Bhabha’s work constitutes a hybrid epistemology, reflecting on the blending and the mutual effects of colonizers and the colonized. Orientalism and hybridity are often described as contradictory: either as two consecutive phases in postcolonial theory or as two competing epistemologies. Hybridization refers to the blending of practices between colonizers and the colonized, to the translation of texts and practices from the colonies to the parent state, and vice versa. By purification, we refer to the mechanisms that construct the colonizers and the colonized as two distinct, and incommensurable, ontological zones. Investigated from this point of view, the encounter between the parent state and the colonies is always hybrid. Thus, Orientalism can be seen as a hybrid discourse that masks its own hybrid roots resulting in a binary perspective of West versus non-West. Broadly, postcolonial theory studies the encounter with the experience of colonialism and its past and present effects, both at the level of ex-colonial societies as well as the level of more general global developments thought to be the after effects of empire. Postcolonial thought is at the risk of oversimplification because it is currently structured around an epistemological divide between binary perspectives, associated with Said’s study of Orientalism and hybridity, associated with Bhabha’s work on third space, resistance, and mimicry.

The word hybrid does not originate from social sciences. Young (1995: 8) states that the word hybrid came from biological and botanical origins. An offspring of different animal species or different plant species is called a hybrid. In the nineteenth century the word referred to a biological phenomenon and in the twentieth century it has been used to refer to a cultural phenomenon. While the cultural factors established the biological status of the word, the use of the term hybridity today raises questions in which modern day thinking has broken with racialised thinking of the past.

According to Hawley (2015: 3), hybridity refers to changes that have taken place in the populations of colonized countries, as well as changes that took place in the colonizer because of the contact with glamorous other cultures. This fusion of cultures prompts an ongoing doubt in the colonized people regardless of how an uncomfortable de-centering of their sense of self and a concurrent explicit or implicit denigration of their values or culture by the colonizing power. Ashcroft, Griffiths, and Tiffin (2007: 108) point out that hybridity as used in postcolonial studies mainly refers to a creation of new transcultural forms within the contact zone produced by colonization. In the view of Abrahamsen (2003: 204), the idea of hybridity marks both the continuities of colonialism and its failure to totally control the colonized. In terms of continuity, identities and subjectivities were deeply reshaped by the colonial experience and accordingly colonialism finds continued expression through multiplicity of practices and cultures imparted to and adopted by the colonizer and the colonized less forms. The UPSCA finds herself in such a situation of hybridity. The need to continue with the traditions of the missionaries sometimes mask their hegemonic tendencies such that we become fixated to the traditions rather than the context we are living in now.

Bhabha in Young (1995: 24) defines hybridity as a problem of colonial representation that turns backward to the outcomes of colonial disavowal so that the other denied knowledges enter upon the dominant discourse and destroy the basis of its authority. The hybridity of colonial conversation thus turns back the structure of hegemony in the colonial situation. The result of colonial power is the creation of hybridization which allows a form of revolt that turns hegemonic narratives into grounds of intrusion.

According to Homi Bhabha (1994) the creation of racial identity does not always conform to the dual distinction between ‘western’ and ‘non-western’, or between ‘the Orient’ and ‘the Occident’, but instead takes place in a third space or “in between”. Bhabha opines that the creation of colonial subject in discourse, and the exercise of colonial power through discourse, demands an articulation of forms of difference, which does not necessarily result in a dual form. This difference blurs categorical distinctions and creates continuity and a permanent ambivalence. Bhabha's notion of hybridity does not nullify the asymmetrical power relations between the colonizer and the colonized and should not be equated with the simple mixing of cocktails as in syncretism. Hybridity is embedded in power and often poses a threat to the colonizer's stability.

According to Ashcroft, Griffiths, and Tiffin (2007: 108) the use of the term hybridity has been, disapproved since it usually indicates negating and neglecting the imbalance and inequality of power relations it references. By pointing to the transformative cultural, linguistic, and political impacts on both the colonized and the colonizer, it has been regarded as repeating assimilation policies by hiding or whitewashing cultural differences. The idea of hybridity also underlies other attempts to stress mutuality of cultures in the colonial and postcolonial process in the expression of blending, cultural cooperation, and transculturation. The concept of hybridity was relevant in the study of the UPCS policy on the welfare of ministers as the UPCS manifests hybridity because of its history.

While the concept of hybridity in natural sciences is a simple mixture of distinct species, Ziai (2012: 9) points out that hybridity does not indicate a mixture of two cultures but to a compound operation of colonization. The twisted copying of European faith eroded the colonial rule as the disavowed and oppressed culture wrote itself into the colonial presence using the bible and transformed it. Hybridity is the creation of colonial discourses which can be disruptively allocated by the oppressed leading to a turnaround of the hegemonic plan of not identifying the other and undermine the colonial authority's identity. Thus, hybridity scrutinizes the doubts and

uncertainties of discourses and corresponding developments of identity and shifts in content connected to different contexts and operations of allocation of the discourses.

Yazdih (2010: 36) views hybridity as a strong tool for investigating the shackled labels of race, language, and nation that maintain social inequalities. By examining how the hybrid can deconstruct boundaries within race, language, and nations, hybridity can empower marginalized collectives and deconstruct bounded labels that are used in service of subordination. Hybridity has the potential to allow once colonized people reclaim a part of the cultural space in which they move. Breaking down immaterial borders explorations of hybridity offers a possibility of a more effective policy. Hybridity allows for the management of longstanding Western dominant practices by incorporating postcolonial insights. The willingness of institutions to reform their long-held ideologies in an ever-changing world as well as consider their work through alternative lenses is an essential practice in deconstructing the permanency of narrative as knowledge. Kraidy (2005) further points out that hybridity is helpful because it is an analytical tool for understanding a mixed reality created by dynamic links, on one hand between different social periods and on the other between present day politics, culture, and economics. Hybridity helps us to understand the uncertainty that surrounds modernity, since hybridity highlights the mixtures and discontinuities that characterize the encounter between modern and traditional in history and the interactions between the global, regional, national, and local that continue to this day.

Young (1995: 24) concurs with Yazidha's (2010) discussion above by positing that hybridity indicates an interruption and coercing together of different living things together making difference into sameness. Hybridity occurs by creating one thing from two different things so that the new creation cannot be detected as a hybrid. Hybridization can also be made up by breaking up of a single unit into two or more units, making sameness into difference. As Ashcroft, Griffiths, and Tiffin (2007: 109) argue, hybridity in the postcolonial condition de-historicizes and de-locates cultures from their temporal, spatial, and geographical contexts and leads to abstract and globalized concepts that overshadow the specificities of cultural contexts.

This study uses the concept of hybridity to analyse the findings of the research. Yousfi (2014), points out that hybridity offers a framework that has radically re-examined cultural relationships replacing domination by mutual contamination. In this respect an interrogation of local historical colonial power dynamics and of local frameworks of meaning that shape unique and contextually meaningful hybrid knowledge.

There is a way in which the UPCS policy on welfare bundles together different contexts and cultures to treat them as one, to the detriment of the diverse communities within the UPCS. To ask a congregation in the impoverished township or rural community to pay the ministers equally with an assembly in a well to do suburb is not possible. While I feel that ministers must be treated the same across board, the contexts portray a different picture.

4.1.4 Limits of Postcolonial Theory

Postcolonial theory has had its critics. Abrahamsen (2003:190) points out that postcolonialism is regarded as too theoretical and too preoccupied with textuality and discourse to have anything meaningful to contribute to the study of the continent. The study of African politics, particularly in its Anglophone version, has constituted itself as a largely empirical discipline, dedicated to assisting and facilitating the continent's economic and political development. As time went by and the fruits of independence failed to materialize, this 'developmental imperative' turned to an increased sense of urgency, and since the 1980s perceptions of the 'African crises' have led to calls that scholarship should be dedicated primarily to solving that crisis. To this end, postcolonialism is deemed ineffective. Secondly, postcolonialism is frequently perceived to be a cultural product of the West, about late capitalism, and thus of limited relevance to developing countries. Even more pointedly, it is often perceived as politically passive, and perhaps ultimately politically conservative, and for those devoted to solving the African crisis postcolonialism accordingly seems to have little to offer. Klimova (2014: 164) also criticizes postcolonial theory by arguing that the broadest understanding of the postcolonial cancels out a possibility of targeted change, which has been one of the central concerns of postcolonial studies. This is due to the fact that it focuses on demonstrations of colonialism and imperialism in

terms of continuous power struggles and tendencies to prolonged instances of dominance and inferiority caused by unequal division of economic, political as well as cultural influence. Such an approach diminishes the possibility of ever ending colonial and imperial practices.

According to Sil (2008: 23), postcolonial studies change the incompatible relationship between the past and the present into a mutual relationship between the colonizer and the colonized. The colonial condition changed the colonizer and the colonized into a ruthless dependence, moulded their respective characters and ordered their conduct. This problematic coexistence of the colonial past and the colonial aftermath of independence (rather than simple independence) in the present constitutes a challenge to the combative postcolonial theory established on the premise of the cruel enmity between the native and the invader. Carby (2007: 215) argues that while the prefix “post” to colonial can show an important break in the awareness and particularities, the term lacks political and historical denotation to the powerful social movement of anti-colonial and covers the important continuities in the history of violence and capitalist bleeding of modern, modernizing, and late modern worlds. While it is vital that the culture and politics of late modern and neo-liberal racial and gender formations should be understood in all their present-day particularity, there is the need to name, locate, and analyse these formations as historical legacies of colonialism and imperialism.

San Juan in Louw (2017:4) aptly points out that the core problem in postcolonial theories is on an essential level. The postcolonial theory is that it is still driven by global market-driven capitalism that much of the celebration of postcolonial flexibility and freedom is, on closer analysis, part of “cultural imperialism” or the “Americanization of Third World cultures”. Postcolonialism, mediated through racial/ethnic and class hostilities, the sharpening of class and racial conflicts in the world today has revived a dominant project of reconstituting pluralist multiracial nations that recuperate traditional ideas of individualism. Many postcolonial theories feed on the euphoria of freedom from, but do not address the problem of freedom for whom and for what purpose and in which local, historical and cultural setting? Moreover, as Hawley (2008: 7) points out, postcolonial theory fuses colonial experiences, preserves academic imperialism, separates theory from political realities failing to account for material aspects of colonialism and

failing to acknowledge the role of history in cultural change. The importance of discourse analysis in Said's work increases throughout classic postcolonial theory drawing the continuing criticism that it remains a Western idea- an academic exercise that has succeeded in colonizing genuine ethical and political concerns coming from the formerly colonized parts of the world. What started as a contest has been consumed, subdued, and played down by becoming simply the new language required of those seeking tenure at Western institutions.

For Sugirtharajah (2012: 24) postcolonial studies tend to be preoccupied with diaspora, migration, and border crossing. This preoccupation fuels the popular criticism that postcolonialism has taken identity issues more seriously than the conduct of the international monetary fund and is animated more by the concerns of a market than those of marginality. Further, the critical categories popularized by postcolonial studies mimicry and hybridity have now almost become overused. Hybridity is besieged with metropolitan issues only it overlooks the internal and cross-fertilization that takes place with local and regional traditions.

Despite the criticisms highlighted above, I think the postcolonial theory is still best suited for this study as it "transcends" time Abrahamsen (2003). In this research, I, therefore, take the position that postcolonial theory does not just look at an era after colonialism, but it is a theory that unmasks the continuation of colonialism even after the end of the physical occupation by the colonial powers. The UPCS is a denomination that was started by the colonial settlers to cater for their constituency and extraordinarily little has changed in its ethos of doing business in the aftermath of the missionary era.

4.1.5 The Relevance of Postcolonial Theory for this study

The attainment of political independence from the former colonizers did not translate to independence in other sectors of life. Van de Walle (2009) posits that when African countries attained independence, they inherited states that were neither responsive nor developmental mainly because the economic institutions of European colonialism had been designed to deal with the region's low economic potential and its failure to attract European settlers, in large part

because of natural endowments. The colonial African state's tradition of harsh extractive practices and deficient performance had been weakened by the burst of developmental investments before independence but remained ingrained in the culture of the public bureaucracy as postcolonial states were constituted, and a distinctive process of class formation emerged, which exacerbated the patterns set by the colonial administrations. The smooth transition to independence meant that the French and British colonial administrations were indigenized with remarkably few changes. Salaries and benefits were either kept at the same levels or were not transformed to reflect the conditions of local labour markets. Inflation was to make inroads slowly but surely into these salaries, one result was that public sector wages were higher relative to wages in the rest of the economy. Working for the government, brought on a substantial premium creating enormous pressure on governments to increase the number of positions within the bureaucracy, which in any event also had a political logic for governments seeking to increase their popularity, particularly once economic growth began to fail.

Mugambi (1996), Hewitt (2012), and Khuzwayo (2020) are some of the scholars who have lamented the failure of the African church to untangle itself from the foreign structures and cultural forms inherited from the Western missionary enterprise. This makes postcolonial theory relevant to this study.

The UPCSA was formed and constituted in 1999 as the outcome of the union between the Reformed Presbyterian Church in Southern Africa (RPCSA) and the Presbyterian Church of Southern Africa (PCSA). The two churches had quite diverse backgrounds. The Presbyterian Church in Southern Africa was first constituted amongst soldiers and settlers, of Scottish origin, who arrived at the Cape in 1820 and became a privileged 'settler' church, although it subsequently planted congregations amongst the indigenous and disadvantaged communities and the RPCSA was constituted in 1923 among the Africans as a mission of the Free Church of Scotland (Tucker, 2012: 1). The coming together of the two denominations did not change the financial position of the denomination. If anything, there are more challenges especially regarding ministers' remuneration (Tucker, 2012).

The challenges that the denomination face with regards to the policy of ministers' welfare are because of the history of the denomination that justifies the use of a postcolonial theoretical framework. The need to understand what has changed in the denomination since its inception in Southern Africa requires the postcolonial lens. As pointed out by Gandhi (1998: 4) postcolonialism is a disciplinary project devoted to the academic task of revisiting, remembering and, crucially, interrogating the colonial past. The process of returning to the colonial scene discloses a relationship of reciprocal antagonism and desire between colonizer and colonized. And it is in the unfolding of this troubled and troubling relationship that we might start to discern the ambivalent prehistory of the postcolonial condition. Hewitt (2012) writes that the legacy of ordained ministry that was inherited from the missionaries requires that the local churches support the employment of a full-time paid minister who is ordained to serve the people through the ministry of Word and Sacrament. This model of ministry was economically viable during the colonial years only because of the financial subsidies from the mission agencies. The dependence on the local economy to generate enough resources that would enable its members to offer adequate financial support for the ministry makes it difficult for the ministry to be sustainable.

The UPCSA inherited a lot of things from the previous denominations (RPCSA and PCSA) and the issues have never been interrogated. For instance, the poorer black congregations have always depended financially on the "richer" congregations. As has been noted by Duncan (1997; 2017), both churches struggled with racial prejudice with the Church of Scotland having a say in all issues to do with finance in the RPCSA and the PCSA the status of congregations given along race. Finance was used as a means of control, and how has the UPCSA changed? The postcolonial theory is an ideal theory to critique the situation. Given the diverse cultures that operated in the RPCSA and PCSA, these two cultures have come in contact in the UPCSA and have created a hybrid culture, thus the use of hybridity in this study.

The postcolonial theory is important for this study because it helps to unmask the origin of the dominant theological narrative of the Reformed policy as with regards to the welfare of its ministers. Not only does postcolonial theory unmask the dominant narratives but it seeks to build new transformative ways of life-affirming policy for the ministers of the gospel in the UPCSA.

The church cannot be separated from the colonial events of the past and as Villa-Vicencio (1988: 54) points out, the missionaries regarded their culture and resources to be superior to that of the indigenous people. Gundani (2006: 74) also points out that the British colonialists found keen support from the churches and the churches agreed with the colonial forces for the roles they were going to play which included among other things chaplaincy services. There is also evidence that some of the ministers in the denomination now enjoy the privileges enjoyed by the missionaries without questioning the shortcomings of policies that are unjust to some of their colleagues. Postcolonial theory is suited for this study as it can be used to interrogate various aspects of the colonial encounters within the missionary church and the church today.

The postcolonial theory goes beyond the period of political independence and is a salutary reminder of the neo-colonial world order under the guise of globalization, (Bhabha, 1994), it is fitting to use the postcolonial theory for this study, not only to look at how history has shaped the policy of welfare of ministers in the UPCSA but also how the globalized world has impacted it. There is a shift in the way in which we belong to organizations as people increasingly identify with brands and ideas than groups. How then does a church shape policy for its ministers in a context that is increasingly changing? Reader (2008: 56) posits that globalization has established a version of the universal which has come to control the local and distinctive in such a way that it is detrimental to both individual and corporate relationships. The postcolonial theory, being aware of the new hegemonic narrative of globalization is best placed in critiquing the policy of ministers' welfare in the UPCSA. Vellem (2017: 299) points out that "the fundamental beliefs, the world of the UPCSA, the formulation of these beliefs in the UPCSA and the value systems are white and European modernist in origin infused with a history of colonization and conquest of others".

The postcolonial theory was a helpful lens to approach this study because the Reformed tradition in its nature is a Western-oriented idea of doing church. The policies that guide the church today have been there since the coming of the missionaries to Africa. Whereas the Reformed tradition may have been reasonable and may still be reasonable in the Western nations from which the Reformed churches came, it is entirely a different question whether a Reformed tradition may

still be effective especially when it relates to the policy guiding the welfare of ministers (Fubara-Manuel: 2008). Similarly, as Msiska (2014) notes, many churches in Africa have church orders that were imposed on them, and these churches struggle to cope with the changing context. Church orders of most Protestant churches that were established by missionaries are identical to those of their home churches in Europe. Protestant churches in Africa replicate their home churches in everything they do.

4.2 Research Methodology

4.2.1 Research Methodology definition

Kothari (2004: 8) posits that research methodology is a way to comprehensively solve a research problem. In research methodology different steps taken by the researcher to tackle the research problem are studied along with the reasoning behind them. Similarly, Taylor; Bogdan and Devault (2016: 7) opine that in qualitative research the word methodology refers in a general sense to research that produces descriptive data of people's experiences. The methodology for this study helped me to answer the question whether the policy of welfare of ministers in the UPCS was contextually relevant.

4.2.2 Research Design

Kumar (1999: 94) posits that a research design is a procedural plan taken by the researcher to answer questions validly, objectively, accurately, and economically. A research design is the positioning of conditions for collection and analysis of data in a way that aims to combine applicability to the research purpose with the economy in procedure. The research design relates to the pointing out of procedures and logistical arrangements needed to take on the study and stresses the importance of quality in these procedures to ensure their validity, objectivity, and accuracy. Higgs and Cherry (2009: 5) state that research is a planned way of investigation, which

aims to contribute to a body of knowledge that shapes and guides academic and /or practice disciplines.

In the same vein Denzin and Lincoln (2018: 58) view a research design as a set of flexible guidelines that connect theoretical paradigms to strategies of inquiry and methods for collecting empirical material. A research design situates the researcher in the empirical world and links them to specific sites, people, groups, institutions, and bodies of relevant interpretive material including documents and archives. A research design also sets how the researcher addresses two critical issues of representation and legitimation.

The process of research involves emerging questions and procedures, data typically collected in the participant's setting, data analysis inductively building from particular to general themes, and the researcher making interpretations of the meaning of data. This study was based on existing literature, official documents of proceedings of the UPCSA on policy towards ministers' welfare (document analysis), and in-depth interviews. The in-depth interview is an intensive individual interview that seeks to explore the individual's perspective on a particular subject (Boyce, 2006). The documents consulted for this study were the General Assembly Papers, the minutes of the Presbytery of Zimbabwe Council, and the Manual of Faith and Order for the UPCSA. Permission was obtained from the UPCSA to conduct the research and ethical clearance was issued by the University of KwaZulu Natal. The in-depth interviews were held with the ministers of the UPCSA in Zimbabwe.

4.2.3 Qualitative Research

The study adopted a qualitative research approach to answer the research questions. According to Kumar (1999: 104), the focus of qualitative research is to understand, explore, discover, and clarify feelings, perceptions, attitudes, values, beliefs, and experiences of a group of people. Similarly, Swinton and Mowat (2006), point out that qualitative research involves the utilization of a variety of tools and approaches which enable the research to explore the social world to access and understand the unique ways that individuals and communities inhabit it. Qualitative

research is concerned with understanding the process and the social and cultural contexts which underlie various behavioural patterns and is mostly concerned with answering the “why” question of research.

Nieuwenhuis (2010) notes that qualitative research typically studies people or systems by interacting with and observing the participants in their natural environments and focusing on their meanings and interpretations, a view also echoed by Creswell (2014) who says that qualitative research explores and seeks to understand the meaning individuals or groups ascribe to a social or human problem.

Higgs and Cherry (1999: 5) state that the qualitative research paradigm gives a vast range of cultures for the inquiry into the behaviour and experiences of individuals and groups of people. Qualitative research is regarded as a robust and plausible tool for unmasking and understanding the human world. It has a rich range of approaches providing multiple ways of understanding the inherent complexity and variability of human behaviour and experience. Hennink, Hutter, and Bailey (2011: 9) add that the qualitative research approach allows the researcher to discover issues from the view of the study participants and understand the meaning and interpretation that they give to behaviour, events, or objects.

Qualitative research is a process of comprehending a social or human problem, based on building a complex, holistic picture, formed with words giving detailed views of informants within their contexts (Creswell, 2014). Merriam (1998) defines qualitative research as broad, covering several forms of inquiry that helps understand and explain the meaning of social phenomenon within natural settings. Qualitative research is interested in meaning, more specifically how people deal with and make sense of life experiences. Qualitative research is concerned with the nature of reality. Reality is constructed by the individuals involved in the research that is- the researcher, the groups being investigated and the audience interpreting the study.

The study is empirical. According to Kothari (2004: 4) empirical research is dependent on experience or observation alone and is a data-based study with outcomes that are repeatable. Similarly, Kumar (1999: 29) highlights that, conclusions drawn from an empirical study are based on concrete evidence taken from information collected from real life experiences. Data for this study was collected from UPCSAs in Zimbabwe on the issues pertaining to their welfare.

The choice to use qualitative research for this study is justified because qualitative research is concerned with the lived experiences of the people being investigated. In this study it was important to use the qualitative research in order to find out how the welfare policy of ministers impacts the lives of ministers.

4.2.4 Research Site and Procedure to Gain Access

The research was confined to the ministers serving in the UPCSAs in Zimbabwe. Interviews were conducted using both English and Shona languages. Access to the research site was granted by the General Secretary of the UPCSAs. While the study was ongoing, there was an outbreak of a worldwide pandemic known as the corona virus. In a bid to curb the spread of the pandemic, the government introduced total lockdown measures and there was no movement allowed. As the progressed, the lockdown measures were revised, and movements were allowed. I managed to arrange interviews with ministers and had seven face to face interviews. I visited the ministers at their places of residence. All the seven ministers were stationed in the capital city, Harare. In the interviews all health protocols were followed- face masks were worn throughout the interview, social distancing of one metre apart was observed, and hands were sanitized before and after the interviews. The other five interviews were done using the social media application with the ministers in other towns. The challenge I encountered was that there was a delay in getting the responses back. I had to follow up several times to get the responses. Eventually, I managed to get all the responses.

The reception I got from the interviewees was warm and they were all excited to participate in this study. I had to explain to the participants that this study was academic and would not translate into changes within the denomination.

4.2.5 Research Paradigm

The research paradigm adopted for this research is the critical paradigm. A paradigm is a worldview or lens that informs thinking, interpretation, and action (Guba and Lincoln, 1994: 108). According to Lincoln, Lynham, and Guba (2018: 237), the critical paradigm locates the foundations of truth in specific historical, economic, racial, and gendered infrastructures of oppression, injustice, and marginalization. In the same vein, Bhavnani, Chua, and Collins (2014: 171) point out that the key aspect of the critical paradigm is to see how the disenfranchisement (economic, political, cultural) of subordinated groups manifests itself within the culture and indeed whether subordinated groups even recognize their disenfranchisement. The critical paradigm simultaneously analyses how research can identify the processes and expressions of disempowerment and can lead to a restructuring of the relationships of disempowerment. Critical paradigm harnesses research concepts, practices, and analysis into finer points of reference so that social relationships may be understood and social power inequalities can be undermined. This view is further expounded by Creswell (2014: 38) who posits that the critical paradigm inquiry must be intertwined with the politics and political change agenda to confront social oppression at whatever level it occurs. Specific issues such as empowerment, inequalities, oppression, domination, suppression, and alienation are the domain of the critical paradigm.

The study of the welfare policy of ministers in the UPCS is of critical nature as it locates how the issues in the history of the denomination and the colonial enterprise affect the welfare of ministers today. Furthermore, the study goes on to unmask the hegemonic nature of the inherited structures of the church that continue to maintain the status quo with regards to the welfare of the ministers of the word and sacrament in the denomination.

4.2.6 Sampling Procedure

According to Nieuwenhuis (2010: 79), sampling refers to the process used to collect a portion of the population for study. It is the selected element (people or objects) chosen for participation in a study or simply put a subset of the population being studied. Sharma (2017: 749) defines sampling as an approach used by the researcher to systematically select a smaller number of representative items or individuals from a predefined population to serve as subjects (data source) for observation or experimentation as per the objectives of his/her study. The study used non-probability sampling which is mostly associated with qualitative research. In non-probability sampling, a sample does not need to be representative or random, but a clear rationale is needed for the inclusion of some cases or individuals rather than others (Taherdoost, 2016: 22; Etikan and Bala, 2017).

4.2.6.1 Purposive Sampling

The participants in this study were identified through purposive sampling. According to Swinton and Mowat (2006), purposive sampling is where a sample is specifically chosen because it offers the best chance of answering the question. Taherdoost (2016: 23) posits that purposive sampling is a strategy in which specific settings, persons, or events are selected knowingly to give valuable information that cannot be obtained from other choices. In the same vein, Kothari (2004: 17) argues that purposive sampling is ideal when the population to be studied is small and a known characteristic of it is to be studied intensively. However, Sharma (2017: 752) points out that the weakness of purposive sampling is that it can be highly biased as the respondents are chosen by the researcher. Subjectivity and non-probability based on the nature and unit of selection (that is selecting people, case organization, etc) in purposive sampling mean that it can be difficult to defend the representativeness of the sample. To guard against this, the researcher used the triangulation method to safeguard the reliability and validity of the research.

The study, therefore, specifically targeted ordained ministers of the UPCS in Zimbabwe. The sample size for this research was twelve. The selection criteria were based on ordination for ministers. The participants were chosen because they are ministers of the UPCS, making them holders of data needed for this study which sought to answer the question, how contextually relevant is the ministers' welfare policy in the UPCS? Sampling decisions are therefore made for the explicit purpose of obtaining the richest possible source of information to answer the research questions (Nieuwenhuis: 2010)

For the interviews, the sample had twelve ministers in the Presbytery of Zimbabwe. Ten of the ministers were male and two were female. The reason for fewer females was that they were available for the interviews. As this research was ongoing, a worldwide pandemic broke out and affected the normal life as we had known. The corona virus, also referred to as Covid-19 also affected the data collection for this research. The interviews were in-depth. Seven of the interviews were done face to face and in-depth, while the other five were done using the social media platforms. All laid down health protocols were followed in the face-to-face interviews. Face masks were worn throughout the interview and hands were sanitized before and after the interviews. The government banned the gathering of more than fifty people during the pandemic. Small gatherings of less than fifty people were permitted with social distancing of one metre, face masks and sanitizing of hands.

Seidman (2006: 9) points out that the aim of in-depth interviewing is not to get answers to questions, but to comprehend the lived experience of people being interviewed. At the centre of the interviews is the interest in other people's lives. Interviewing gives access to the contextual settings of people's actions thereby giving a way for researchers to understand the meaning of their actions. Therefore, the interviews sought to understand the how ministers' policy of welfare in the UPCS impacted their lives as ministers.

I explained the purpose of my research and obtained consent from all interviewees.

The questions put to the ministers wanted to ascertain the impact and relevance of the policy of welfare for the ministers in the UPCS. Twelve ministers were interviewed for this study. Ten

were male and two were female. They are all married and have children. Three of the ministers interviewed have served only one congregation in the ministry, three ministers have served two congregations, four ministers have served in three congregations and two ministers are serving in the fourth congregation. Ten ministers have worked in other sectors before becoming ministers. All the ministers interviewed have served in a congregation which had no calling status and were appointed by the Presbytery to the congregations. Five of the ministers interviewed have served in congregations with calling status, with three ministers currently in the calling congregations. The participants were labelled as REV1, REV2, REV3, REV4, REV5, REV6, REV7, REV8, REV9, REV10, REV11, and REV12.

4.2.7 Participant Observation

According to Kawulich (2005: 4); Leavey (2014: 68) participant observation allows the researcher to interact with situations using all senses. Participant observation gives the researcher an opportunity to know more of the activities under research in observing their context and participating in their activities. As a member of the Presbytery of Zimbabwe, I attended council meetings where I was able to observe the debate when it came to the issue of the welfare of ministers. Also, on the virtual platform for ministers, I was observing the debate amongst ministers concerning their welfare.

4.2.8 Secondary Data

According to Martins, da Cunha, and Serra (2018: 2), secondary data is data gathered by someone else. Secondary data includes data that may have been previously gathered and is under consideration to be re-used for new questions for which the data gathered was not originally intended. Secondary data analysis allows the researcher to generate new knowledge, new hypotheses or supporting existing theories. It allows for exploring dimensions not explored in the primary study. Secondary data analysis aims to uncover new meanings of information familiar to a researcher along with revisiting original research findings (Sherif: 2018). The research made

use of data available in journals on the welfare of ministers. Works by Duncan (1997; 2003; 2005; 2017; 2018), Tucker (2012), Vellem (2013) and Mushayavanhu (2016) were used as secondary data.

4.2.9 Document Analysis

Bowen (2009: 27) posits that document analysis is an organized way of reviewing or evaluating documents that requires that data be examined and interpreted to elicit meaning and understanding. Documents contain words that have been recorded without the researcher's intervention and this study made use of official documents of the church. Similarly, Mogalakwe (2006: 222) points out that documents produced by individuals or groups during their everyday routines and are geared absolutely for their own immediate practical needs. Documents are written with a purpose, are based on assumptions, and presented in a certain style and the researcher must be fully aware of the origins, purpose, and original audience of the documents.

In the view of Atkinson and Coffey (2011: 79), documents are “social facts” because they are produced, shared, and used in socially organized ways. However, they caution that documents are not transparent representations of how organizations run and are not substitutes for other kinds of data. Considering this, documents must be approached for what they are and what they are used to accomplish.

The documents of the church were useful as they gave data on the formulation of church policies and specifically on the welfare of ministers, thus allowing me the interaction with the conversations that happened long back concerning the welfare of ministers. The minutes of the Presbytery of Zimbabwe church councils, General Assembly documents were all consulted in the research and analysed using thematic analysis to ascertain how the issue of welfare of ministers is handled in the denomination.

4.2.10 Data Analysis

Hennink, Hutter, and Bailey (2011: 211) write that data preparation is critical for qualitative research and it involves three tasks, namely producing a verbatim transcript of the interviews, translating the transcript, and removing the identifiers from the data to preserve participant anonymity. Transcription requires making a written record for an interview for data analysis. A transcription is an act of portrayal in qualitative research and the purpose of research influences the type of transcription that is conducted. All interviews need to be turned into a verbatim transcript that captures both the words spoken by the researcher and the participant. A verbatim transcript is crucial as it gives details in the participant's own words, phrases, and expressions allowing the researcher to uncover the hidden meaning.

I transcribed data from the interviews and documents and did an extensive thematic analysis. Thematic analysis is a type of qualitative analysis that is used to analyse classifications and present themes that relate to data collected. In this research, I critically analysed the policy of the UPCS on the welfare of ministers and how it has impacted the life of ministers and their families. The objective was to critically engage the contextual experiences of the ministers with the text (of the policy) (Woodward and Pattison: 2000). The study involved the identification and coding of major themes identified for analysis. It was guided by a thematic model where the theme was determined firstly by its relationship with the research questions but also by other critical questions and theoretical frameworks that guided this study.

4.2.11 Thematic Analysis

According to Alhojailan (2012: 40), Thematic Analysis provides a systematic element of data analysis as it allows the researcher to link analysis of the frequency of a theme with the whole content. The thematic analysis allows the researcher to decide accurately the relationships

between concepts and compare them with the repeated data. By using the thematic analysis there is the prospect to connect various concepts and opinions and compare these with data that has been gathered at various times during the study. Neuendorf (2019: 213) defines thematic analysis as a way of seeing and making sense of unrelated material. It is a method of identifying and analysing patterns of meaning in a dataset. The exercise is reflexive, requiring an “engaged, intuitive” researcher who considers ways in which they are involved in the analysis making thematic analysis a personal and sometimes emotional experience. According to Braun and Clarke (2006), thematic analysis emphasizes pinpointing, examining, and recording patterns or themes within data. The themes that emerged from the study are ambiguity, inequalities, centralization of stipends, contextualization, and pastoral care for the ministers.

Braun and Clarke (2006: 84) assert that thematic analysis is different from other methods that seek to describe patterns across qualitative data because other methods are theoretically bounded. Thematic analysis is not bound to any pre-existing theoretical framework hence it can be used within different theoretical frameworks (although not all). Thematic analysis can be an essentialist or realist method, which reports experiences, meanings, and reality of participants or it can be a constructionist method that scrutinizes ways in which events, realities, meanings, experiences and so on are the effects of a range of discussions operating within the society. It can also be contextualist method, sitting between two poles of essentialism and constructionism, and characterized by theories such as critical realism which acknowledges the ways which individuals make meaning of their experience, and in turn, the ways in which the wider social context affects those meanings while retaining focus on the material and other limits or reality. Thus, thematic analysis can be a method that works both to reflect reality and to unpack the surface of reality.

4.2.12 Validity, Reliability, and Rigour

Creswell and Miller (2000: 124) posit that in research, validity refer to how accurately the account represents participants’ realities of the social phenomena and is credible to them.

Procedures for validity include those strategies used to establish the credibility of the study. Reliability is the consistency to measure that which is being measured (Mhlanga and Ncube, 2003). To ensure reliability I kept a journal from the start of the research noting theoretical and practical developments as well as the researcher's insights (Swinton and Mowat, 2006). Triangulation is one such procedure I used in this research. Triangulation is a validity procedure used to search for convergence among multiple and various sources of information to form themes or categories in a study. Triangulation is a systematic procedure of going through the data to find common themes by eliminating overlapping areas. Corroborative evidence was collected through interviews and documents to locate major themes in the research. Each method measured the same construct while having a different error type in each method. The shortcomings of each method then averaged out, leaving a true estimate of a single result. The interviews, data from official documents of the UPCS, were the instruments employed in this research to ensure the validity and reliability of this research.

4.2.13 Ethical Considerations

The research was done according to the ethical guidelines of the University of KwaZulu Natal. An ethical clearance letter was sought from the University and further to that permission was sought and granted by the UPCS to conduct research in their institution (Race, 2008: 243). All the persons who participated in this research did so freely without being pressurized or coerced. They were informed prior to the interviews the nature and reasons for the study, and they signed consent forms. A recorder was used for all the interviews and the participants were all aware that they were being recorded (Patton and Cochran, 2002). Identities of the participants were protected, and no information was given to a third party.

4.2.14 Positionality

I am an ordained minister in the UPCS, ordained in 2012. I served in a congregation for seven years. During these seven years, I am grateful to St. Columbus Congregation in Mutare,

Zimbabwe who paid a huge part of my stipend because the congregation I was serving could not afford. During the first two years of my stay, I paid my pension and social security (Government operated pension which is mandatory) which was remitted to the Presbytery office. The social security was later stopped in 2013, after the Presbytery took a decision that local congregations should deal directly with the offices and no one in the congregation that I was serving took it further, the main reason being that they feared that at one point they would default and feared that they would be in trouble with the government authorities. For the other pension, the congregation could no longer pay, and the contribution was stopped. This position makes me an insider in this research. I was also aware that the position as an insider may have raised hopes among colleagues that I was going to improve their situation, so I clarified from the start that the purpose of my study was academic.

According to Dwyer and Buckle (2009: 57) insider research refers to a study done by a member of the organization under study. The insider position adds to the comprehension of the group that may not be accessible to the outsider. The membership role gives me acceptance and participants are more open with the researchers. The familiarity of experiences provides a level of trust that is not available to the outsider. Furthermore, Fleming (2018: 312) points out that the insider poses research questions based on rich understanding of the matters that need to be explored within the organization. The insider can also give detailed information about the organization and its essence. The details provided by an insider may not be easy for the outsider to fathom.

4.2.15 Limitations of the Study

The limitations of this study were that during the period of study, a worldwide pandemic broke out. The pandemic known as the Corona virus altered the way people interact and travel. As such, some of the interviews in this study were done over the telephone. This deprived the researcher of the physical interaction with the interviewees to be able to see the non-verbal reactions. The other limitation encountered was the enthusiasm that I received from the interviewees. There was an expectation among some of them that the things will change because

of the research. I explained to them that while that this was purely an academic study although I will present my findings to UPCS, they may act on them or may decide not to act on them.

4.3 Conclusion

The focus of this chapter was the theoretical framework that guided the study and the research methodology followed by the study. The study used postcolonial theory as a lens to study the welfare policy of ministers in the UPCS. The chapter presented the history of postcolonial theory and the leading scholars in the field. The chapter also presented a critique of the theory and its relevance for this study. This chapter also gave a detailed explanation on how the research was conducted. The location/ context of the research was given and how the data was collected and analysed was also presented in this chapter. Also presented in this chapter was the ethical considerations taken, the steps taken to ensure validity of the data, and the positionality of the researcher given. The next chapter presents the findings of the research and analyses the findings.

Chapter Five: UPCSA Policy of Ministers' Welfare

5.0 Introduction

Chapter four discussed the theoretical framework that guided the study and discussed the methodology followed in this research. The chapter gave a detailed account of the postcolonial theory and its relevance for this study. Chapter four went further to detail the procedures followed to obtain data. The current chapter presents data and analyses data collected twelve interviews with ministers and official documents of the church (General Assembly Papers and Presbytery of Zimbabwe Council Papers). Data presented was taken from interviews with ministers. Minutes of the Presbytery of Zimbabwe and General Assembly on issues regarding welfare of ministers were analysed as part of document analysis. Data presentation and analysis in this chapter responds to the following objectives of the study: To find out the ministers' response to the policy of ministers' welfare in the UPCSA; to analyse the strengths and weaknesses of the policy and to assess how the policy has impacted the welfare of ministers in the UPCSA. The chapter also answers the key research question of the study which is: *How contextually relevant is the policy of ministers' welfare in the UPCSA?* To help to answer the key research question, the participants were asked about the contextual relevance of existing policy of welfare of ministers in the UPCSA. Data presented in this chapter came from the Manual of Faith and Order, interviews with ministers, Presbytery of Zimbabwe Council minutes, and General Assembly Papers. Using the interview guide (Appendix 3) the data collected is presented and analysed.

5.1 Restating the Research Questions

This study was guided by the following research questions:

1. What is your view/ opinion about the policy of the UPCSA with regards to the welfare of ministers?
2. How has this policy impacted on the welfare of ministers?

3. How relevant is this policy in the Presbytery of Zimbabwe?
4. How often has the denomination checked on your general wellbeing since your ordination?
5. What measures can you recommend to improve the welfare of ministers in the UPCS?

5.1.1 What is your view/opinion about the policy of UPCS with regards to the welfare of ministers?

The ministers' responses on the issue of the existence of a policy showed that there is a challenge with regards the policy. Some of the ministers had to think hard to spell out the policy of their own welfare.

The denomination does not have a clearly spelt out policy on the welfare of ministers. What you can infer from the documents of the church are decisions on emoluments of ministers. When we look at the welfare of ministers we concentrate on the stipend and transport allowance- not medical insurance, not insurance- nothing else to do with my well-being as a minister. When the General Assembly meets it reviews the stipends only, not the pension or the medical insurance. The policy of the church is therefore not clear on what the minister must get where he/she is serving, even in post service. What I infer as the policy of the denomination is left to be overseen by the local congregation, leaving loopholes because of differences between congregations. A congregation can claim that it is no longer able to pay the minister and that is it (REV1, Feb 2021).

I sincerely believe that the UPCS has a sound policy on paper but there is no follow up (REV2, Feb 2021)

The policy in the UPCS does not fully support ministers' welfare (REV4, Feb 2021)

Ministers' welfare policy in the UPCS is not as effective because it just sets a minimum stipend for all irrespective of the context one is serving, yet the reality is that for a minister serving in a certain context the cost of living is higher than the other context. For the Zimbabwean context, most ministers have dropped their medical insurances

because they cannot afford. Pension scheme has remained unclear hence there is no security upon retirement (REV7, March 2021).

When I look at the issue of welfare of ministers, what I see in our church is that there is something written in the book, but it is not really followed. The General Assembly reviews the minimum stipends to be paid to the ministers, but there is no follow up to see if ministers are being paid. You will find out that some ministers are not being paid and there is nothing the denomination does. Ministers are not well protected in our church in as far as how much they earn and how they are cared for (REV9, Feb 2021).

The welfare of ministers in the UPCSA is most well done. The policy of welfare is captured in the system of Presbyterianism. Presbyterianism is not congregational in polity, but it gives power to the local congregations. The denomination sets the minimum stipend, and the local congregation pays. There is a clearly laid down principle which says the first charge of the congregation is the minister's stipend, showing that the denomination does not want its ministers to suffer (REV11, March 2021)

From the above responses I can deduce that there is a policy of ministers' welfare in the UPCSA but it is not achieving the desired results. The policy has impacted the ministers differently as shown by the responses. The different responses can be attributed to differences in the financial abilities of the congregations where they serve. In the UPCSA, the local congregation is responsible for the minister's remuneration (Manual of Faith and Order, 2017) and this policy is generalized for all contexts, hence it impacts ministers differently. Furthermore, as the responses above show, the UPCSA mainly focuses on the monetary aspect of the welfare of a minister while the other aspects are neglected. Aspects such as mental wellness are not discussed. There is no clear policy on ministers who have retired from service. The local congregation which is mandated to take care of the minister may not be well capacitated to adequately deal with the welfare of the minister given its location and the make-up of the congregation. To leave a policy to be overseen by converts is not ideal for the welfare of the minister. Sometimes ministers spent most of their time preaching to the congregation about giving so that they have a stipend at the end of the month.

The responses above reveal that although there is a policy on the welfare of ministers, the policy is only good on paper, but its implementation is a challenge. The failure to implement policy may be attributed to the failure in the early stages of the church to contextualize ministry and mission because the resources for their development were externally generated (Hewitt, 2012). One aspect that has not been implemented in the Presbytery of Zimbabwe is the issue of long leave fund. The UPCS in its Manual of Faith and Order has a laid down system of giving ministers a break from ministry called the long leave.

“Each year, the Treasurer of the Congregation shall forward to the General Assembly Central Office a statement showing the amount of leave accumulated by the minister during the year, or relevant portion thereof, together with the amount for the contribution due for that period. One day's pay is one thirtieth of a month's basic stipend and payment is to be made to the next higher rand. The Central Office keeps a record of such accumulated leave and of the money sent in for each minister. The amount payable to minister taking Long Leave, or on retirement, shall be the net amount paid into the accumulated leave fund on his/her behalf with such interest as the Finance Committee of General Assembly may determine from time to time. Upon taking Long Leave the member may elect to receive in cash all or part of the sum in the Long Leave account that is standing at his/her credit. After having received permission of the Presbytery to take Long Leave the member may have the requested funds paid out to themselves with immediate effect” (UPCS Manual of Faith and Order 2017)

Unfortunately, the above clause is one of the clauses that have not been implemented within the Presbytery of Zimbabwe. The policy may be there but there is no implementation of the policy. The reason for the lack of implementation may be that those who should implement the policy are unaware of it. Further to that, those who should have oversight (the Presbytery, Synod, and General Assembly) seem to have lost control of the situation. While the idea of the long leave fund is noble, it raises questions about the applicability of such a scheme within the context of Zimbabwe, given that the stipends are already inadequate, one always must choose between living today and saving for the future and this is not always an easy choice.

This policy of long leave may have originated in the colonial period, meant for the missionaries to have long leave so that they would visit their countries of origin. Gondongwe (2011) notes that the long leave policy was there in the Methodist Church, but it was for missionaries only. The UPCSA has continued a policy that from another era and the policy is not sustainable in the context. Moreover, some congregations are located in generally poor areas and they come to church to seek for help, and for the church in turn to seek to be sustained financially by such congregants is a big unfair.

Another challenge with local congregations paying the minister is that some of the congregations do not have skilled personnel to do so. While congregations can raise the money to pay the minister, the administration part is a huge task that requires skill. The incapacity of the higher council shows that the system may not be the best for the context. When all local congregations are functioning properly, it is inconceivable that a higher council is not able to exercise its functions.

The responses by the participants point to a policy that is not adequate. A policy that is clear is owned by the community. According to Parry (2005) the process of formulating an official and accepted policy can make a critical difference to the attitude of members and leadership as it can involve widespread collaboration, encourage “buy-in” to the process, create a sense of ownership and thus become a motivating force for action. It can also serve to highlight strengths and weaknesses as well as expose critical gaps thus serve as the challenge to the church/organization. The diverse responses on the existence of welfare policy for ministers in the UPCSA points to a lack of buy-in from the people who are supposed to implement the policy and those who are supposed to be served by the policy.

From this responses, I sensed the need to take away some decisions from the local congregation, especially those to do with the welfare issues of the minister because at the local level the church must operate as an organism and is focused on its mission. The higher council of the church, the Presbytery must be able to look after the administrative side of the work. On the other hand, I feel that the church is ignoring the context that it is working in. the church is ministering in a

community that is stressed with a lot of issues and this already should inform the church in terms of the stipends that they expect the ministers to get from the congregations. From its great principle, of “*church reformed, always reforming*” the UPCSA must come up with innovative ways of doing ministry that is life affirming to both the ministered and the ministering.

5.1.2 How has the policy impacted on the welfare of Ministers?

This policy is complicated in that the parishioners must see to its implementation. One parishioner asked “why should we pay medical aid for you when you preach to us that Jesus heals? When we get sick, we expect you to pray for us to get well and we also expect you to be healed by the same Jesus you preach to us” (REV1, February 2021)

It is disheartening that the church (Presbytery) appoints you to a congregation that does not have resources and “abandons” you there. There is no one who comes to find out how you are coping with life, yet you have a family to feed. There is an expectation in the local congregation that my husband must be working to fend for the family, and I am called hence I must not complain about lack of resources (REV2, April 2021)

The welfare policy in the UPCSA is problematic because it uses two systems- the calling system and the appointment system, so from the start it has in-built inequalities. The appointed ministers are appointed to congregations that are known to be struggling financially and there is no undertaking from the higher council to help the ministers in any way. On the other hand, those called by congregations that are financially stable are thought to be better off (REV5, March 2021).

For me the policy that asks the local church to take care of the minister is lost. The local church may be disadvantaged because of location and the skills that may be in that local church. At the same time some ministers are in congregations that are able to pay them better and it creates tension and inequalities among the ministers. The policy is bookish and is not contextual to our needs as ministers in Zimbabwe (REV7, February 2021)

Most of the parishioners do not have medical insurance and cannot even put food on the table so to ask them to contribute medical aid for the minister is asking for too much. To add to that, as ministers we preach to convert these people and to expect them to look after us does not add up. The idea of congregations taking care of ministers is thus flawed. The institution must put mechanisms to take care of its own if it deems them to be important (REV 8, March 2021)

It is difficult to sit in one council with a colleague who receives three times more than you are receiving and be on the same page on the issues being discussed. These inequalities in turn create tension amongst ministers which is not healthy for the mission of the church. These inequalities make life difficult for some ministers and their families who have little to survive on while the others are living well, and this makes a mockery of the gospel that we are preaching (REV10, March2021)

The policy of welfare in the UPCS is a challenge given the polity framework. Our polity tends to lean more on the congregational polity, therefore giving more power to the congregations. When congregations do not comply with the policy, there is no sanction and this leaves the ministers in a vulnerable position (REV10, April2021)

“The challenge I have as a minister is that when I want an increment, the people who sit and make the decision look at what I am earning now and it is beyond what they earn, because some of them are vendors or security guards” (REV11, March 2021)

The welfare for the minister is articulated well for the time that the minister is serving. The policy makes sure that I have a house and all that I need, but it is not clear on my welfare as a minister after service. The pension that I am saving for my retirement may not be able to see me through my retirement because it is little. The denomination needs to look at that. Ideally if we earn enough today, we do not need to burden the church in retirement, but what I am earning today cannot look after me beyond my active service (REV12, April2021).

The challenge with the congregation-based remuneration system is that sometimes the congregation withholds the payment of a minister in a bid to force him/her out of the

congregation. I have experienced this in my ministry. If the denomination can come up with a unique way of paying ministers, this can go a long way (REV12, April2021).

The responses above show that in one way or the other the ministers have been impacted negatively by the policy in the UPCS. The UPCS as an organization says that it is not legally bound to pay the minister.

“A minister in a pastoral charge is not an employee of the congregation but receives his or her remuneration. Neither the Presbytery or Synod or General assembly is legally bound to pay the minister his/her remuneration” (Manual of Faith and Order, 2017: clause 6.66).

By denying legal responsibility to pay the ministers if the congregations have failed, the UPCS as an organization is failing to act as a guarantor of the covenant. It is therefore, not in the best interests of the ministers to put their welfare entirely on the congregations as some of these ministers have poor or uncooperative congregants.

Within the UPCS the local church is autonomous, however, when it comes to the minister, the local congregation is not the employer it, but it must pay the minister. This ambiguity also leaves the minister vulnerable because if he/she is not paid, he/she cannot ask the denomination to pay as they have no obligation to pay, and the local church can rightly say we are not your employers. Furthermore, this clause leaves the minister at the mercy of the local congregation from which he /she will look to for survival. There is a struggle to keep the balance between the autonomy of the local church and the extent to which a higher council can interfere with the work of the local church. However, in a bid to keep such a balance, the minister may end up suffering. The policy hinges on the goodwill of the local congregation, trusting that they will pay the minister well. Without a clear policy which is enforceable, it is difficult for the minister to have a guarantee of a steady flow of reasonable income given that some of the congregations are in poor areas and cannot sustain ministry. This is also made difficult by the fact that Zimbabwe is going through a difficult economic period.

The local churches within the Presbyterian system have a say in the running of the affairs of its congregations. *“The congregations while organised for the administration of their own affairs are not independent of each other”* (Manual of faith and Order, 2017). However, within the UPCS the system has become more congregational than Presbyterian. This is seen in decisions that have not been able to be implemented simply because some congregations do not like the decisions, and nothing happens to these congregations. When the UPCS gives the congregations the right to look after the welfare of the ministers, it may fail because the local church is charged with the payment of the ministers it leaves the minister vulnerable as the saying goes “he who pays the piper plays the tune.” Furthermore, the working conditions of the ministers vary immensely because of the different capacities of the local congregations.

Tucker (2012: 6) argues that the New Testament was more congregational than many denominations that exist today such as the UPCS. Local congregations in the New Testament were normally expected to financially support full-time church leaders who served them (Mathew 10:10, Luke 10:7, 1Timothy 5:17, 1Corinthians 9:9-10) meaning that these poor communities probably received less than those in rich communities.

The autonomy of congregations in the UPCS gives rise to inequalities amongst the ministers. The inequalities make debates in the Presbytery councils difficult (Rev10) as ministers have different interests, some think of their welfare whilst others do not have to worry about that.

The UPCS operates “two systems” in one church. The one system gives local congregations with resources the right to call a minister of their choice, while the other system takes away the right to call a minister from the congregations that are under resourced. By operating these two systems and not adequately resourcing the ministers appointed to the churches with little resources, the UPCS is promoting inequalities within the ranks of the ministers. Duncan (2017) points out that, inequalities in the UPCS are historical because from early PCS missions rather than congregations were formed among black and mixed race people and financial dependencies were formed which remain to this day and help perpetuate inequalities. However,

Tucker (2012: 6) argues that congregational ministers will always receive differing compensation for their service depending upon the circumstances, ability, work ethic, and calling. There will always be some injustices imagined or real in this area. The ideological desire for social justice and human desire to be generous must take account human sinfulness. Differences in financial remuneration would open way for more poorly paid church leaders to be envious of those who are better off.

There was agreement amongst the respondents that the local church handling the welfare issues of ministers gives rise to some problems. Hargrove (2021) points out that what the ministers is paid reflects what the community thinks about the ministers. When the congregation fails to compensate the minister it then does not dignify the minister. The congregation may fail genuinely to compensate the minister or may just fail to appreciate the role that the minister plays. This calls for the appointing authority (Presbytery) to take responsibility of compensating the ministers.

This shows that the policy of welfare of ministers is not relevant both to the ministers and to the communities being served by the ministers. Given the socio-economic challenges that have befallen Zimbabwe for the past two decades, it is difficult to expect the congregants to adequately look after the ministers. On the other hand, the ministers having been sent by the denomination expect more from the denomination, but unfortunately the denomination hides in polity issues. For me, the fact that UPCSAs train ministers and not the local congregations means that the UPCSAs must do more as an institution to take care of the welfare of the ministers.

5.1.3 How relevant is this policy in the Presbytery of Zimbabwe?

The policy needs to be contextualised to make it relevant to our context (REVI, Feb 2021)

As a transnational church the policy is not accommodative to the Zimbabwean context (REV3, Feb 2021)

Our policy is not responding to the context of Zimbabwe. Our policy is westernised. We worship in the same location but my neighbouring church seems to be doing well. (REV5, March 2021)

The ministers interviewed agreed that the policy of welfare for ministers in the UPCSA lacks relevance in Zimbabwe. The policy of welfare as captured in the policy document is well articulated however, the policy is blind to the different contexts of the church. Given the various locations of the congregations, some congregations have no capacity to look after the ministers because they have been historically disadvantaged by the colonial administration, thus, the policy puts some ministers in harm's way. To add to the historical disadvantages, the socio-economic conditions of Zimbabwe may have denied the church space to thrive.

The policy of welfare of ministers in the UPCSA covers three nations, namely South Africa, Zambia and Zimbabwe. The policy of the UPCSA favours the South African context because of the bigger number of congregations and better economic conditions (Vellem 2017). The UPCSA in Zimbabwe must therefore work out an applicable policy in its situation because the essence of the Reformed tradition is that the church must be a church in its locality- that is the absence of universal confessions call for the reformed faith to be the faith for the local community (Smit, 2008).

According to Hewitt (2012: 15), contextualization is a theological and pastoral method that studies a specific context in which events unfold. It relates the gospel message to the specificity of the context. Brunsdon (2017: 115) adds that the goal of contextualization is that of making theology relevant and meaningful in its application within a context. Thus, contextualization is a tool of doing theology in Africa that focuses on making the gospel be understood and meaningful within a context so that both the revelation (Word of God) and the experience (context) are non-negotiable variables. Arce-Valentin (2019: 62) adds that contextualization gathers the sensitivity of the moment; reads the signs of the times and intends to respond to the concerns that must be

faced in the sphere of the church, presupposing a hermeneutic and a methodological option that gives meaning to concrete history to the culture of recipients of Christian message and of the social or personal issues and concerns.

The UPCSA is not contextual in view of the economic challenges that Zimbabwe is facing and the expectation in terms of taking care of the ministers. The model of ministry that UPCSA operates is expensive and does not suite the Zimbabwean context well. The set-up of UPCSA congregations is still western oriented and the church has failed to be relevant to the context.

5.1.4 How often has the denomination (Presbytery representatives in their official capacity) checked on your wellbeing since your ordination?

All respondents answered that there was no follow up to check on their wellbeing. The welfare of ministers in our denomination is, unfortunately, focused on the monetary issues most of the time. This is so because it is easy to measure welfare by monetary value. But there is no policy to look after the other issues to deal with the wholeness of the ministers. Ministers go through a lot of personal issues that need attention. Given the work that they do, dealing with other human beings, there must be a policy that attends to their mental health because with time they face a mental breakdown. The system in the UPCSA leaves the minister on his/her own to manage only intervening when there is a crisis and most of the times it is too late. One minister had this to say about concerning pastoral care of ministers:

“Sometimes what I just need is just a call to check how you are. It is not always the case that I need money. It shows that someone is thinking about me, and I am not alone. But the Presbytery abandons you at the congregation once they induct you. There is no follow-up to find out how are doing. It is a shame. They will only come if they hear that there is a scandal” (REV3, Feb2021).

Although there are some things pertaining to the welfare of ministers within the documents of the church, it is only the monetary. The denomination sets the minimum stipends to be given the

minister and reviews them annually but is silent on other issues that deal with the wellness of a minister. Hence the policy is not comprehensive as it looks only to the financial issues and to further compound the issues, these issues are left to the local congregation. The lack of spiritual care for the pastor is highlighted by Van der Borgh (2008: 491) who posits that in the Presbyterian tradition there is lack of pastor of pastors which leaves the ministers without adequate care. Magwati (2018) also agrees by pointing out that there is little or no spiritual support for the pastor and the pastor is left to cope alone.

5.1.5 What measures can you recommend to improve the welfare of measures in the UPCSA?

All the participants agreed that the UPCSA ministers' welfare policy need improvement. Below are some of the measures they recommended to improve the policy:

As a church that preaches the gospel of Jesus we need to look in the Christian tradition which has the solutions. The teaching of the Lord's Supper is a tradition that provides a framework of how a community of faith should live like- sharing their resources and living as equals. As ministers of that gospel we must then lead by example to share the resources that we have so that we do not lack (REV1, Feb2021)

As a church that is in an African community there is so much we can learn from the community and we can use it to enhance the welfare of ministers in the UPCSA. In the African village the community lives together and they look out for each other. In my village we contribute to Zunde raMambo⁴. This ensures food security for the whole village. The church can make use of such concepts (REV4, Feb 2021).

The UPCSA must train ministers in other skills as well on top of theology. This can help the ministers to earn income outside the church while at the same time serving the church (REV7, March 2021)

⁴ This is a concept whereby households in a village contribute to a food bank held by the village head. The food is distributed to those in dire need within the village when need arise

The UPCSA can improve on the pastoral care of its ministers. Set up a team among the ministers who will regularly check on their colleagues well-being (REV11, April 2021)

The above responses show that all hope is not lost amongst the serving ministers in the UPCSA Presbytery of Zimbabwe. Although they face many challenges regarding their compensation, they still offer solutions on how the UPCSA can improve. The next chapter discusses these recommendations in full.

5.2 Pensions

According to the Basis of Union document that brought RPC and PCSA into union, with effect from the first day of January 2000, General the Presbyterian Ministers' Pension and Widows' and Orphans' Fund and the Reformed Presbyterian Church in Southern Africa Pension Widows' and Orphans' Fund were amalgamated with all members and pensioners of all Funds becoming members and pensioners of a new contributory fund. All ministers and probationers accepted into the ministry of the Uniting Church after 1st January 2000 became members of the new fund; and the scheme of amalgamation provides that the basic benefits for service before the date of amalgamation shall, for each member and pensioner of each Fund be based on the assets of that Fund at that date. The Presbyterian Employees' Fund of the PCSA shall be maintained and administered by the Uniting Church for all eligible employees on a money-purchase basis. The members of the Finance Committee of the General Assembly of the Uniting Church shall act as the Trustees of the South African Pension Funds of the Uniting Church. Separate Boards of Trustees shall be appointed to administer the Zimbabwean and Zambian Pension Funds of the Uniting Church (UPCSA Manual of Faith and Order, 2017)

Furthermore, according to the rules of the UPCSA Pension Fund, every minister is automatically a member of the Fund on the date of Induction. Each Member's contributions shall be deducted by his/her Employer from his/her salary or wages and paid to the Fund. A Member may make additional contributions to the Fund to secure greater benefits or in respect of a period of past service, in accordance with such conditions and procedures as the Trustees may prescribe from time to time. The payment of additional contributions to the Fund shall be subject to the

limitations and requirements of the law governing Pensions. Such additional contributions shall be allocated to the Member's portion. An Employer may make additional contributions to the Fund in respect of a members' period of past Service, in accordance with such conditions and procedures as the Trustees may require from time to time.⁵ While the rules are laid down clearly, the situation on the ground is a different in the Presbytery of Zimbabwe.

In the General Assembly of 2010, (Proceedings and Decision of the General Assembly, 2010: 218) it was reported that the Pension Fund for the Presbytery of Zimbabwe "is a defined benefit requiring no contributions from members but annual contributions from congregations." This revelation in the General Assembly meant the Presbytery of Zimbabwe was being treated differently from the set down rules. The situation is further compounded by the fact that in the Presbytery of Zimbabwe no one knows who managing the pension fund. In the General Assembly of 2018, it was reported that "*only two ministers' pensions are up to date in the whole Presbytery*" (Proceedings and Decision of the General Assembly 2018: 117). This report contradicts the 2010 report which clearly stated that ministers were not supposed pay. This has left the ministers disillusioned and the denomination seems not to care.

This issue of pensions is compounded by the fact that the UPCSА polity leaves the administration of affairs of the local church to the church itself giving rise to the problem of non-payment of the pensions. The Presbytery being the "employer" must take charge of payments of the Pensions as it clearly states in the Pension rules and The Manual of Faith and Order. Administration of the ministers' remuneration at local levels has left the ministers in a vulnerable situation because at some of the local congregations, the ministers do not have competent people to run such affairs. This kind of situation exposes ministers to the temptation of running the financial affairs also. The situation is not encouraging because the highest decision making body of the denomination puts the ministers on the spot. In the General Assembly Executive Commission (2013: 230) it was emphasized that "*retirement planning remain the individual responsibility of the minister and it is directly the minister's duty to take responsibility for his/her retirement planning which includes the timeous and full payment of the pension fund.*" For me, this statement is unfortunate. While it is true that it is the responsibility of the minister to

⁵ The Uniting Presbyterian Church in Southern Africa. UPCSА Pension Fund Rules, 2010.

plan his/her retirement, the onus is on the employer to pay the minister so that in return the minister will plan accordingly. The situation prevailing on the ground is that most ministers in the UPCS are lowly paid and every time they must choose to live today rather than save for the future, which is a painful decision to make because most of the times they choose to live today.

Zimbabwean law makes it compulsory for every worker to have a government run pension scheme on top of any other pension one may have (National Social Security Authority (NSSA) Act 1990). Again, most of the ministers in Zimbabwe have not registered under this pension fund. At one point the Presbytery of Zimbabwe was responsible for remitting monies to this pension fund but decided to let each congregation do the remittances for the minister (Presbytery of Zimbabwe Council minutes, June 2013). There was no follow up from the Presbytery of Zimbabwe to see to it that there is compliance by the congregations. Ministers are left in a difficult position because non-compliance is an offence, yet they cannot report it because they are working for God, and some of the ministers serve in communities that cannot genuinely afford to pay a living stipend consistently. The sad part in this scenario is when one reaches retirement there is nothing to live on. Out of the thirty-four ministers currently serving in the Presbytery of Zimbabwe, seven ministers are on the government run pension scheme.⁶

5.3 Strengths and Weaknesses of the Existing Policy

The strengths and weaknesses of the existing policy were examined and major themes which emerged were mainly associated with the weaknesses of the policy and these are ambiguity, inequalities, lack of contextual applicability, employment status and authority of ministers, relationship between minister and the church, role and welfare of the minister and dynamism of the policy to suit welfare needs.

⁶Information from the Mission and Discipleship Convener.

5.4 Employment status and authority of ministers

In a paper titled “**The Uniting Presbyterian Church in Southern Africa the Ministry of the Church and the Labour Laws of South Africa**”, which was circulated by the General Secretary of UPCSA to all ministers in June 2020, the UPCSA outlines how it views the employment status of its ministers. It states that:

“The minister is a person who is seen to be in the service of God and is given considerable freedom from the direct control of the Church in order that he/she may exercise this ministry without hindrance.”

The UPCSA puts the minister at the helm as it goes on to indicate that no-one in this system, gives orders of any kind to the minister as to what he may or may not preach. According to the policy, the teaching from a minister can only be challenged when the community of others sharing the same ministry come to believe that the teaching of any one in the community is false.

A closer look at this part of the policy statement shows that it has some errors because the part of the ordination vows of the UPCSA shows that the minister will be regarded as faithful and loyal to the ministry (UPCSA Manual of Faith and Order, 2014). The fact that the minister vows to abide by the laws of the ministry and discipline and encourage other members to do the same gives the minister freedom however this is enjoyed to some extent.

It is clear from the ordination vows that the UPCSA is the authority and to claim that ministers have freedom from the direct control of the church may not be true. However, the UPCSA seems to have control over the ministers and that is why it trains them in a particular way, and when the trainees fail to make the cut they are not admitted. UPCSA must therefore acknowledge that it has a covenant that it made with ministers, and it must honour that covenant by making sure that ministers are well taken care of. The assertion that ministers preach the way they want is fallacious because they have undergone rigorous training and the UPCSA approved them to be competent enough to be ministers of the word.

5.5 Role and welfare of the minister

There is no doubt in the UPCSAs on the importance and uniqueness of the minister and the role that they play in leadership. According to the UPCSAs' Manual of Faith and Order, "ministers have a special role in enabling the Church to proclaim the gospel. They are called and ordained to preach the word, administer sacraments, care for all those in their charge, and together with the elders, rule. Ministers form an essential leadership group in the church, with special responsibility for its life (UPCSAs Manual of Faith and Order, 2014: chapter 16, page 1). Willimon (2001) further highlights the importance of ministers by positing that to be a pastor is to be associated in a distinct way to the church and the believing community in Christ. The pastor is expected to proclaim the faith of the church, to represent the church on the contemporary issues in the world, bear the burden of the tradition before the congregation, help the congregation to reflect critically about their faith, and test the church's testimony by the canon of truth.

The above conceptualization of ministry is telling when it comes to the welfare of ministers. Ministers are on their own as they are not employees of anyone, and their support comes from voluntary offerings. Hence, UPCSAs in some instances operate as an institution, with its own objectives like and plans, so much like other institutions, like governments or schools. On the other hand, it operates as an organism- a group of individual believers who do as they like (Van Reken, 1999). By not having a uniform policy for the welfare of its ministers, the UPCSAs exposes its ministers to harsh challenges of life, and they are not able to be settled as they are always searching for better parishes.

The UPCSAs has not taken responsibility of its ministers- in one instance ministers must take ordination vows declaring allegiance to it and then it goes on to say they are not employees is hypocritical. From the above statement, the minister works for God and when there is an incident that the UPCSAs feels is not according to its standards, they suddenly become the judge. By its own admission, the General Assembly of the UPCSAs (2016) admitted that giving serious

attention to the ministers' welfare and development can help in achievement of a great deal of the other work of the church. The researcher has observed that the UPCSAs do not have a deliberately planned mechanism to journey with, nurture, develop, mentor and coach, and celebrate the successes of the ministers after ordination. Each organisation places immense importance on its human resources if it is to realise the turnover at the end of the day. Ministers are a great resource of the UPCSAs, as ministers of word and sacraments. They play critical roles in the falling and rising of the congregations of the denomination. Organisations make a point that they look at proper skilling and proper utilisation and ensure retention of their human resources. They ensure that in developing their human resources there is value for money and there is return on investment. Based on one of the terms of reference of the Ministry Committee, namely "to provide ongoing theological training, skills development and spiritual formation for ministers", it is suggested that the Committee should be asked to work out mechanisms to journey with, nurture, develop, mentor and coach, and celebrate the successes of the ministers after ordination and present to the next Executive Commission.

The UPCSAs admit that the welfare of its ministers needs attention. The church says all the right words concerning the welfare of ministers, but it ends there. The organisation is dysfunctional. The ministry committee has known its terms of reference all along, why has it not come up with a plan to develop the ministers and enhance their welfare? The admission that ministers play a crucial role must be seen in how the ministers are taken care of. The reference to "organizations" seems to be leaving the UPCSAs out yet it is also an organisation. For an institution like the UPCSAs to fail to have a plan for the welfare of ministers is disastrous. In my opinion, the UPCSAs continue to lack in the development of a comprehensive policy of welfare of its ministers because it becomes "spiritual" when it comes to issues of the ministers. If the UPCSAs had employed the ministers, it is my conviction that the UPCSAs will engage the ministers as critical human resources in an organisation. When the ministers are reminded that they are called by God and their reward is in heaven, it becomes difficult to reward them appropriately in this world

In another admission, the UPCSА admitted that the welfare of ministers in the UPCSА leaves a lot to be desired. In a report to the Executive Commission of the General Assembly in 2017 (2017: 260), the General Secretary stated:

“Without citing any incidents, one continues to witness the pathetic conditions in which some ministers, especially the black ministers have to do ministry and the emoluments that they receive after doing so much work.”

The secretary went on to accept valuation of ministers by UPCSА as it’s most valuable assets and recommended that the welfare cannot be ignored beyond what it is already. The Executive Commission was called upon to instruct Presbyteries to take administrative and pastoral responsibilities for the welfare of ministers and their families. More so, the secretary called for prioritisation of the emoluments, pension and housing issues and making the year 2018, a year that is devoted to the promotion of the profile of the UPCSА minister. According to the secretary, this should be done to affirm and emphasize the uniqueness of the role of a minister in the congregation it was indicated that the Ministry Committee should be requested to work out a plan on how to offer support to and encourage the development of ministers after ordination.

From the above admission, there is unmistakable evidence that the UPCSА is aware that the ministers are not well catered for, and the most vulnerable are black ministers. The situation of black ministers may have historical origins: they are stationed in stations that have been historically dependent on the white churches (Kim, 2019; Duncan, 2017) and they find themselves in townships that are poor because the colonial structure designed them that way and they have not moved from that (Banda & Van der Merwe, 2017). Those that come to the church expect that they should get something from the church, rather than give because they were used to receive from the white people. Furthermore, the statement is telling because it is made in the highest council of the church, yet the higher council appeals to the councils that are failing to care of the ministers. For me, it shows that there is a failure in the system. There is no one to take responsibility for this important issue. to call upon ministers to promote their own profile is awkward from the organization. To ask a committee to “work on a plan” for support and development in the UPCSА is as good as saying nothing must be done (Duncan: 2017).

5.6 Dynamism of the policy to suit welfare needs

The UPCSA's welfare policy has been somewhat static, few things if any have changed since the founding of the denomination in 1999.

The issue of ministers' remuneration in the UPCSA has been talked about for many years, in fact since the inception of UPCSA in 1999. From the discussions that have taken place within the councils of the UPCSA, the issue of remuneration of ministers goes back to time immemorial. In the General Assembly Executive of 2009, (2009: 162) it was reported that "*adequate remuneration of ministers is a key area of concern*" It makes sense that for the issue of welfare of ministers to continue coming up in every meeting should call for a policy review. But unfortunately, at the end of the report to the Executive in 2017, the proposed way to deal with this problem is that:

"The Executive Commission expresses concern about the deplorable circumstances in which some of our ministers especially the black ministers do their work; b) encourages the Presbyteries to enhance their pastor of pastors' role."

These measures proposed to deal with the problem are not adequate. The way the problem is presented, and then to say that we must express concern as a way of dealing with the problem may not be enough. Duncan (2017: 6) argues that one of the challenges that are prevalent in the UPCSA is that there is no mechanism of enforcing decisions taken by the General Assembly. But again, this is understandable within the Reformed tradition as there is fear of "lording over other congregations" Berkhof (1958) and Schreiner (2001: 385) explains that the Reformed tradition believes that each believer is filled by the Holy Spirit and plays a crucial role in the life of the church. Too much focus on the leaders obscures the equality of all believers in Christ. The UPCSA maintains this delicate balance between the role of leadership and the contribution of each member of the church. Leaders are important, but they must lead by persuasion not coercion. On the other hand, while it is critical to keep a balance between the leadership and the general membership, sometimes this membership is looking for leadership to provide the way forward and there is none. The issues surrounding the welfare of ministers require decisive leadership.

There is no dispute on the issue of welfare of ministers in the UPCS. It is agreed that the welfare of ministers leaves a lot to be desired, yet there seems to be no comprehensive policy to deal with the issue. In the General Assembly of 2018 (2018:111), the following measures were put up to deal with the issue of welfare:

- *Putting plans in place to address inequalities*
- *Establishment of a task team to investigate and recommend how to address all forms of inequalities*
- *Centralisation of ministers' stipends as a possible major tool (The Presbyteries of Zimbabwe and Highveld are working on this project for their ministers at different scales and methods.)*
- *Ensure that ministers subscribe to the pension fund and register with Revenue Authority*
- *Identify training needs and link up with the listed committees*
- *Information collection tool in consultation with Presbyteries and Congregations on how ministers are paid (February Presbytery meetings)*
- *Develop a comprehensive model that instructs congregations to pay ministers' stipend*
- *Monitoring and evaluation tool.*

It is my view that there is no will power within the UPCS to find a lasting solution to the problems facing the ministers. This view is informed by the fact that the issue of welfare has been discussed many time without a lasting solution. The above decision to deal with the welfare of ministers came after another decision in 2017 which dedicated 2018 as a year of raising the profile of ministers in the UPCS. From the documents of the General Assembly the issue of ministers' welfare has been raised with different proposals, but nothing has really changed. Twenty-one years after the UPCS was founded, they are still setting up task teams to "investigate" inequalities which are very evident. The issues of the welfare of ministers have been there since the inception of the denomination. Furthermore, the issues that are always on the table have to do with money. There is no doubt that money is the cause of most challenges that are faced by the ministers in the UPCS, but the UPCS lacks in the policy that can address other issues to deal with ministers' welfare. As Duncan (2017: 4) puts it, when the desired outcome is inaction, the strategy within the UPCS is to assign a committee to deal with the matter.

Following Anderson (2003: 2), WHO (World Health Organization) defines policy as a plan followed by interested parties in a group to address a problem or matter of concern. By looking at the policy for welfare of ministers and checking whether the denomination accept that there is a problem, one cannot say with certainty that the policy was enacted because there was no problem at first. The policy tried to address any problems that would arise later. Hence, the UPCSAs welfare policy has been static, few things if any have changed since the founding of the denomination in 1999.

5.7 How the UPCSAs Welfare Policy has impacted the Welfare of Ministers

In assessing how the policy on welfare of ministers in the UPCSAs has impacted the welfare of ministers two sided responses were obtained from the interviews that were carried out. Although majority of the participants in the study mentioned that the policy has had negative impact on their welfare, other indicated that the policy has worked well for them as their welfare has been well taken care of by congregants in the congregations that they are serving. Two themes therefore emerged which have positive impacts and negative impacts of the policy.

5.8 Positive impacts of the policy

Among the participants, two of them indicated that the policy has been beneficial in terms of enhancing the welfare of ministers in the UPCSAs. One of the participants, REV9 indicated that this is the most well-done policy, and most churches would want to copy it. The minister however provided a condition for the policy to improve the welfare of a minister, and this is shown in the following response:

“...It goes back to how do we choose our leaders sometimes, but then we don’t only choose leaders because they are high profile, they understand salaries and all, but we have to educate them, which goes back to the role of the minister. The minister must work

in collaboration with the Mission and Discipleship committee to see to it that the leadership is trained.”

According to this participant, a well-trained minister who can create good relationship with the congregants can benefit immensely from the policy as his or her welfare will be well catered for by the congregants who have the mandate to do so.

It was also indicated by the other participant, REV8 that the policy is good, and this is shown in the following statement:

“Policy for me is good as it ensures that the minister is well taken care of”

Other participants also indicated that the policy was good as it ensured that ministers maintain good relationships of mutual trust and respect with their congregants. According to these participants, the policy was good however failure to implement it by the ministers and congregants would make it bad.

5.9 Negative impacts of the policy

Responses from most participants showed that the UPCS policy has had negative impact on the welfare of ministers in the church. It was noted by REV3 that the current economic meltdown in Zimbabwe makes it impossible for the policy to operate fully and comprehensively as most congregations are struggling. The participant went on to indicate that the policy sometimes does not respond well to the church's polity which leaves the welfare of the ministers to the local congregations.

There is also a notion that the minister will have failed if the congregation cannot raise enough money to pay his/her stipend. This notion is created by prosperity gospel churches (Magezi and Banda, 2017).

Despite the presence of the policy REV7 indicated that most ministers have dropped their medical insurance because they can no longer afford. Thus, welfare of the ministers has even

worsened regardless of the presence of the UPCSA policy on welfare of ministers. The fall in welfare can also be evidenced by the exodus of ministers to other organizations as noted by REV12 when asked to indicate the implications of the UPCSA policy.

There is, however, another concept of centralisation of stipends that puts ministers of the same footing in terms of receiving their stipends by equalising the stipends and may eliminate tensions that may arise amongst the ministers because of differences in stipends. I have a sense that the people I interviewed had this concept in their minds. In this concept, all congregations must put their resources together and the resources are distributed equally. Centralisation of stipends can also bring justice in the way the denomination looks after its ministers. One of the ministers I interviewed had this to say:

This idea may be a mammoth task given the polity structure of the denomination which gives more power to the local congregations because it may not get the approval of all congregations. Furthermore, the issue of centralisation of stipends is not new in the UPCSA. The UPCSA once set up a committee to look at the centralisation of stipends and the committee reported in the 2010 General Assembly that:

Centralisation of stipends constitutes a massive change to the way ministers are currently paid but would like to point out that a Central Stipend payment system existed in the former RPC before union. The committee would also like to state that the system suggested is a first step toward the hope of an equalized UPCSA stipend. The committee went on to propose that this system be implemented as a pilot project for two years, during which the committee will evaluate it and suggest changes to the Assembly or Executive Commission. After discussion, the General Assembly referred the proposal back to the Maintenance of the Ministry committee for further research and report on the implementation of the Centralization of stipend system and instructs it to give a detailed report to the 2011 Executive Commission (General Assembly Papers, 2010: 199).

However, in the Executive commission of 2011, the General Assembly decided against centralisation of stipends without giving reasons. Tucker (2012: 11) points out that any system of centralised redistribution will fail, however, if there is a suspicion that the congregation is being patronising, producing dependency, decreasing the pastoral tie, and not having both a biblical

basis and the support of historical tradition. This failure might well have serious and unnecessary economic consequences for both the UPCS and support-giving congregations, leading to lack of resources for mission. A centralised system would have too many administrative problems and be too expensive for the UPCS and removes the directness of the traditional congregational-ministerial bond, which has the biblical and ecclesiological underpinning preferred by a Reformed denomination. Church history, ecclesiology, missiology, biblical anthropology, and sociology suggest that the equalisation of stipends will lead to de-motivation of both congregations and ministers. It will perpetuate a dependency syndrome amongst the receiving congregations and a 'god-complex' amongst the support-giving congregations. In fact, it condemns poor communities to remain forever poor. Church members will be robbed of the joy of sacrificial giving that comes when they assume responsibility to support their local congregations. Moreover, the present financial meltdown experienced by the UPCS, and the current climate of post-denominationalism may make it exceedingly difficult to sell the idea to many resource-giving congregations. However, in their report to the General Assembly Executive, the Ministerial Marriage and Family Care Committee argued that the stipend should not be entirely at the cost of the congregation lest they feel that they own the minister.

Duncan (2017) argues that the idea of centralisation of stipends in the UPCS was rejected by the white ministers because of the fear that it would lead to equalisation of stipends which would in turn lower their incomes. There can be no easy answers to the question of the welfare of ministers in the UPCS. Whilst it is theologically sound to have ministers paid at their local stations, it is ethically wrong for ministers who serve in the same church to have huge differences in what they receive. Therefore, the UPCS needs to work out a policy that closes the gap between the ministers.

5.10 Contextualization

Similarly, Koffeman (2014) points out that church order must not only draw from certain confessional tradition but is also an interplay between theological considerations and the cultural and religious context in which the church is located. Contextuality is not an option to church polity and to theology, but it is a part of any theological discussion on the church and its life. Context shapes the understanding and authority of ordained ministry. Rules and practices shaped

in history and theological considerations as dominated by confessional traditions have been more influential than the interplay between traditions and contexts and this must change if UPCSAs are to remain relevant. This view is also echoed by Hewitt (2012: 76) who points out that key tenets of the reformed ecclesiology are not culturally attuned to social realities of the local context.

The failure is also captured in the General Secretary's report to the 2016 General Assembly:

It has been observed generally that many members of the church are lacking on church literacy and ownership. Ownership, in this case, refers to participating in the life and work and taking full responsibility for the running of the affairs of the church, as no one can own the church. This is God's church. Many of the disputes and conflicts are caused by elevated level of church illiteracy (Supplementary Papers, 2016: 611)

It is further noted in the General Secretary's report to the 2016 General Assembly that neglect of the church's task to increase levels of church literacy also deprives it of great contributions by people that could do so much if they had a fair knowledge of the church. The report acknowledges that many members do not feel that they own the church and indicates that it is high time that people in the church should all feel belonging to the UPCSAs as God's children and therefore own the UPCSAs. In the General Secretary's report to the 2016 General Assembly, it is therefore requested that the church leadership at all the levels and structures should make it their responsibility to strive to increase the levels of church literacy and ownership for all. More so, it is noted that the leadership should also strive to promote the UPCSAs vision, mission, priorities, and values.

According to Hewitt (2012: 114) the missionary model of ministry did not embrace the local people as genuine and equal partners. As a result, the UPCSAs continue to struggle to have membership that "owns" or feels at home in the UPCSAs. In a response by REV12, it was noted that the lack of ownership in the UPCSAs stems from its history. This response shows the dilemma that the UPCSAs are facing: a church that is stuck in the old ways where everything was provided by from the missionaries. It is now proving to be difficult to teach the congregations to be self-reliant. This also shows that there has not been a clean break in the way the denomination was doing things in the colonial era and the post-colonial era hence the question what has changed that we should take care of the minister? The response also begs the question, what are

the ministers teaching in the congregations that they fail to be self-reliant? Smit (2008: 321) argues that the Reformed churches are contextual by their nature because they live from their understanding that the gospel must be heard afresh in the ever-changing socio-historical circumstances. Similarly, Hewitt (2012: 117) argues that the model of ministry that continues to call for fulltime paid ministry is not compatible with depressed economic context. Thus, the context in the Presbytery of Zimbabwe of the UPCSAs says the congregations can no longer sustain the old model of ministry hence there must be new ways to continue exercising the call of God and at the same time ministers must live decent, respectable lifestyles.

From the above admission it can also be deduced that the UPCSAs still struggles to connect with the grassroots level. The argument that the members are lacking on “church literacy” for me is another way of say as UPCSAs we are irrelevant in people’s lives. Hewitt (2012) has argued that the Reformed system needs prominent levels of literacy to succeed. For me, why does UPCSAs continue to use the system that is not working? Why then does it claim that the members need church literacy, when some of them are successful in other spheres of life without it? The UPCSAs needs to acknowledge that the people that come to the congregations have other forms of knowledge that they know, and they can use to enhance the church of God. To argue that members are church illiterate is to argue like the missionaries who thought they knew it all. Furthermore, the call to strive to improve church literacy is misplaced. The Reformed tradition believes in the community of believers hearing and discerning together the will of God. The UPCSAs should be helping communities to hear from God and take responsibility. The people remain passive when they are instructed, and they do not feel that they are part of the church but are there to fit into systems. Thus, when it comes to the welfare of the ministers, the UPCSAs finds it difficult because those who are members do not feel that they own the UPCSAs.

5.11 Pastoral care for Ministers

The UPCSAs has devoted a whole chapter in its Manual of Faith and Order (2017) to “Marriage, Divorce and Remarriage”. In one of the clauses in this chapter, the UPCSAs acknowledges that:

“Yet a number of factors tend to strain ministers’ marriages- inadequate stipends in many cases, being engaged on most evenings and every weekend, being constantly on call and expectations that congregations impose on minister’s spouse...”

This acknowledgement should at least call for a policy of pastoral care for the ministers, but it is lacking. The UPCSA has no support system for its ministers- it waits for breakdown in marriages which it admits may be caused by inadequate remuneration. The UPCSA must journey with the ministers socially and spiritually. Socially, the UPCSA must put in place a policy that looks after the ministers’ physical needs, better remuneration and spiritually take care of them as people who also need pastoral care (Magwati, 2018).

5.12 Conclusion

This chapter presented the policy of welfare of ministers in the UPCSA, its strengths and weaknesses and how it has impacted the ministers. The policy of the UPCSA is congregation based that is the denomination requires the congregations to fulfil the welfare requirements of the ministers. Ministers in the UPCSA are not employees, but the UPCSA gives them to exercise their calling from God. Although the UPCSA has lamented the state of welfare of ministers, little has been done to improve the welfare. The chapter also highlighted the lack of pastoral care for the ministers and lack of a policy for retired ministers. Chapter Six proposes a policy model for ministers’ welfare in the UPCSA.

Chapter Six: Proposed Policy Model for Ministers' Welfare in UPCSA

6.0 Introduction

Chapter five presented and analysed the findings on the policy of welfare of ministers in the UPCSA. Most of the ministers are not well remunerated and this is also compounded by the unclear policies of the UPCSA. The policy pertaining the welfare of ministers is implemented at the local church. The financial compensation of ministers, housing for the ministers, pension and medical insurance are taken care of by the congregation where the minister is stationed. The unavailability of a properly coordinated policy at the Presbytery level leaves the ministers at the mercy of local congregations whose parishioners also struggle to make ends meet thereby putting the ministers in a vulnerable position. Added to the weak policy coordination, the socio-economic context of Zimbabwe makes it difficult for the policy to be implemented fully.

Chapter six proposes a policy model for the welfare of ministers in the UPCSA. This chapter addresses the fourth objective of the research which is: To explore ways in which the policy may be enhanced to be contextually relevant. The objective to be contextually relevant arose after realising that the context in Zimbabwe has changed since the coming of missionaries. When I asked the question “what can be done to enhance the welfare of ministers in the UPCSA?” the answer was unanimous that there is need for equality. This explores the biblical traditions the concept of equality and the African concept of ubuntu. The reason for using ubuntu and koinonia concepts is that the church is a foreign institution in Africa can make use of the African concept of ubuntu. The concept of ubuntu can be infused with the biblical tradition of koinonia to enhance the welfare of the ministers. This combination of concepts is what Bhabha (1994) called hybridity. Furthermore, the chapter proposes that the ministers at the point of training should be trained in other skills that they can use to earn incomes outside of parish ministry.

6.1 Koinonia as a Model for Ministers' Welfare Policy

According to Kariatlis (2012) the word koinonia signifies a common share that a person may enjoy with someone in something. Thus, koinonia denotes something that is held in common and is beneficial to all. In the New Testament koinonia is understood in terms of participation in, or fellowship with, the very person and life of Jesus Christ (1 Corinthians 1:9) made possible through fellowship with the Spirit of God (2 Corinthians 13:13). Koinonia points to the church's intimate unity with God the Father mediated through Christ and the Holy Spirit. The sharing of life of the Godhead which koinonia shows, also creates an indissoluble relationship between human persons as well creating vertical and horizontal dimension to communion. God's gift of communion among the faithful can be realised by mutual sharing.

6.1.1 Koinonia as solidarity in sharing suffering

In a report to the UPCSAs General Assembly (2014), the general secretary asserted that koinonia is the counter force against all exclusion and division that disrupt humankind and Creation. Jesus was crucified because of defying the political, economic, and religious structures of exclusion from life. By raising Christ from the dead, God has overthrown the judgment that the great ones passed against him. As the risen Lord he re-assembles his disciples and empowers them to take up the struggle. Christians are called to participate in the suffering of Christ whilst at the same time in the new life brought about by his resurrection. Koinonia refers to the mutual support Christians give to one another in suffering and to the sharing of joy and of suffering. John Calvin spoke of the "human chain" to describe how Christians are connected one to the other stating that if one link was affected every other one was affected too. This is the kind of fellowship, care, and solidarity we need to foster within the UPCSAs. We should be concerned and caring about what happens in the life and world of the other. We should participate in efforts to eradicate poverty, injustices, inequalities, oppression and to help in situations of natural disasters and calamities. Yes, these kinds of things require money and resources but the most significant thing that matters is that people need to know that we care. We need to encourage a 'culture of sharing' resources, people, and experiences.

6.2 Community meals in the Greco-Roman World

The tradition of sharing meals is as old as humanity. Carvalhaes (2013: 50) opines that in the Greco-Roman world, gathering to share food together was an element in the make-up of the society which was diverse to give a sense of cohesion, belonging and social duty. Sharing meals together gave groups social placement, identity, and order. The gatherings provided social binding and was liable for keeping the community's social thread. Fellowship was the core value of the society and community meals. In fact, fellowship meant a community meal in the Greco-Roman world. With changes in third and fourth century BCE, it became impossible to practice fellowship with a larger society. Instead, it became a practice for smaller communities, social, and religious groups. Within different meal groups they upheld values such as mutuality, joy, modesty, and peace.

The community meals spread social values, teachings, and active citizenry in the society. justice, equality, and friendship were enforced in the community meals. These values underpinned all other values of the community. Fellowship was the guiding motif and without fellowship, the community was in danger of losing its social order. A stable community meal preserved social order. Fellowship was the sharing of a meal. Gathered people were to share a meal together and no one was supposed to take more than the other. Food was shared equally so that no-one was disconnected at the meal. The meals fostered friendships as well as justice in social interactions (Carvalhaes, 2013: 50).

The New Testament church was diverse. According to Coutsoumpos (1996: 203) this diversity created problems in the Corinthian church with rich people and poor people, slaves, and former slaves being part of the church. It was a tradition for those who participated in the Lord's Supper to bring their food and drink. According to Carvalhaes (2013: 68) the make-up of the community meal required a voluntary association, a social event that created a connection between social groups. Christians began to use these associations to meet other people and create own clubs. In the beginning, the community meals created a sense of identity as Christians were more than a theological group. Group affiliations bear witness to the fact that diverse meal practices gave birth to diverse spiritual practices as well as a variety of theologies. Christian meals became a

way to push back against the culture of the Roman Empire. Christians enforced themes of equality and mutuality within the empire that glorified class divisions. Social gatherings around the meal became a privileged space for Christians to gather and worship. The intersection between the religious creativeness, different group interests, and socio-cultural forms shaped the diversity of the early church. The diverse set-up was essential in questioning the social order and opening avenues for change.

In the gospel of Mark, Jesus is always the host at the meals, save for one occasion when he is a guest at the home of Simon the Leper (Mark 14 verse 3-9). The actions of Jesus at the meals always differed with the other hosts like the Pharisees. Compared with the Pharisees, Jesus always associated with the wrong crowd, eating with the outcasts. The portrayal of Jesus at the community meals challenged the prevailing rules and dietary laws surrounding the community meals. Jesus' meals in Mark are a conceptualisation of a new dispensation and new rules (Carvalhaes, 2013: 72)

6.3 The Lord's Supper as a model for ministers' welfare in the UPCSA

The Lord's Supper is a powerful symbol that reminds believers their equality in the Lord. Carvalhaes (2013: 5) posits that the Lord's Supper there is singing and passing of peace and a call from God for all to live in peace and harmony. The Lord's Supper is a reminder that common good is not for the privileged few but for us all. The Lord's Supper is a powerful ritual in Christianity. The Lord's Supper is a self -enclosed ritual that has nothing to do with the outside world. Rather, it is the Christian character that crosses boundaries, shapes behaviours, and creates worldviews. Whatever happens at the Lord's Supper is linked to the way we live. The Lord's Supper provides a framework that ushers us in our commitment as we are constantly recreating this world for God. Kruger (2018: 2) points out that the celebration of the Lord's Supper gives the believers a chance to filter through and explore the fractured reality of life by remembering God's concern for the broken in life. The liturgy of the Lord's Supper calls us to explore new perspectives on everyday life, offering new possibilities for better ethical conduct in life. As pointed out by Carvalhaes (2013: 88) the Lord's Supper is both fully a meal and fully a ritual. The representation and reality should go together. Considering the meal as fundamental to

the Lord's Supper, new questions about the "do this in remembrance of me" can be developed, bringing about new possibilities. In this regard, I trace the origins and explore the meaning of the Lord's Supper and use it as a model that can be used to enhance the welfare of ministers in the UPCSA.

According to Banda and van der Merwe (2017) are of the view that the church must reinterpret the Lord's Supper which is the centre of the church unity and reality not just vertically in relation to God, but also horizontally in relation to the poor and their oppressive socioeconomic and political situation. The church is a communal body where there is fellowship and Service towards the poor and marginalised people. In the New Testament, fellowship and service underpin the reality of the church as demonstrated by the communal 'one another' passages such as 'be devoted to one another in brotherly love' (Romans 12:10), 'share with God's people who are in need' (Rom 12:13), 'practice hospitality' (Rom 12:13). This means that the church must be a home providing community to those who find themselves in an environment of deprivation and exclusion and African church must recognise its duty of providing an active support base for a people traditionally used to living in caring communities.

Paul's address to the Corinthian church on the issue of the Lord's Supper indicates that he is not happy because of the divisions that manifest at the Lord's table. The divisions in this case are not theological but social. The Lord's Supper was celebrated regularly, and wealthy members of the community were eating and drinking imposingly while poorer members of the community were not having enough to eat. By acting in this way, they were preserving the class divide that was in the secular world. Paul is enraged with the behaviour that looked down upon poorer members of the community occurs at the Lord's table. Such behaviour that discriminates is not a true indication of the Lord's Supper (Schreiner, 2001: 381).

The above view is also shared by Coutsoumpos (1996: 215) who states that Paul argues that the attitude in the Corinthian church implies that the Corinthians were rejecting God by humiliating the poor. The lack of care for the less privileged prompted Paul to appeal to original tradition of the Lord's Supper. To eat alone at the church means to down the call of God to express fellowship and Christian social life, hence, to disrespect the Lord's Supper. The Lord's Supper is

supposed to bring people together as members of a family who gather with a common objective in mind- to build a new community regardless of the social status of participants.

For Budiselic (2012), Christ's presence must be claimed and be seen among believers at the table not the elements. The Lord's Supper in the New Testament was driven by table mentality -that is it was a fellowship meal. The Lord's Supper today is overpowered by an alter mentality which breeds individualism, silence, solemnity, and sorrow. The revision of the Lord's Supper to a table can bring back fellowship within the community of faith. Altar is a place of sacrifice where the believers ask for forgiveness, but the table is fellowship.

Stevens (2015: 29) points out class distinctions were part of the social structure of the Corinthian society that was carried over to the church rather than being transformed by the good news of the gospel. In 1 Corinthians 10 v 14-22, Paul explains that those who partake in the Lord's Supper are joined in Christ and cannot be joined to other deities. In 1 Corinthians 11 v 17-22, Paul argues that the continuance of social and class distinctions within the church is at variance with the Christian gospel. The essential equality of believers in Christ is shown by how believers in Christ dine together. Sharing a meal together was essential in the early church. The church gathered around a meal in the home.

According to Schreiner (2001: 381), Paul highlights in the Lord's Supper we celebrate Christ's self-giving on behalf of the people. The wealthy Corinthians are not remembering Christ's sacrifice on the cross if they discriminate against the poor at the time when the Lord's supper is celebrated. Authentically recalling the Lord's death makes a difference in one's life. Participants in the Lord's supper cannot live side by side with social oppression. Professing the Lord's death in the Lord's Supper must go with self-giving modelled by Jesus. The Lord's Supper is a Supper of equality- thus all people treat each other the same. The Lord's Supper becomes authentic when the community of believers share the meal together and the poor are not discriminated against.

The meal entailed the coming together socially and acceptance of each other within the believers' community. The lack of the meal in the modern church is compounded by the habit to

regard the Lord's Supper as an individual spiritual matter. The inability to properly share the Lord's Supper stops the Lord's Supper to bring balance to a community that is fragmented. The reality that the congregation can share the token of bread and wine in the church but can return to their homes and live with their class divisions defeats the purpose of the Lord's Supper (Stevens, 2015: 34). The UPCSAs must reclaim this powerful symbol of unity and apply it to the welfare of ministers' policy. As a community of faith that proclaims new life, it is imperative for the UPCSAs to share resources equally among the ministers.

According to Moyo (2015: 102) the Lord's Supper brings people of different social backgrounds to eat and drink from the same table. The colonial and postcolonial liturgies cannot be the same since the contexts are not the same the liturgy of the Lord's Supper reminds the church of the Jesus who liberates from poverty, deprivation, and social injustices. After being reminded of Jesus, Christians go to their communities as agents for liberation so that the world can be governed by the will of God as experienced in the liturgy of the Lord's Supper. The Lord's Supper thus means what the world is to become: an offering of hymn and praise to the creator, a universal communion in the body of Christ, a kingdom of justice, love, and peace in the Holy Spirit. The Lord's Supper encompasses all aspects of life, demanding restoration and sharing among all members of the household of God. The very nature of the Lord's Supper challenges injustice, oppression, exploitation, and manipulation.

6.4 Ubuntu

Africans have exhibited a communal way of living. This communal way of living has been termed "Ubuntu." I propose that if the UPCSAs take the values of Ubuntu it can improve the welfare of its ministers. Nolte and Downing (2019: 10) define Ubuntu as an idea of personhood in which the identity of the individual person is understood to be formed interdependently through the community and in which the individual's humanity is ideally expressed in relationship with others. The fundamental attribute of Ubuntu is that identities are formed through relations in the community: A person is who he/she is because of the existence and relationship with others and because of a coexistence with them.

According to Du Toit (2009), although Africans are as individual as anyone else, they are not individualistic in the Western sense. The extended family, at any rate in rural parts, is still a very real force in most African communities. In Africa, human life exists only by being shared. This naturally embraces the extended family, where life is shared with all for whom you must take responsibility. As a result, the emphasis is on consensus and reconciliation. Discussing till unanimity is reached is the hallmark of African democracy – which explains the resistance to an adversarial style of multiparty government. African religion reconciles opposites. It does not have a dualistic approach to life and the divine (Post-Enlightenment Christianity, by contrast, favours the individual. While confessing the communion of saints, most congregations wrestle with the self-centredness, autonomy, and independence of their members. Modernism is built on individual success, competition, an abstract, and an anthropology of violence. Although post-modernism claims to have decentred the independent self, it is not clear what, if anything, has replaced this centre. Nor does it follow that community life will be restored. The implications of the decentred self are that Western and African individuals are now influenced by a multiplicity of factors outside themselves. The Western individual has lost the autonomy the African individual never had. Not that they are now in an identical situation: Western individuals are aware of being determined by a plurality of factors which are all relative to their specific context, while the African individual still enjoys to a significant extent fixed values and a fixed truth, community life and customs. While the determinants of the experience of African spirituality are intact, to the nomadic Westerner they are lost.

Ndhlovu (2016: 135) asserts that ubuntu is a way of life whose origins can be traced back to the village life before the white settlers. Where Ubuntu was lived, tribes and clans had mechanisms under a traditional leader who provided a kind defensive and caring authority on his people. The chief was empathetic, passionate, and he would demonstrate concern for the followers in an altruistic behaviour and thus call upon the followers to do the same throughout the communities. The self-sacrifice transformed to community spirit of living and caring where raising a child befell on every person in the community. Even though this form of living has slowly fragmented because of the impact of colonization and Western education, Ubuntu is invoked once people encounter challenges that require group interventions. The essence of ubuntu lies in providing people with meaning of self-identity, self-respect, and achievement. Ubuntu helps individuals

deal with personal struggles positively by reflecting from human morality values inherited and preserved throughout their history. Ubuntu has been influential in strengthening and merging self-consciousness against hegemony for those who have been colonized and has a uniting courage that enforces the notion that individuals must pass on benefits to the community. Ubuntu values are not inherent but are acquired and strengthened through on-going teaching from society and are passed on from one generation to the other.

According to Maris (2020: 310) ubuntu plays a pivotal role in African way of living. Ubuntu shows African rationality, and thus confirming authenticity of African identity that was systematically suppressed during the colonial period. To this end, recovering ubuntu seeks demolition of the Western hegemony and reconstruction of the African worldview and way of life. The character of the European colonization of Africa and other parts of the world imposed the European way of life and thinking upon Africa and other colonized peoples of the world. The intention European colonization was establishing and maintaining in all the colonized parts of the world, the European conception of reality, knowledge, and truth. The recovery of an authentic African way of life and rejection of the Western way of life does not imply a return to pre-colonial African society: the traditions serve as a source for the construction of an authentic model that is suitable for today's Africa and can also be attractive to the rest of the world.

Ubuntu is built on values of equity. Mayaka and Truell (2021) asserts that the philosophy of ubuntu is made up of values of justice, responsibility, equality, love, caring integrity, and relations. Ubuntu emphasizes that people's identities develop in the context of their relationships with others and through nurturing and supporting others, one's own identity and quality of life is also enhanced. Ubuntu is concerned with the inclusivity of everyone within the community and their duties to others. Ubuntu focuses on one's duty to ensuring the wellbeing of others. For example, Ubuntu imparts to us that we see our neighbour's child as our own, and their success is our success too. Chisale (2018, 2) points out that communities can live in right relationships with each other, God, ancestors, self, and the universe because of *Ubuntu*. *Ubuntu* is based on the custom of humanity, which includes caring for each other's well-being and reciprocating kindness. The focus of *Ubuntu* is the wholeness of human life.

In the same vein, Ngubane and Makua (2021) point out that *Ubuntu* philosophy incorporates social justice principles of respect for individuality (a person) and his/her belonging amongst other people. *Ubuntu* notions of 'I/We' which are more acceptive of interdependence, as opposed to the Eurocentric 'I/You' relationships, which assert individualism. In traditional life, the individual does not and cannot exist alone except corporately. An individual owes his/her existence to other people, including those of past generations and his contemporaries. An individual is simply part of the whole. Thus, the community must make, create, or produce the individual; for the individual is dependent on the community. Whatever affects the individual affects the whole community, and whatever affects the whole community affects the individual. Equity is central to *Ubuntu*. According to van Breda (2019) in *ubuntu*, no personal rights are greater than another's; thus, every person in a community, including both children and adults, for example, is important, should be heard, and respected. *Ubuntu* highlights the standards for interpersonal relationships that contribute to social justice, such as: reciprocity, selflessness, and mutualism. *Ubuntu* also indicates benevolence, consideration, and humaneness towards others. Benevolence calls for people to be aware of and attentive to the needs of those around them, rather than focusing only on their own needs.

Ubuntu is a way of life and a philosophy as well. Eze (2008) opines that ubuntu is at once a philosophy and a culture. The term 'ubuntu' is a term used to describe the foundation of being a person amongst many sub-Saharan tribes of the Bantu language family. In Africa, the term 'person' is understood differently from the enlightenment codification of a person as essentially rational, where 'rationalism' remains a sole criterion for subjectivity. While we presuppose rationality to all persons, rationality need not be the only criterion to determine who is a human being. Ubuntu locates the understanding of a person as located in a community where being a person is to be in a dialogical relationship in this community. Accordingly, a person's humanity is dependent on the appreciation, protection, and affirmation of another person's humanity. To deny another's humanity is to depreciate my own humanity. To be a person is to recognize therefore that my subjectivity is in part constituted by other persons with whom I share the social world. In traditional life, the individual does not and cannot exist alone except corporately. A person owes this existence to other people, including those of past generations and his contemporaries- a person is simply part of the whole. The community must therefore make,

create, or produce the individual; for the individual depends on the corporate group, whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say “I am, because we are and since we are therefore, I am”. This is the cardinal point in the understanding of the African view of humanity.

Survival is the essence of every community, and it is not surprising that ubuntu has the aspect of survival. Sigger, Polak, and Pennink (2010) posit that at the heart of Ubuntu is the aspect of survival. Despite all the difficulties and suffering, African people still live and exist. African people depend on each other through communal caring. African people combine their resources and strengths, and, in this way, they create communities. Survival can be seen as the shared will to live, so you share (the little) you have with others. The values of togetherness and fraternity can be seen as part of the aspect of survival. The members of the group come together as a collective, to solve problems of individuals. Individuals forego their own freedoms for the goals of the team. Cultural differences are set aside when people are trying to ‘survive’. When an individual is part of the community, so really a part of the organisation, then the idea of an extended family arises. These bonds are not based on biological ties, but on bonds of solidarity. Kinship is also formed for example between people from the same graduation school. The extended family can lead to the feeling of coexistence (togetherness). Through coexistence, people start to rely on each other for their ‘survival’. Each team member complements the team with their personal knowledge. This teamwork consists of openness, communication, and honesty. The UPCS can tap into this value to enhance the welfare of its ministers to rely more on each other.

The ubuntu concept captures the solidarity of the community. Nolte and Downing (2019: 11) posit that the phrase “I am because we are” sums up the relations between people and which is a summary of solidarity. The spirit of solidarity is nurtured through the combined efforts of individuals in the service of their community. Solidarity is shown through reciprocal responsibility and recognition. Solidarity comes through a collective and collaborative spirit. One has a moral obligation to be concerned for the good of another in terms of one’s sympathetic reactions toward other people and one’s helpful behaviour toward them. People in a community

also must identify with the community and people in need should be able to count on the support of those around them. Ubuntu highlights communal solidarity instead of wealth accumulation by individuals at the expense of the community. The solidarity principle in the face of the challenges of survival is essential to Ubuntu. In terms of Ubuntu, if a group is threatened, the group is likely to stand stronger if its members have an intense sense of group identity and compassion.

In the same vein, Sigger, Polak, and Pennink (2010), contend that when individuals feel that they belong to the community, it will influence the development of a spirit of solidarity. Solidarity is about coming together to achieve different tasks collectively. Individual interests are set aside community needs. African people feel the responsibility towards the community. Solidarity can be translated into collective singing, effort at work, celebrations, rituals, and family life. Organisational ceremonies are pleasant but also create a sense of belonging and trust. Happiness and harmony also fall under the spirit of solidarity. A happy life indicates that other people should be praised on achievements and gratitude for favours done. Within the UPCS, the aspect of solidarity can increase the cohesion between team members in the organisation. Solidarity spirit improves the community feeling within the organisation. Solidarity is a necessary condition for team cohesion and commitment. When ministers feel that they belong to the group, they are also able to share with others ministers who may be in a difficult position.

In Ubuntu, people are linked to each other in an ethic of care and respect. Humanity is shaped by the interaction with others as co-dependent beings. By thinking of others as worthy, harmony is produced, and discord is reduced. The fullest of humanness is attained through other people, and this implies that people cannot be human by themselves as individuals. The community thus provides the relational context and support through which individuals develop and live. Moreover, communal rights and interests take precedence over the rights and interests of the individual. The needs of the community are thus superior to the needs of the individual. Moreover, feelings of pride and responsibility are contextualized within the community, thereby leading to a community identity (Nolte and Downing, 2019: 11). Sigger, Polak and Pennink (2010) concur with Nolte and Downing by pointing out that care is another important aspect of

Ubuntu. Life in the community of Ubuntu is about caring for each other. Caring enhances the spirit of belonging to a group. The UPCSAs can make use of this caring aspect of Ubuntu to enhance the welfare policy of her ministers. In making use of the local concepts of Ubuntu, it is contextualizing the message of the gospel since these aspects are known within the communities where the church operates.

For Ducille (2015: 20), the relationship between the ubuntu concept and Christian faith is controversial. Historically, Western missionary activity brought the gospel in a western cultural framework thereby rejecting the local cultures. The gospel as communicated by the missionaries was too associated with the colonial rulers for most of the local people to embrace the new faith for the fear of rejection by their own.

Breed and Semanya (2015: 4) posit that *ubuntu* corresponds to *koinonia* because it emphasizes communion of communities. However, more than the community that ubuntu calls for, *koinonia* goes much deeper than sharing common goals, though it involves that. *Koinonia* is first sharing of a common life in Christ. It is when we grasp this truth that we can begin to understand true community. The concept of ubuntu is deep in that it is embedded within the African cultures. The concept of ubuntu calls for every member of the community to look out for the welfare of the other. Although ubuntu can be abused other groups for their n selfish reasons like (xenophobia in South Africa) when fused with the biblical concept of *koinonia*, it is a powerful tool that can bring new life (Breed and Semanya, 2015).

6.5 Training Ministers Differently

In the Presbytery of Zimbabwe, there is no minister who is on the bi-vocational program, although there is a provision for such in the UPCSAs policy. According to the UPCSAs Manual of Faith and Order (2014), it is allowed for a minister in a pastoral charge to take secular employment. The reasons why no minister in Zimbabwe is not on any other employment may be that the Zimbabwean economy has been struggling for over two decades and that the ministers have no other skills except for their training in theology.

Jewish priests have skills outside their rabbi duties, this ethos can be replicated by ministers in there UPCSA. There is need for the UPCSA to train its ministers in other entrepreneurial skills so that they can earn a living outside the church offerings (Magezi and Banda, 2017). This requires that the UPCSA train its ministers in other practical skills so that they can earn income from those skills. Skills such as agriculture, building, welding, and dressmaking among others can be used to empower ministers so that they become less dependent on the offerings of the parishioners.

6.6 Conclusion

This chapter discussed the proposed model of welfare for ministers in the UPCSA. Drawing from the biblical concept of koinonia and the African concept of ubuntu, the study proposed that these concepts be the basis for the welfare of ministers in the UPCSA. Ubuntu philosophy calls for community to mutually care for one another as one in an integral part of the whole community, thus one is because we are and we are because one is. The UPCSA, being called by Christ is demanded by the gospel that it preaches to be a community that shares its resources together. The chapter also discussed the Lord's Supper and traced the tradition to the ancient Roman society. When the early Christians borrowed the community meal tradition to be the Lord's Supper, it was a meal that put all who participated in it at the same footing. The rich and the poor shared all they had equally and that was the essence of the gospel. The UPCSA is called to share the resources together. That is the gospel. This chapter also proposed that the ministers be trained in other practical skills so that they can earn a living and make them less dependent on the church's income. The next chapter summarises and draws conclusions of the study.

Chapter Seven: Summary of Findings and Conclusions

7.0 Introduction

Chapter Six presented the proposed model for the welfare of ministers in the UPCS. The chapter proposed that the UPCS ought to make two concepts, the biblical concept of Koinonia and the African concept of Ubuntu, to form the basis for the welfare of ministers in the UPCS. The Koinonia concept which sharing of life of the Godhead and creates an indissoluble relationship between human persons as well creating vertical and horizontal dimension to communion which can be realised by mutual sharing will encourage the church members to share whatever they have with their ministers without being pushed to do so. The practice of Koinonia concept in the church can be more inclined to the Lord's Supper which was a meal that brought believers together for fellowship and in the fellowship, they shared the food equally so that no one lacked. Just as Paul called the Christians in his day to order concerning the unequal treatment of the poor at the Lord's table, the proposed model calls for the UPCS to put its resources together and pay its ministers equally.

In addition, the Ubuntu concept which supports those identities are formed through relations in the community and that a person is who he/she is because of the existence and relationship with others and because of a coexistence with them, can help ministers and congregants to form relationships of mutual understanding which improves the congregants' desire to improve their minister's welfare. This chapter brings together the themes, insights, and concepts from the previous chapters with the intention to answer the research question: *How contextually relevant is the policy of ministers' welfare in the UPCS?* This being the concluding chapter, it summarizes each of the chapters covered as shown below.

7.1 The Aim; research questions and the objectives of the study

This study focused on the welfare of ministers in the UPCS. This study sought to find out the contextuality and the relevance of the welfare policy of ministers in the UPCS. The intention of the study was to contribute to a better welfare policy for ministers in the UPCS. The motivation

for undertaking the study was the Reformation principle “*Reformed and always Reforming*”. The key research question that guided the study was: *How contextually relevant is the policy of ministers’ welfare in the UPCSA?*

7.2 Thesis summary

Chapter one began by providing a general introduction to the study. The study gave the background to the study by tracing the roots of the UPCSA and locating the welfare of the ministers in the historical context. The study then outlined the structure of the UPCSA. The chapter also discussed the socio-economic context of Zimbabwe and how the context affected the welfare of ministers. In this chapter, personal and academic motivations to the study were highlighted. The chapter concluded by discussing the scope and limitations of the study, and by giving the outline of the chapters in the thesis.

Chapter two presented the history of the UPCSA and the colonial context in which the roots of the UPCSA lie. This chapter discussed how the colonial context shaped some of the policies that the UPCSA still struggles with today. Chapter three discussed the literature review pertaining to the welfare of ministers. The chapter first discussed the early church tradition for workers in the house of God. It then focused Reformation era and how it affected the welfare of the ministers. The chapter also discussed how colonialism and missionaries affected the ministers’ welfare. The colonial government and missionaries at times worked hand in hand with the missionaries being provided for financially. The missionaries also had the financial backing of missionary societies from their home countries. When the Africans became ministers of the gospel, they found out that the life that they admired in the missionaries was different from what they were experiencing. The chapter also reviewed literature on mental health of ministers, the church as an organization, and ministerial formation. This was done to show how ministers’ welfare has been discussed in various contexts.

Chapter four presented the theoretical framework and the research methodology underpinning this study. Postcolonial theory was the lens used for this study. Although the concept of church is

a Western construct, the study found it necessary to use it so as find a way of claiming an African identity of the church since it is now in Africa and being led by African people. The way the missionaries shaped the ministry made it necessary to use the postcolonial theory. In this respect the concept of hybridity was useful as a tool of analysing the church's policy of welfare. The second section of the chapter discussed the research methodology used to obtained data for the study. The study adopted a qualitative research method. The study used interviews and official documents of the UPCSA to collect data. The chapter also presented the ethical considerations taken, the steps taken to ensure validity of the data, and the positionality of the researcher given.

Chapter five presented the data, interpreted, and discussed the research findings. Chapter five provided a detailed account of how ministers view the policy of their welfare in the UPCSA. The chapter responded to the first and second objectives of the study. The emerging themes and patterns from the data on the welfare policy of ministers were discussed as data was being presented. The chapter demonstrated that the welfare policy is difficult to implement in the context of Zimbabwe and this showed the need to propose a model for ministers' welfare that is biblical and contextual in the case of Zimbabwe.

A proposed model for the welfare of the ministers was, therefore provided in Chapter Six. This chapter was supplementary to the third objective which stated: To explore ways in which the policy may be enhanced to be contextually relevant. The chapter looked to the Christian tradition to seek ways that can be used to enhance the welfare of the ministers in the UPCSA. The concepts of Koinonia and Ubuntu were proposed as main concepts that can form the basis of the model for the ministers' welfare. The Lord's Supper under Koinonia concept is a tradition that can be used by the UPCSA as a model for welfare of its ministers. Paul calls upon the believers in the Corinthian church to behave appropriately when they are sharing the Lord's Supper. As Christians they should share equally what they bring to the table, regardless of their status. The UPCSA can take a cue from this tradition so that at least all ministers have something decent in their pockets. In addition, the chapter concluded that the Ubuntu concept channels the UPCSA policy on ministers' welfare in Zimbabwe to be contextually relevant as identity of the ministers and congregants will belong to the community and relationships created between the parties.

Furthermore, the UPCSA must also consider training ministers in other practical skills to earn a livelihood to avoid dependence on their congregations who often times have no means to maintain a minister.

7.3 Summary of findings

7.3.1 Objectives of the study

The study focused on three objectives as outlined in Chapter One of the study. These were:

1. To critique UPCSA's policy on ministers' welfare.
2. To assess how the policy on welfare of ministers in the UPCSA (or lack of it) has impacted on the wellbeing of ministers
3. To explore ways in which the policy may be enhanced to be contextually relevant.

The summary of major findings is therefore presented as follows:

7.3.2 Research objective 1: To analyse strength and weaknesses of the UPCSA's policy on ministers' welfare

The UPCSA has on many occasions lamented the state of welfare of the ministers. However, the rhetoric has not been matched by an action on the policy front as the policy has remained the same since the founding of the denomination. The policy is there on paper, but it has not been working for some ministers given the context. The policy's main elements include the stipend, long leave fund, pensions, and medical aid insurance. The policy of the UPCSA requires that the local congregations take care of the minister but given the socio-economic conditions in Zimbabwe, most congregations have not been able to sustain ministry. More so, this policy seems to contradict itself as it indicates that indicates that neither Presbytery nor Synod nor General Assembly is legally bound to pay the stipend, but the General Assembly can set a

minimum stipend to be received by a minister. Although it is spelt out that the minister receives long leave fund soon after the long leave has been approved, this has been difficult to put into practice in the case of Zimbabwe as there is lack of implementation. This may be difficult to implement given that the stipends are already inadequate. Thus, the nature of the policy pertaining to long leave fund best suited the missionaries to have long leave so that they would visit their countries of origin, and this is difficult to implement in the case of Zimbabwe.

In terms of pensions, the policy states that each member is automatically a member of the Fund on the date of Induction. While the rules are laid down clearly, the situation on the ground is a different in the Presbytery of Zimbabwe as the UPCS polity leaves the administration of affairs of the local church to the church itself giving rise to the problem of non-payment of the pensions in a depressed economy. It is the same case with medical insurance as a few ministers are on medical insurance in Zimbabwe. In sum, the policy gives each congregation power to manage the minister's welfare in every aspect however, this has failed to work in the case of Zimbabwe in which some congregants cannot afford to maintain good welfare for ministers.

The question under this objective sought to find out the strength and weaknesses of the policy of ministers in the UPCS. Findings showed that among the strengths of the policy is that it encourages local participation in the ministry. When the congregation pays the minister's stipend and caters for medical insurance, long leave fund and pensions, they are taking ownership of the ministry, and this becomes a motivating force for action in terms of maintaining ministers' welfare. However, this has been successful with a few ministers where congregants have more resources, especially financial resources, to maintain the minister's welfare. Another strength is that the UPCS system allows local congregations to work out their own mission without lording over them. Thus, congregants can maintain their minister's welfare whichever way they want but, this may also result in poor welfare for those ministers who are unable to build good and close relationships with their congregants.

Results showed that more weaknesses exist than strengths in the case of UPCS in Zimbabwe. The weaknesses include ambiguity, Inequalities, lack of contextual applicability, employment

status and authority of ministers, relationship between minister and the church, role and welfare of the minister and dynamism of the policy to suit welfare needs. The response shows that the policy is only good on paper, but its implementation is a challenge because the body that is supposed to have oversight is not fulfilling its duties. The congregational payment policy makes the ministers vulnerable. If the congregations feel they no longer want the minister, they can withhold the money. The minister can also become captive of those that pay and compromise on the gospel. Lack of contextual applicability is seen in most congregations who are not able to take care of the minister because they are poor.

In the Presbytery of Zimbabwe, out of 36 congregations, only seven have the right of call/ full status. Given the various locations of the congregations, some congregations have no capacity to look after the ministers because they have been historically disadvantaged by the colonial administration, thus, the policy puts some ministers in harm's way. Inequalities can be seen in the use of two systems by the UPCS. The congregations with the right of call can call a minister of their choice and the minister negotiates his/her package and the congregations with no right of call have ministers appointed for them but the minister is given what the congregation can afford. This unfortunately puts ministers in dissimilar categories.

There are inconsistencies in the employment status and authority of the ministers. Whilst the UPCS puts the minister at the helm there is an indication that no-one in this system gives orders of any kind to the minister as to what he may or may not preach, the part of the ordination vows of the UPCS shows that the minister will be regarded as faithful and loyal to the ministry. It is clear from the ordination vows that the UPCS is the authority and to claim that ministers have freedom from the direct control of the church may not be true.

More so, the policy is lacking oversight over both the congregations and the ministers. There is no checking to see whether the congregations follow through on their obligations to look after the welfare of the minister. The system is also lacking oversight of the ministers. Ministers have no one to look after them pastorally to check their well-being. Another challenge is that the policy has been static as few things if any have changed since the founding of the denomination

in 1999. The issues of ministers' welfare keep coming up in meetings, year in year out, but no significant changes have been made.

7.3.3 Research objective 2: To assess how the policy on welfare of ministers in the UPCSA has impacted on the wellbeing of ministers

The third objective of the study was to assess the impact of the policy on the wellbeing of ministers. The policy has had both positive and negative impacts on welfare of ministers depending on the socio-economic status of the congregants as well as the nature of relationship between the minister and congregants. The findings revealed that a well-trained minister with a good rapport with the congregants can benefit immensely from the policy as his or her welfare will be well catered for by the congregants who have the mandate to do so. More so, the policy would impact positively on the minister's welfare if he or she manages to build and maintain a relationship of mutual trust and respect with the congregants.

However, negative impacts have been felt by most ministers in Zimbabwe as shown from the study results. During the current economic meltdown in Zimbabwe, sometimes ministers must take the little that is given to them because there is no better option. It was also established that the policy gives congregants the mandate to take care of their pastors on their own and this contributes towards poor welfare of the pastors. The lack of pastoral care for ministers in the form of medical insurance leaves them vulnerable to mental health issues. Lack of adequate remuneration makes ministers unable to plan properly even for life after ministry. Furthermore, the policy creates tensions amongst the ministers as some ministers are perceived to be at congregations that are better off financially therefore creating the perception that some ministers are better than others.

The admission by the highest decision-making body of the UPCSA that the welfare of ministers is in shambles shows that the current policy has had a negative impact on the well-being of

ministers. Leaving local congregations to take care of the ministers may also impact negatively in that when the congregation is not able to meet its obligations, the minister is likely to suffer.

7.3.4 Research objective 3: To explore ways in which the policy may be enhanced to be contextually relevant

The third objective of the research was to explore ways of enhancing the policy to be contextually relevant. The study established that the UPCSA has roots in the western traditions. These traditions came to Africa during the colonial era and policies were racially biased. The African ministers received less remuneration than the white ministers. Furthermore, the congregations in the townships could not raise enough money to sustain ministry and depended on the white congregations for financial help. Various strategies to enhance the policy for it to suit the Zimbabwean context emerged and these were organised into themes which are centralisation of stipends, contextualisation of the policy and, pastoral care for ministers.

Most of the participants in the study agreed that the church must pay its ministers from one pool to ease the pressures on the ministers that struggle to have stipends so that they concentrate on the mission of the church. More so, the need to support contextualisation was raised as it was noted that the policy favours the South African context. Since the welfare of ministers in the denomination is, currently focused on the monetary issues most of the time, there is no policy to look after the other issues to deal with the wholeness of the ministers as shown from the results. It was suggested that there must be a policy that attends to the ministers' mental health because with time they face a mental breakdown especially under the broken Zimbabwean economy. The findings of this study also revealed that the UPCSA must work in partnership with the ministers socially and spiritually. Socially, the UPCSA must put in place a policy that looks after the ministers' physical needs, better remuneration and spiritually take care of them as people who also need pastoral care.

To remedy this situation, the study relied on the biblical resources. From the biblical tradition, the Lord's Supper under the concept of Koinonia is a resource that is powerful and can be used

to enhance the welfare of ministers in the UPCSA. The call by Paul to share equally on the table can be used by the UPCSA as the call to make ministers share resources equally and it also make the poor congregations feel to be part of the church and can also receive quality ministry.

The other resource that can be used as a model of enhancing ministers' welfare is that of Ubuntu, an African concept. The powerful African concept of "*I am because you are*" can help the UPCSA improve its welfare of ministers. Ubuntu concept channels the UPCSA policy on ministers' welfare in Zimbabwe to be contextually relevant as identity of the ministers and congregants will belong to the community and relationships created between the parties. In addition, the Koinonia concept allows the church to share equally, regardless of status thereby improving the welfare of every minister. Thus, the policy can be made contextually relevant and improve the ministers' welfare using both concepts of Koinonia and Ubuntu.

The policy can be enhanced by removing the two-tier congregations within the system. The existence of congregations that have the right to call a minister of their own choice and other without that privilege because of lack creates a challenge to the welfare of ministers. While all congregations cannot be the same, the UPCSA policy perpetuates inequality in its policy by acknowledging it in a way that makes ministers appointed to poor churches vulnerable. The koinonia concept calls Christians to share their resources. Train ministers in other practical skills so that they earn incomes for themselves. The skills can then allow ministers to work for themselves and not wait on the congregation's income alone.

7.4 Recommendations of the study

The researcher recommends the UPCSA to train both existing and new ministers to build relationships of love, trust, and peace with the congregants to encourage the congregants to improve and maintain their minister's welfare. The training can be in the form of induction training in which consultants in the field of psychology can be called upon to train the ministers.

The ministers in the UPCSA are therefore recommended to build good relationships with the church congregants which helps in encouraging the congregants to take care of their welfare, not only in terms of financial needs, but also in terms of social, mental, and spiritual needs. The relationships can be built by making constant visits to members of the congregation offering spiritual support and even social or mental support.

The centralisation of funds is also recommended in the UPCSA as it ensures that every minister's welfare is well catered for. In pooling the funds, the UPCSA can set minimum stipends for each congregation depending on their socio-economic status which helps in ensuring that every congregation contributes. This may require effective implementation of the policy on minimum stipends and transparency and accountability of the UPCSA's treasury.

The UPCSA also ought to constantly send out individuals to check on the well-being of the ministers to see whether the congregations are maintaining good welfare of their ministers. Although this is written down in the policy document, the implementation is lacking. This may be due to lack of funding to undertake the checks however, with the centralisation of funds, some of the funds can be channelled towards the minister's welfare checks.

In the UPCSA policy, it should be made clear that the UPCSA is the main employer of the ministers rather than transferring the burden to the church congregants. This helps to maintain welfare for the ministers to receive stable income, join pension funds and take medical insurance policies in the Zimbabwean economy which is depressed.

7.5 Thesis contribution

The study sought to find out the relevance and contextuality of ministers' welfare policy in the UPCSA and make a significant contribution to the theologies of ministers' welfare scholarly.

- Using document analysis and interviews as research methods, the study sought to find out what the policy was and how the policy impacted the intended beneficiaries who are the ministers. By analyzing the documents and interviewing the ministers, the study brought in the voice of the affected people to the fore. The study took place in in the Presbytery of

Zimbabwe and it highlighted challenges of the UPCSAs as transnational organizations, whereby policy is made for three countries, but the countries differ in their socio-economic make up. The documents which require that data be examined and interpreted to elicit meaning and understanding.

- The postcolonial theory provided the lens through which the study critiqued the policy of ministers' welfare. The study discussed how Christianity and colonialism worked hand in hand when it came to Africa, but more importantly for this study how the policy of welfare favoured the missionaries. The policy that is in the UPSCA today is still more or less the same although the context has changed. Going further the study made use of the concept of hybridity to produce a model that the UPSCA can use to improve the welfare of ministers. By using the biblical traditions of *koinonia* and fusing them with the philosophy of *ubuntu*, the study positively made use of the theoretical framework.
- The study offered a critique of the existing policy in the UPSCA. The policy is homogenous for all congregations for UPSCA, yet their contexts differ. Furthermore, the congregational nature of administration in the UPSCA complicates the matter for the ministers as their welfare cannot be matched because of the differences in financial ability.
- The study contributed towards to the formulation of policy in religious organizations to alleviate the dilemmas they face when it comes to welfare of their workers. The dual nature of the UPSCA as an organisation- being spiritual and representing God and at the same time working in the world is sometimes reflected in the way the policy is formulated. The policy leaves the ministers exposed because after all they are called by God.
- The Christian tradition has powerful resources that are useful to bring change. Using the traditions of *koinonia*, the UPSCA can make use of the traditions to improve the welfare of its ministers. When used together with *ubuntu*, the *koinonia* can transform the lives of the ministers and all those they serve.

7.6 Conclusion

The study revealed that the ministers' welfare in the UPCS is contextually out of touch. While the policy of welfare has been formulated to uphold the independence of the local assembly in line with the Reformed traditions, it fails to enhance the welfare of the ministers. Financial inadequacy triggers a host of other issues, but the UPCS has no mechanisms to look after its ministers in place other than the financial package prescribed. The UPCS can enhance the welfare of its ministers by applying the biblical concept of *koinonia* and the traditional concept of *ubuntu* in its policies. These can go a long way in comprehensively improving welfare of ministers in the Zimbabwean context in for of social, economic, mental, and spiritual.

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Appendix 1: Gate Keeper's Letter



25th April 2019

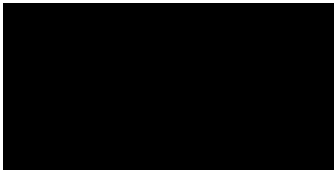
TO WHOM IT MAY CONCERN

**PERMISSION FOR THE REV KNOWLEDGE ZINDURU TO CONDUCT A RESEARCH WITHIN THE
UPCSAON THE IDENTIFIED FIELD**

Greetings from the Uniting Presbyterian Church in Southern Africa.

Permission is hereby granted for the Rev Knowledge Zinduru, a UPCS minister in good standing, to conduct research within the UPCS towards his PhD thesis. His topic is, "Evaluation of the UPCS policy towards ministers' welfare." This permission is issued in line with the requirements from the University of KwaZulu Natal and it serves as ethical clearance for the Rev Zinduru to conduct this study.

Yours sincerely,



Rev. Lungile Mpetsheni

Appendix 2: Informed Consent Form

UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

APPLICATION FOR ETHICS APPROVAL

For research with human participants

INFORMED CONSENT

Information Sheet and Consent to Participate in Research

Date:

Good day to you.

My name is Knowledge Zinduru from University of KwaZulu Natal, School of Religion Classics and Philosophy. My email address is kzinduru@gmail.com and my contact number is +263 772 716 188. My Supervisor is Professor L. Siwila and she can be contacted on the email address: siwila@ukzn.ac.za

You are being invited to consider participating in a study that involves research on the welfare of ministers in the UPCSA. The aim and purpose of this research is to find out how the

denomination can improve its policy on the welfare of its ministers. The study is expected to enrol 12 ministers in UPCSAs in congregations in Zimbabwe. Four sites in Harare will be used for the participants. It will involve recording your voice with my tape recorder. The duration of your participation if you choose to enrol and remain in the study is expected to be one hour at most.

The study may involve the following risks and/or discomforts: where the ministers involved have not had adequate care it may be painful to relive the experiences. We hope that the study will create the following benefits: the policy that looks after ministers is revised. The researcher will arrange with the General Assembly Office of the UPCSAs for psychosocial interventions that may be needed for the ministers.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (approval number_____).

In the event of any problems or concerns/questions you may contact the researcher at (provide contact details) or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Participation in this research is voluntary and you may withdraw participation at any point.

Should you wish to withdraw or not participate in the research, you will not be prejudiced in any way. While you can terminate your participation, it is to be done in proper manner so that the researcher can seek further help for the participant if needed, as it may be that some of the discussions caused discomfort. The researcher can terminate the participant from the study when the participant becomes incoherent.

Please note that there will be no money given for your participation in this research.

The information collected will remain anonymous, your name will not be used, and will not be disclosed to any other party. This information will be only for purposes of this academic research. The recordings will be stored with the University and will be disposed of according to University of KwaZulu Natal Regulations.

CONSENT (Edit as required)

I, have been informed about the study entitled “A critique of ministers’ welfare policy of the UPCS” by Knowledge Zinduru.

I understand the purpose and procedures of the study.

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I give my consent for AUDIO-RECORDING Yes/No

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at: kzinduru@gmail.com

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Signature of Participant

Date

Signature of Witness

Date

(Where applicable)

Signature of Translator

Date

(Where applicable)

Appendix 3: Interview Schedule

Interview Guide

The interviews will specifically target the ministers, of the UPCSA in the Presbytery of Zimbabwe

1. What is your view/opinion about policy of the church with regards to your welfare as a minister?
2. How has the policy impacted the welfare of ministers?
3. How relevant is the policy in the Presbytery of Zimbabwe?
4. How often has the denomination checked on your general wellbeing since you were ordained?
5. What measures can be recommended to ensure that the policy improves the welfare of ministers?

Appendix 5

Interview Transcript REV11

Q: What is the policy of the UPCSA towards welfare of ministers?

A: The denomination does not have a clear -cut policy towards the welfare of ministers. What you can scruff within the documents of the church following the system being used by the church are emoluments which are set within the manual and decisions on emoluments reviewed year in year out. When we look at the welfare package we zoom in at the stipend and transport allowance- not medical aid, not pension. When the executive /general assembly of the denomination meet, they review the stipend not the pension, or medical aid. So, the policy of the denomination is just to look at what the minister will get at the end of the month. Pressure is given to the Presbytery as the employer and then it will oversee that congregations are paying those minimum stipends. The policy of the church is therefore not clear on what the minister must get where he/she is serving even in the post service. What I infer as the policy of the denomination is left to be overseen by the congregation therefore living loopholes because there are differences between one congregation to the other. The congregation that can meet the minimum stipend continues to pay the minimum or just above the minimum, but the policy is not being followed because each congregation behaves willy-nilly, they can raise the stipends or lower the stipends or go over months without paying the minister's stipend.

Because we have different systems of the church, it comes as a weakness, where we have congregations that have a calling status and others without the right of call. The congregations without a right of call use a benchmark of the minimum stipend, which is just but on paper because they are unable to meet that minimum stipend.

The system that we are now using in the Presbytery of some ministers who are on part-time further weakens the policy- if ever we do have the policy. It comes as a new policy but on its own it is not meeting the set standards of the denomination. So, in terms of the policy, whether we have the policy or we do not have, there are a lot of gaps that are there. The policy that is there is fragmented, it is not clear-cut as defined in other denominations if you want to compare with say the MCZ or the UMC, sister denominations.

Q: how effective is the welfare policy of the UPCSA given the polity which gives power to the local congregation?

A: The Presbytery does not have power over the local congregation, that is where the weakness of Presbyterianism is. The Presbytery sets or produce decisions that affect the congregation especially when it comes to emoluments of the minister, but when it comes to overseeing and supervising what is happening on the congregations, the congregations operate independently when it comes to emoluments of the minister or any other statutory requirements such as service charges to the council, Presbytery will not help you out they may lend you money to meet the requirements. Sometimes it reaches a stage where the congregation may be sued by the council or may lose land. Again, when the congregation reports that it is failing to pay the minister, sometimes they stand to lose the minister because of the system. There is that weakness within the polity, to me it does not work because the Presbyterianism is leaning more to congregationalism, whereby the congregation has the power, the veto of deciding what to give to the minister and get away with it. Our system is poor. Its either the system or the policy or we are not following the Presbyterianism as it should be. Why am I saying so if you check with other Presbyterians like Church of Scotland or URC, they are paying as per Presbytery decision or surpassing what the Presbytery has set. Congregation is there to augment what the Presbytery has failed to meet, but the benchmark is paid by the Presbytery because the employer is the one who must pay me not the congregation. The minister is not an employee of the congregation. This is the only institution where an employee is paid by another body.

Q: How do we produce a policy that is relevant to us as Africans and how do we become relevant to our context?

A: to be relevant in our context we need to contextualise the Presbyterianism. The Presbyterian governance is superb, but we need to contextualise it and make it relevant in our own context especially when it comes to the governance. The Presbytery must rescind its decision of having to be the employer of all ministers and let the congregations employ if we want them to pay the ministers. But if we want the Presbytery to remain the employer, it must pay its employees by centralising all the funds- the collections and offerings so that they are able to pay. Failure to do so we are burdening a group of people who are members of the congregation with the emoluments of the minister that they did not employ. In other instances, the Presbytery would force the minister in a congregation and make the congregation pay the minister whom they did not want.

Q: What can be done to improve the welfare of ministers and the system of the church so that there can be easy follow up on issues concerning welfare of ministers? What Sanctions can be put in place to ensure compliance?

A: You cannot put sanctions on somebody who is operating independently. There was once a notice of motion which mooted to discipline a session, the minister if the congregation failed to pay assessments to the Presbytery. How would you censure a person who is operating independently? The minister and the session operate in a congregational type of polity. The problem with our governance is we are trying to mix things- Presbyterianism, episcopal type of government, and congregationalism failing to come with Presbyterianism where everything is done democratically. If we are to produce a policy for our ministers, we have to involve congregations to enquire what is workable and what is not feasible from the congregations, whether the stipends we are setting are affordable and liveable. If the Presbytery cannot manage the resources from congregations, then it in turn the congregation cannot manage, not only financial resources even the human resources. One of the resources we are failing to manage is the minister and that is why we are seeing an exodus of ministers going where they are well looking after. We are mourning that we do not have resources, but we have several immovable properties that if we were to manage them properly, we are the richest denomination. If we put proper systems in place and become accountable, we will be able to meet requirements for the

welfare of our ministers. When we peg our stipends, are they affordable? At one stage we had a situation where a principal was earning US \$400, and our minister was supposed to earn twice as much. To me we need to revisit that and whoever is in the committee that sets the stipends must take note. The other challenge we have is that we replaced the Maintenance of Ministry Committee which used to research the matters and replaced it with a committee that has interested parties (Mission and Discipleship).

Q: How much of the church history of having missionaries come and work here and being paid from Scotland has played into this?

A: That is the issue of contextualization, we are not yet divorced from, we are not yet weaned from the system of missionaries whereby we relied much from the donor funds. That is why today we still think if we see white people, we have seen assistance. This has weakened not only the office of the minister, but also the congregation's giving and having weak congregation translates to having weaker Presbytery. Most of our congregants do not have a mentality to give but to receive. This was a result of the missionaries teaching that said to go to church is to go and receive. I am not only referring to money but to give services, talents. If you look at the set-up of the church today, it remains a classroom set-up whereby when you enter in a class the teacher is the one who has information to give to the students and students receive and go. When they go from the church, they get something from the church. If Africa, especially the Presbytery of Zimbabwe is not weaned from that mentality, we are going to remain poor and poorer.

Appendix 6

Aspects of UPCSA Policy on Ministers' Welfare

- * A Minister in a pastoral charge is not an employee of the Congregation but receives from the Congregation his/her stipend and other emoluments. Neither Presbytery nor Synod nor General Assembly is legally bound to pay the stipend or any part of it or to provide the other emoluments of a Minister in a pastoral charge*
- * Minister's stipend when he/she is called is proposed by the congregation and approved by the Presbytery*
- * The congregation must meet the cost of suitable accommodation and transport for the minister*
- * It is recommended that the congregation must meet at least half of the medical aid cost*
- * The minister's stipend is the first charge on the congregation's income. The stipend is to be reviewed once a year and proposed changes are approved by the Presbytery.*
- * A minister is entitled to thirty days annual leave which cannot be accumulated. Besides annual leave, the local congregational council must free the minister from all church duties for one full weekend every two months.*
- * the policy also goes further to state that the minister's stipend is the first payment to be made out from the income of the congregation. When the congregation is about to call a minister or*

have one appointed for them, the relevant financial authority recommends what stipends and allowances are to be proposed.

** The pension policy states that every minister under the age of sixty-one (61) whose induction takes place for the first time after 1999 shall become a member of the pension fund on the date of induction and cannot withdraw membership while still in service. Each member makes contribution from his/her salary and the employer will also contribute towards the fund for the member. (Manual of Faith and Order, 2014)*

Appendix 4: Ethical Clearance



18 April 2021

Rev Knowledge Zinduru (217081223)
School of Rel Phil & Classics
Pietermaritzburg Campus

Dear Rev Zinduru,

Protocol reference number: HSSREC/00002333/2021
Project title: A Critique of ministers' welfare policy in the Uniting Presbyterian Church in Southern Africa
Degree: PhD

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 13 November 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 18 April 2022.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

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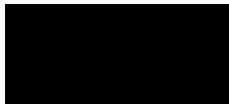
This letter confirms that Yove Editors edited and proofread the PhD Thesis of Mr Knowledge Zindura titled: **A CRITIQUE OF MINISTERS' WELFARE POLICY IN THE UNITING PRESBYTERIAN CHURCH IN SOUTHERN AFRICA**. The work done included language i.e. grammar, spelling, cutting out duplications and rearranging statements and paragraphs, and inserting the table of content. The work done was cosmetic i.e. proof reading, and editing therefore, the content of the work was not altered.

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