PASTORAL ETHICS WITHIN A KENYAN CONTEXT

BY

REV. ZEDEKIAH MATATA ORERA

A THESIS SUBMITTED IN ACCORDANCE WITH THE REQUIREMENTS FOR THE DEGREE

PHILOSOPHIAE DOCTOR

IN THE DEPARTMENT OF PRACTICAL THEOLOGY FACULTY OF THEOLOGY

AT THE UNIVERSITY OF THE FREE STATE SOUTH AFRICA, BLOEMFONTEIN

SUPERVISOR: PROF. DR. JANSE JOHAN VAN RENSBURG

DATE: 31 – 10 - 2005

CONTENTS

CHAPTER   3

CHAPTER   4

CHAPTER   5

PASTORAL ETHICS WITHIN A KENYAN CONTEXT

1.   INTRODUCTION

The study of pastoral ethics is greatly needed nowadays since we are living in what has been called by Barclay (1978:143), "the affluent society." It is a society, which Barry (1999:267) in his book *Christian Ethics and Secular Society* says, "The great majority of Christians are after the sanctification of wealth." It is a world that Fuller and Rice (1999:63-149) attributes to "Affluence and wealth" as controlling factors.

Because of the kind of society we are living in, not many of late have subscribed to the idea of 'right' ethics. In this sense 'right' pastoral or Christian ethics as such is meant (see later in this research that the words *Pastoral* and *Christian* go hand in hand, with some slight distinctions given to each). In fact Noyce (1988:11) points out, "…much of the general work on pastoral ethics is now out of print and almost quaint in style and content." However, from McGrath's understanding, "Christian writers have begun to write with much greater confidence on the theme of 'Christian morality', in the knowledge that there is a distinctively Christian outlook on many matters" (1990:87).

There is little doubt that there is a great need for a study of pastoral ethics to be undertaken. Since many people experience a fundamental shift in thinking when they face a life-threatening crisis, such as the passing of a husband or wife, parent or grandparent, manager or leader, they tend to seek help from 'Spiritual fathers', who are of course, pastors (Lee, 2001:4). Speaking from a Kenyan context, most people prefer to obtain their counselling assistance, or

any kind of help, from pastors. There are many reasons for this, but the two leading reasons are the free service and the fact that pastors are in tune with the triune God who can provide more perfect help through these "men and women of God", through prayer.

Therefore, in presenting a study of pastoral ethics, a preliminary definition of the word 'ethics' is required. Why the study is focused particularly on the area of the pastoral and not on others, such as psychology and the like, is also explained. Also, there is specific mention of Kenya as the chosen country for this research to give the reader an idea as to why Kenya is singled out. Below, are those compendia explanations numbered with alphabetical letters, starting with a brief background of the researcher.

2. The researcher

The researcher, the Revd. Zedekiah Matata Orera, is a Kenyan by birth, and married to one wife, Mary Moraa. They are blessed with five children (four boys and one girl). This year, 2005, the eldest son will be twenty years old and the youngest daughter, fourteen. The researcher hails from the western part of Kenya, commonly known as Nyanza Province. He is a Kisii by tribe. Of the forty-two tribes in Kenya, the Kisii tribe is among the first five biggest tribes after the Kikuyu, Luos, Luhyas and the Kalenjins. The Kisii tribe borders with the Masaai tribe in the east, the Luo people in the south and in the west, and the Kipsigis in the north. The Kisii tribe is very famous for agriculture (subsistence and tea plantations) and cattle rearing (the modern way of zero grazing).

The Kisii land is largely dominated by Seventh Day Adventist, Catholic and Pentecostal Churches, among others. There are more than twenty denominations in Kisii land. Most of these denominations have mushroomed of late, and a majority of them are led by untrained pastors. The researcher is a member of the Pentecostal Church. The Pentecostal denomination in Kenya has over two thousand five hundred (2, 500) trained pastors across the country (Kenya). The denomination has two major colleges that train church ministers: Pan Africa Christian University and Pentecostal Bible College. The former offers BA and MA degrees and the latter offers certificates and diplomas. This is where the researcher is currently the principal. The researcher graduated with a BA degree from the former university, became a pastor of a church and at the same time, a teacher in a Christian high school for ten years before being transferred to his current place of work.

The researcher took his Honours degree with the University of South Africa (UNISA) before joining the University of the Free State, Bloemfontein (South Africa) for a Masters (MA) in Practical Theology in 2003. He is very interested in Pastoral Ethics because of the lifestyle of pastors in Kenya, which is alarming and creating a lot of concern of late. Most clergy in Kenya are church ministers in name and not in deed. Tribal cultures and traditions (see the difference in Chapter four) are strongly influencing most of these pastors. The researcher who has, for over fifteen years, been involved in church work and has interacted with most pastors from different denominations, has felt a great need to investigate 'right' principles for pastoral ethics, so as to help fellow clergy in Kenya to lead moral lives that are pleasing to God. At the same time, as the head of a theological institution and a theological teacher, it is essential for him

to understand these pastoral ethical principles so that he can be a model to others.

3.   The term 'ethics'

The word 'ethics' is widely used. There are many definitions attached to it, depending on who is using the term. For example, Grenz (1997:59) gives a broad understanding of the term 'ethics' to mean "moral philosophy." In essence, Grenz focuses on "Morality, moral problems and moral judgments." In Grenz's understanding, the general use of the word 'ethics' is not limited to Christianity, but also extends to other endeavours of humanity.

As his point of departure, Eitel (1986:5) sees the word 'ethics' as a 'functional' term. Eitel bases his argument on New Testament teachings and asserts, "…ethics represents the merger studies of the theoretical and the practical to create the factional." Eitel's understanding is to show how people can make right choices from the wrong. He places the challenge on his readers on how to discern matters in life, yet he leaves the method a mystery. The works of Eitel and Barclay (1978) on the matter of ethics tend to agree at some points. Despite differences between the two authors, one theme emerges that is of major importance: Ethics is the science of behaviour and rests upon doctrine.

Closer to the understanding of Eitel and Barclay is Murray's (1991:22-23) explanation of ethics. Murray defines ethics as, "…a custom or practice." He believes that 1 Corinthians 15:33 is the main text for ethics. From this text Murray concludes, "…ethics would refer to the manner of life. To the pattern of conduct, or in a word, to conduct." Looking at this from the African context, Mbiti

(1975:179) equates ethics with "…food and drink, which keep the society alive, healthy and happy."

From another perspective, Reeck (1982:51) emphasises ethics as a teleological term. Reeck is convinced that ethics, "…aspires to act in such a way as to bring about a qualitatively better state of affairs." This is brought about by treating ethics as a question-provoking term that tends to seek a systematic answer (Broadie, 1991:3). Bultmann (Roberts, 1976:263) is however, firm in his understanding of ethics (Christian). For him, ethics corresponds with obedience. By this, Bultmann means "…to keep in the forefront the existentialist conception of man as an encountering being, one whose authentic, as well as inauthentic, life is constituted by his response to the demand (and also the blessings) proffered him in the Now of his concrete situation. Since every concrete Now demands decision concerning his self-understanding, man is always confronted with an absolute either/or: to obey or not."

The definition of ethics can be endless if consideration is given to authors who have written on ethical topics in relation to their fields of research. Since this work is aimed at ethics among pastors in Kenya, the term ethics is used in relation to the Christian faith. The Christian faith, which Sedgwick (1999:54) believes, "…begins in Judaism and culminates in the story of Jesus and which reveals what is wrong and in error in the relationships that form human life and what is true and enduring."

4.   The term 'pastor' in relation to ethics

The term 'pastor' has been chosen to refer to a person who is a Christian leader, especially one who leads a congregation that practices the Christian faith. Therefore, pastoral ethics focuses on the ethical challenges faced by those Christians who serve as pastors in, or on behalf of the church. Pastoral ethics looks to Christian convictions as arising from the Bible, to provide direction for ministers as they seek to live out their particular calling. It is the application of Christian theology to Christian ministry.

Pastoral ethics attempts to determine what it means to live with Christian integrity, within the context of ministry in general, or vocational pastoral ministry in particular. It further investigates the ethical responsibilities of a pastor. In this case, the pastor is referred to as a moral minister and seldom as a counsellor. The research will, at some point, integrate those ethical qualities. The reader is expected to see a pastor as an ethical person, as a moral minister and as counsellor, all in relation to ethical responses.

In Kenya, a pastor is believed to be a person who believes that God has granted him/her knowledge of truth and who furthermore believes it to be a personal duty to tell that truth to others (Nyambane, 2001:23). He is a clergyman/woman, who, according to Wiest and Smith (1990:57) in their book, *Ethics in Ministry*, is referred to as, "…a person of authority."

Generally, Kenyans understand pastors as Nyachoti (2002:137) puts it, to be "…men and women whose ministries are assumed, or expected to be, honest and upright when it comes to Christian modelling." Integrity (discussed further, elsewhere) is believed to rest on them (Otieno, 1999:31). They are "…all things to all people" (Lebacqz, 1985:38).

This research work looks at pastoral life (life which is Christian oriented) in relation to ethical behaviour. This is important as Kraft (1991:20-25) points out, "Christians are committed to abide by ethical standards approved by God." Ethics, in an affluent society challenges, particularly the pastor, who is committed to minister in the name of Christ and clergy have to accept risks and undertake tasks that would be imprudent or irresponsible in another. A minister has to understand the ethics of stewardship, and in short, reaches more deeply into the life of the affluent, in or out of pastoral service, than others.

Having said this, it must be noted that the researcher acknowledges one powerful motif in the term 'pastoral' as connected with a leader whose attitude is focused on God's calling and God's love, and whose care is for other people, be they good or bad. It is obvious that this kind of attitude toward people is not simply a shallow response, an emotional reaction; it is rather an act of the will. It is not simply the heart that goes out to another; it is rather, the whole being. This is what equates such a response with the ethical imperative. Kant (1947:7) expresses it well, in quite another context, when he reminds us: "It is in this way, undoubtedly, that we should understand those passages of Scripture, which command us to love our neighbour and even our enemy. For love, as an inclination, cannot be commanded."

The pastor is ethically, therefore, considered as a portrayer of God's love to his/her family, congregation and even to the surrounding community. His/her ethical behaviour and commitment are "without reproach" toward others. He/she is seen as a model who "leads the flock of God." (1 Peter 5:20); and who is expected, ultimately, "to give an account" (Hebrews 13:17). The pastor is

expected to have an ethic of concern. The mandate for a pastor's ethical practice is whether he/she is concerned about people, in their joys and in their troubles. A pastor cannot fulfill the mandate of the pastoral ethic and not care when he/she sees need, when he/she sees people starving, when he/she sees people half naked, when he/she sees people overburdened with labour. There must be a feeling of obligation; there must be a deep compulsion to care about the human condition (Jones, 1974:54).

5.   The country Kenya, and the researcher's viewpoint

Kenya is one of the East African countries. According to Mbiti (1994) in his religious treatise, Kenya is a Christianised country with a population 75% Christian. The country was colonised by the British up to 1963 when it became independent (Kariuki, 1987: 29). Christian influence in Kenya was encouraged by the British government. According to Bworera (1998), the British government "…allowed missionary groups to penetrate into the Kenya highlands with the gospel and thus made Kenyans open to accepting the Christian faith."

Because the researcher is a Kenyan (as mentioned above) he has given preference to his country, so as to bring to this study a real compassion for the tension being felt by the Kenyan pastors in the area of ethics. Kenyan readers, and more particularly pastors, may want to react to parts of this research. The study of pastoral ethics is rarely done without disagreements, taking into

consideration the cultural and denominational influences that play a vital role in Kenya. Many clergy, trained and untrained alike, have different views on pastoral ethics. Their ways of doing things differ since the background of each one is unique.

The researcher wishes to inform the reader that some of the quotations are lengthy and most of the ethical application principles might seem repetitive. The reason for this is that the writer knows how different Kenyan pastors from various denominational backgrounds and doctrines might react to this material. Therefore, the researcher has, throughout this work, tried to be sensitive in communicating such principles in more than one way, with lengthy quotations, so as to show the importance of pastoral ethics to some, if not all, Christian denominational pastors. This will enable them to understand the core intention of this research. It will be discovered at the end of the reading that the underlying principle(s) of pastoral ethics should be drawn mainly from the Bible. It is, therefore, anticipated that the pastors, who are tribal and cultural in their living and converts to Christianity, will be persuaded to know the whole counsel of God's Word on ethical issues. They are encouraged to be Bible-focused and to deal with ethical issues from a biblical perspective.

The principles raised in the following material are admittedly, polemical. The researcher does not attempt to examine all ethical issues, or their technicalities. Some ethical proposals suggested will be accepted, others may not be applicable to Kenyan or Western readers, alike. Since much needs to be done in this area, it is hoped however, that this study will help break new ground on important codes that need to be investigated. The writer, therefore, requests a broad-minded perusal, with the understanding that this research has been

written with the intention of seeking to build up Kenyan pastors in particular, and Christian believers in general.

The research methodology will be discussed in Chapter One.

CHAPTER   1

1.   RESEARCH METHODOLOGY

This chapter will show how the research will be conducted and what is expected at the end of the work.   Research methodology is therefore a phrase that has been chosen by the researcher to denote the procedure of this study. It is from this chapter that the reader will grasp what the researcher has in mind and what he hopes to accomplish. The following is the procedure**:**

1.1   Statement of the problem

Pastoral ethics in Kenya has not had much impact because of cultural practices and the lack of pastoral training for most denominational pastors. More so, in Kenyan understanding, ethics and ethos are not very different. Pastoral work or ministry, may involve more than should be expected of a pastor. For example, a pastor involved in counselling, may, at the same time be solving problems which might occur within that area, even in the process of counselling. In the same way, he/she might find him-/herself acting as a physician if a person becomes sick. A pastor's ministry is caught up in so many activities, without prior appointments, or notice. Therefore, pastoral ethics and ethos have no real demarcations as such. These kinds of reasons have brought about a concern for this research to be conducted. Pastors who are considered to be Christian leaders are expected to be models of 'right' Christian ethical living. To start with pastors, who are also Christian leaders, the researcher therefore proposed that an in-depth study be done on pastoral ethics in a Kenyan context. How cultural

influences have caused negative perceptions among Kenyan pastors, will be of particular concern.

Many authors have endeavoured to write on the area of ethics in connection with Christianity or pastors, but in this research, the researcher will try to describe a "true" picture of a Kenyan pastor in ministry, where ethics and ethos are not very different. Ethos in this sense refers to "behaviour in the world, with our style of living on earth," or, as Birger (1981:1) puts it, "Ethos is a sense of attitude and behaviour which conforms to norms", while the word 'ethics' is the way the researcher has explained above (number 3).

The researcher, who is also a pastor and a Kenyan, has observed for a long time and is convinced that a Kenyan pastor cannot practice the relevant ethics necessary for pastoral ministry without, the tenets of ethos.

More so, the researcher brings to the reader's attention that for a Kenyan pastor to succeed in pastoral ministry/counselling, he/she is likely to involve him-/herself fully in the issues of parishioners and the community (if called for). To solve a problem for example, will involve many other issues before a conclusion is reached. For example, some issues may involve counselling family (children and even relatives), culture etcetera. Relevant topics will be given priority in this research as to how a Kenyan pastor is involved in pastoral ethical ministry.

However, the researcher is aware that the topics included in this research (for example, counselling in different contexts, such as emergencies and HIV/AIDS victims). The ethics of theological training, preaching, marriage, remarriage and divorce, post-modern issues and abortion etcetera, need to be discussed

separately and in a more detailed manner (because they are wide topics), but a Kenyan pastor often finds him-/herself involved with most of these issues simultaneously. The researcher cannot but include these topics altogether, to give the reader a glimpse of the true picture of a Kenyan pastor, ethically.

1.2   Explanation of the hypotheses

The following five hypotheses will be either proved or disproved at the end of this research investigation. Firstly, cultural influences precede pastoral ethics in day-to-day living. Secondly, some cultural behaviours have a positive influence on pastoral ethical practices. Thirdly, due to different cultures among the 42 tribes in Kenya, pastoral ethics has contributed to mutual growth among parishioners. Fourthly, referrals are neither influenced nor interfered with by pastoral ethics, despite cultural differences. And lastly, Kenyan culture is a powerful influence on the interrelationship between Western and Kenyan ethics.

1.3   Aims and objectives

At the end of this research, the researcher wanted to establish how far cultural influences act as a threat to pastoral ethics in Kenya. He anticipated that the successful completion of this research work would reveal some relevant principles of pastoral ethics in Kenya. It was also further predicted that the findings would suggest possible ways of assisting pastors and their parishioners with an ethical model in their Christian walk.

Furthermore, the writer expected, by the end of this research, to discover how the Kenyan tribes ethically and mutually live together, despite their cultural

differences and Western influences. Completion of this work was aimed at analysing the merits and demerits of cultural influences within Kenyan pastoral ethics. Finally, it was projected that this investigation would investigate the possibilities of teamwork among the Kenyan pastors and that relevant pastoral ethics would unite them, despite their cultural and educational differences.

1.4 Relevant theological literature

The researcher used relevant theological texts to support this research work. These theological texts included those that have been written on the subject of ethics, especially pastoral ethics. Most authors have taken pains to contribute to the subject of Christian ethics and these resources were of great help. In addition, theologians' contributions in matters of ethics from a biblical perspective were also beneficial.

The researcher collected this material from various theological colleges and some Christian universities in Kenya, but a large amount was found at the University of the Free State, Bloemfontein, South Africa.

1.5 Meta-theoretical literature

Apart from theological literature, meta-theoretical writings also contributed to this research. These books included study fields such as, Psychology, Sociology, Anthropology and Philosophy. This material helped the researcher to look into the behaviours, communications and attitudes of people in relation to pastoral or Christian ethics in both the Kenyan and Western contexts.

1.6 Journals and Symposium Papers

The researcher has used relevant journals that have contributed to this research to obtain additional information. Some of these journals were obtained from Kenya's various theological and secular colleges. Some local churches in Kenya such as the Catholics, Presbyterians, Pentecostals, and the Seventh Day Adventists also publish church journals at their bases. These annals also assisted the researcher in his data collection. Only those that were relevant to pastoral ethics, were used.

Moreover, the researcher being a theological lecturer as mentioned above, was able to gather information from symposium articles. In Kenya, theological symposia discussions are held termly and most issues that affect the church and society are discussed and recorded for future reference.

As Chapter Two of the research looks into the relationship between Kenyan and Western pastoral ethics, the researcher extended his research to the collection of journals, which have Western mind-sets. Most of these periodicals are imported to Kenya by some churches, theological colleges and even non-governmental organisations to provide information to relevant people, according to their needs. However, a large number of these journals were found in South Africa at the University of the Free State, Bloemfontein, from where the researcher compiled this work,

1.7 Personal Interviews and Observations

Apart from searching for information from the resources mentioned above, the writer was privileged to interview individual pastoral ethicists, pastoral counsellors, church deacons and parishioners. This was done randomly. The researcher made keen observations to ensure that the information was correct and reliable. No questionnaire was involved. Two reasons dictated against using a questionnaire. Firstly, interviewees would need to be paid (this is a recent habit that has been brought about by the influence of tourism). Secondly, some tribes in Kenya have customs that are difficult to overcome, before one is allowed to get information from them. Friendly and unexpected discussions. or unplanned interviews are better ways to get information in Kenya..

Where some tribes were hostile (like the Masaais), the researcher found an educated few from the tribe who assisted him collect data after he had established a sufficient rapport. Where culture would not allow (especially when interviewing both married and single women together) careful eye observation and critical thinking was employed. However, the researcher has very little written information from such observations. The information that has been recorded in this research has some backing from written sources, and quotations are provided. Nevertheless, it was interesting for the researcher to learn how different tribes in Kenya understand the general concept of pastoral (Christian) ethics.

The researcher collected further information from some pastoral counsellors at their respective places. In Kenya, these counsellors are generally categorised into three groups. Firstly, there are the church pastoral counsellors who serve mainly their church parishioners. Secondly, there are private pastoral counsellors who, apart from their normal church duties, have a private business

of counselling clients as an income. Lastly, there is a group that is termed, 'free-range' pastoral counsellors. This group voluntarily assists people in need, in the name of 'serving the Lord.' The researcher visited a fair number of them for relevant data.

1.8   Definition of terms

It is necessary for some terms, phrases and references to be defined and made clear so as to give the reader(s) an easy flow of the text. To facilitate a Kenyan perspective, some of the words will be explained in a Kenyan context.

The first, is the pronoun, *he.* The researcher uses the pronoun *he* to refer to both male and female. The reference is consciously made to suit the Kenyan culture, where a woman is subordinate to a man and when a man, or a home or a village is referred to, the *he* pronoun is commonly applied; especially when mention is made of a married couple. However, in rare cases the reader will come across the female pronoun, *she.* This will be in reference to a quotation, or some distinction the researcher intends to refer to, for example, to the unmarried women and widows. Even so, it is not generally familiar in the Kenyan context. Because of the issue of gender sensitivity, nowadays leaders (especially pastors) are very conscious of identifying both sexes by their proper pronouns.

Next, are the terms, *African* and *Kenyan*. The two terms are synonymous in this research. The writer does not intend to make references from all over Africa, as such. As Kenya is one of the African countries, the terms at times refer to the colour, black. The reader will get the idea when the terms are referred to in

comparison with westerners, but the term, *Africa* will be rarely referred to in this research.

Then, there are the phrases, *pastoral care, pastoral counselling* and *pastoral psychotherapy*. All these are part of the pastor's obligation in a Kenyan context. Therefore, when the researcher endeavours to investigate pastoral ethics, these phrases (mentioned above) are inseparable. The pastoral ethics applied in all areas of a pastor's ministry aims at curing the soul. Miller and his associates (2003:113-116) sum up the concept by stating that, "Pastoral care, pastoral counselling and pastoral psychotherapy each play an important role in fulfilling the traditional mandate for 'the cure of souls.' The principles of pastoral ethics thus adequately applied become "…effective to the extent that they help persons increase their ability to relate in ways that nurture wholeness in themselves and others … they increase their ability to be agents of reconciliation and wholeness in their family, community and Church" (Clinebell, 1984:31).

The following, are the references used by the writer. Most Bible references come from the Revised Standard Version, which is commonly used by most pastors in Kenya. Other biblical quotations will be stated otherwise. Practical examples given are clearly indicated and their contributions to this writing indicated herein.

Further, the term *Western*, according to the researcher, refers to people from America, Canada and Britain. These people have been in Kenya for a long time, since British colonisation. They have pioneered most of the investments and mission fields in Kenya. It is evident that the amalgamation of Western and

Kenyan cultures has demonstrated much in common, despite individual differences. Their 'togetherness' has a lot to be said for it. This relationship will be covered in Chapter Two.

Lastly, the writer makes little difference between pastoral ethics and Christian ethics. Both phrases have one source for their ethics: the Bible. However, one major point of departure is that the former refers to leadership, while the latter refers to all areas of the Christian faith, with leaders also included. Whenever the researcher uses the two phrases interchangeably, the difference is minimal.

The terms, 'researcher' and 'writer', are also one and the same in this research. They refer to the one writing this thesis. The two terms will be used interchangeably and when the capital letter, W is used in this research, it will always refer to the word, Western (as referring to the people of the western world) and to the word, Word (as referring to the Word of God).

1.9   Scheduling

In order for this research to be accomplished, a methodology was laid down as seen from above. This section covers Chapter One..This is the compass of the whole research investigation that will be read from Chapter Two. Thus Chapter One ends with the conclusion that follows immediately after this section, Scheduling.

Chapter Two deals with the relationship between Kenyan and Western pastoral ethics. This chapter is divided into seven subsections. The first part deals with the qualities of pastoral ethics in a Western context while the second part

explores the qualities of pastoral ethics in a Kenyan context. The third segment investigates the relationship between Western and Kenyan cultures in relation to pastoral ethics. The fourth section reveals the strengths of the Western and Kenyan pastoral ethical relationship. The similarities and differences between Western and Kenyan pastoral ethics are covered in the fifth and sixth parts, respectively. Section seven closes this chapter with relevant counselling models that may be applicable to Kenyan pastoral ethics.

Chapter Three investigates the importance of pastoral ethics in crisis counselling. This chapter has five divisions. The first part deals with counselling in a variety of contexts. The contexts that are covered include cultural taboos, "Beijing", and evolution. The second section shows how pastoral ethics are applied during emergency counselling. Currently, in Kenya, there are three areas of concern that are categorised as emergencies: Accidents, Retrenchments and Tribal clashes. These three areas are given priority in this section. The third part is covered by ethical ways of referral. Counselling in different relationships, and how pastoral ethics are applied, are discussed in Chapter Four. Relationships with lay people (as opposed to trained personnel), hospital doctors/nurses and housemaids are discussed in subsections. The fifth section, which is the last part in this chapter, investigates pastoral ethics in relation to counselling HIV/AIDS victims.

Chapter Four presents the basic principles for pastoral ethicists in a Kenyan context. Six areas are covered. The first one is the pastoral ethicist's personal principles. This part considers the principles of a pastor as an individual. Principles that are covered include: bodily health, personal attire, mental knowledge and spiritual discipline. The second area is the pastor's

administrative ethics. This covers the pastor's servanthood profile, the pastor's ethical administration with office workers and the pastor's ethics in relation to parishioners. The pastor's ethics in preaching is dealt with in the third part of this chapter. Four subdivisions are given priority: pulpit preaching, altar call, cell groups and personal work. Part four shows how the pastor's ethics among family members are of great importance. The fifth and sixth sections investigate the role of culture and politics in relation to pastoral ethics, respectively.

Chapter Five is the last chapter in this research work. This chapter deals with pastoral ethics in relation to theological issues affecting the Kenyan church. The researcher chose seven major issues that are becoming a threat to the Kenyan church. These issues are: the ordination of women, Post-modernism, circumcision (especially female circumcision), divorce and remarriage, suicide, polygamy and abortion. The issue of the ordination of women is subdivided into four parts: selected cases on different convictions on the ordination of women, the ordination of women in relation to pastoral ethics, Paul's epistles on the ordination of women (leadership or authority) and the ordination of women in Kenyan pastoral ethics, while issues of post-modernism are given a wide investigation. The section on divorce and remarriage is given substantial analysis, while suicide and cases of polygamy each have subdivisions that elaborate on possible causes for each. Abortion is the last section of this last chapter and discusses in depth the causes and results of abortion in relation to pastoral ethics.

1.10   Conclusion

The research ends with a concluding summary. The hypotheses mentioned above are proved or disproved. Recommendations regarding further research topics, which could be developed from these findings, are presented in this section. A bibliography then follows.

CHAPTER 2

2.1 THE RELATIONSHIP BETWEEN KENYAN AND WESTERN PASTORAL ETHICS.

The researcher is aware that this is a very wide subject, which might otherwise need to be dealt with as a separate topic, or become itself a topic for a thesis. However, this has deliberately been included to give the reader an idea of how Kenyan pastoral ethics has been influenced by the western way of life. The discussion, though brief, is very important and may be an eye-opener to the reader to see how the Kenyan pastor has been influenced by the western way of life, so much so that his ethical way of dealing with life and his ethos are not very different. Firstly, an investigation into pastoral ethics in a western context will be undertaken.

2.1.1 PASTORAL ETHICS IN A WESTERN CONTEXT

Ethically, according to Combin (1980:74), Westerners have been "…saturated to the point of nausea with existentialist and personalist themes." Their desire to maintain good relationships, especially in ethical matters, has become a selfish motive, because of the search for security and protection." (Chalfant *et al*, 1981). The need for security and the fear of being left out of a relationship ethically are dominant, because of the desire to maintain one's identity (Sedgwick, 1999:104). Therefore, as Sono (1994:23-25) remarks with concern, "…the impact of Westerners and their values have to be understood in the context of each country's lifestyle."

Pastoral ethics of the western world are not very different. According to Grenz (1997:242), western pastoral ministers "…look primarily, if not exclusively, to an external source for ethical direction." This ethical view as Pinnock (1973:288) observes, "…assumes that the vehicle of God's revelational activity – and hence the source that determines the nature of the ethical life – is external to the acting moral agent." This is true, for example, when counselling therapies are conducted.

An American pastoral counsellor, Smith (1988:158) maintains that, "…it takes two years to start forming counselling ethics". According to Smith, "…counselling is restfully therapeutic. When the habit begins to stick, it will become something I quite naturally need; not something I force myself into." Indeed, the philosophy for westerners with regard to pastoral ethics, according to the Roman Catholic scholar Daly (1984:68), "…is the science and the art of reflecting on and living out the practical aspects of existence in Christ."

In essence, pastoral ethics from the western world is a professional ministry. A better example, according to Trull & Carter (1993:195) is extended toward a higher standard of behaviour than is being practised. The pastoral ethical creed reads, "I will seek to be Christlike in my personal attitudes and conduct toward all people regardless of race, class or creed" (Harmon, 2002:9). Applying this to pastoral clergy of western origin, Lebacqz (1985:75) writes, "…certain acts tend to be right because of the nature of the act that they are." This ethics professor lists the following responsibilities as compulsory for pastoral clergy, all things being equal: promise keeping, truth telling, beneficence, non-malfeasance (meaning, no injury to others) and justice. These ethical qualities qualify pastoral ministers as an end and never as a means (Macquarrie, 1967).

In addition, there are other distinct ethical qualities that single out western pastoral ministers from others (especially from Kenyans). These qualities include: integrity, love and a sense of cooperation.

2.1.1.1 Integrity

Trull & Carter, who have been mentioned above, understand integrity as "…an ethical value pastoral ministers of the western world embrace. It is a moral ideal, a Mount Everest on which every western pastoral clergyman hopes to stand." In the western mind, no other professional is expected to be the model of integrity, as a pastoral minister. Strain (1964:50) observes, "Misconduct is inexcusable among professionals, but glaringly so among pastoral ministers."

A Western clergyman is expected to embody trustworthiness in such an integral way that even the slightest failure becomes a sign of a lack of integrity. This does not mean that the pastoral worker is permitted no faults. It means that the pastoral clergyman is permitted no faults that have to do with trustworthiness (Lebacqz, 1985:89).

From the understanding of Clark (1982:339-47) "Integrity is the best word to describe the ethical wholeness of life demanded of the pastoral minister". (1973:186). The point that Clark is making shows that the ethically mature pastoral clergyman experiences concomitant intensification in three fundamental areas: temperament, demeanour, and a decent appearance. Like a trio of overlapping concentric circles, these three elements interface to produce a morally complete person. Each is necessary, and none is complete

without the other two. Therefore, as Oates (1987:19), with the Western mind, believes "…the integrity of a pastoral minister is measured by his or her sense and use of power in relation to others." That means, "…an ethic for ministering in community" (Sampley, 1991:37-43). This ethic displays the marks of a narrative: character (embodied selfhood), social setting (the believing community), and the incident or the circumstance of counselling (MacClendon,, 1986:239).

2.1.1.2   Love

Theologically, love has different facets. Barclay (1978:63-64) labels them as, "*Eros*, (love between the sexes). *Philia*, (love for a tender relationship of body, mind and spirit). *Storge,* (love of the parent for the child and the child for the parent, love of brothers and sisters and kith and kin) and *Agape*, (love that will never seek anything but the highest good of its fellow-men)."

The four definitions of love above are used collectively by Westerners. With this in mind therefore, love is an ethical quality in the mind of the western pastoral minister. This fact is affirmed by Hurding (1992:118), "Love is a prime ethical quality for any clergyman." Hurding further states that, "…one of the cardinal ethical aims of caring and counselling is to engender love in the attitudes and actions of those who seek growth in maturity *in all areas of life: socially, economically, spiritually and even politically"* (emphasis added).

Love is foregrounded with the way pastoral ministers view themselves and their ministerial profession. From the understanding of Trull and Carter (1993:100) in their book, *Ministerial Ethics*, many western pastoral clergy embrace love as an

ethical quality to build up parishioners, strengthen relationships and fulfil the ministry to which God has called them. Ultimately then, pastoral ethics, which is drawn from Christian ethics, sees love as focusing on salvation. It draws its meaning from, and leads parishioners to, acknowledge the narrative of the God who acts for the salvation of all creation. In this manner, the ethic of comprehensive love moves beyond all human definition to become the ethic of eternal life in the eschatological community of God.

Speaking from a western viewpoint, Tillich (1963:94-95) notes in the concluding sentences to his short treatise on ethics, "I have given no definition of love. This is impossible because there is no higher principle by which it can be defined. It is life itself in its actual unity. The forms and structures in which love embodies itself are the forms and structures in which life is possible, in which life overcomes its self-destructive forces. And this is the meaning of ethics: the expression of the ways in which love embodies itself and life is maintained and saved."

When western pastoral ministers practise ethical love in pastoral ministries, especially in counselling therapies, they believe practising, in essence, transparency. This is concurred by Crabb's biblical counselling, Adams's nouthetic counselling, Martin and Bobgans's spiritual counselling, Hughes's Christian counselling and Collins's discipleship counselling (in Hurding, 1992:151). In the overall analysis they repeatedly explore the concerns of a Christian approach to pastoral ethics and the philosophical tradition that purportedly devises natural or general ethics.

Although Grenz (1997:212) affirms, "Christian ethics offers a unique perspective on what it means to live ethically" he admits, at the same time, that "…the search for a truly appropriate human ethic has stood at the centre of a long and robust public debate since the days of the ancient Greek philosophers. It comprises a crucial focus of every major religious tradition." Nevertheless, there is a distinction that underscores the pastoral minister's unique love, which is not ultimately grounded in technical competence, but in a religious and ethical tradition (Adams, 1958:162-163).

2.1.1.3   Sense of cooperation

There is a strong feeling of cooperation among western pastoral ministers, unlike the Kenyan pastoral clergy (we shall see this later). Ethically, the western pastoral workers see teamwork as a sign of maturity in one's life; the point Moynagh (2001:160) calls, "the habit of cooperation." This cooperation, according to Smith (1988:154), "grows and develops." As ministerial duties are conducted almost always with cooperation between the pastors in mind, then companionship and commitment may be experienced. This then gives birth to true and genuine love.

The ethical goal of cooperation is to portray life that shows oneness and mutual togetherness; that leads to healing and growth not only of the ministers, but also of the parishioners in general. The work of Wilkens (1995*), Beyond Bumper Sticker Ethics,* may be summed up by saying that true cooperation can exist only where intimate knowledge inspires mutual trust, and a union so close that two or more individual pastoral ministers are one: one mind,, one love and one cooperative goal, in their pastoral ministry.

Pastoral cooperation is aimed at people, not programmes. In his explanation Malphurs (1997:79) says that all pastoral ministries "…are people-centred not programme-centred." When this principle of people-centredness is central, then the pastoral minister develops an ethic that will help him or her see other people as part of ministry and the ability to team together becomes easy.

The pastoral ministers' cooperation has much to offer. According to Western philosophy, cooperation helps to break through barriers of ignorance that are brought about by a lack of knowledge of spiritual issues. Hopefully, this provides a sense of togetherness in providing a programme of care that is offered in love and with the best interests of the parishioner at heart (Lucas, 1997:148).

As human beings, the western pastoral ministers believe ethically that cooperation is a team force that aims at assisting a life that needs help in its completeness. Cooperation works toward health and healing. To work with and live a people- oriented life becomes a priority for western pastoral ministers. Florence Nightingale (in Calabria and Macrae, 1994:13) seems most concerned about the ethical implications of pastoral clergy. In her book*, Suggestions for Thought*, she attempts to develop an ethical principle that could appeal to pastoral ministers, so that they may "have a basis for morality." The principle is to have an empirical, a somewhat Christian emphasis that results in theological deism (in Widerquist, 1992:108-21). It is the ethical principle where God's law, the foundation of morality is found (Shelly & Miller, 1999:135).

2.1.2 PASTORAL ETHICS IN A KENYAN CONTEXT

The researcher has found that in a Kenyan context, ethics refers to a system of moral principles, a way of deciding what is right and wrong (Mbiti, 1969). Ethics is a term used when there is a conflict between things that are prized or highly desired.

Since Kenya is a country of many ethnic groups, ethics is seen in different phases as per each ethnic lifestyle. However, in this research, the researcher will concentrate on those ethnic principles which are generally considered as part of Kenya's lifestyle.

Since the researcher will particularly focus on pastoral ethics in Kenya, the emphasis will revolve around that field. This will then help the researcher to move further on to compare western and Kenyan pastoral ethics.

Kenyan pastoral ethics are grounded first and foremost on the family structure. This means that family lifestyle determines ethical life. The ministry of pastors in Kenya is based on issues (wrong or bad) that occur in families. No pastoral ethic is lived or acted upon independently; there must be some connection with the family (Gehman, 1989).

Kenyan pastoral ethics is seen to take root from tribal cultures. Macharia (2004: 100) observes, "…culture and upbringing can create heavy expectations on Kenyans' ethics about how things should be done." It is generally considered by Kenyan clergy to be ethical when applying their professional ministry on grounds of cultural mores, moral norms, and standards of conduct or codes of

ethics. These constitute the variegated Kenyan response to the sense of moral conditionedness that all Kenyans share.

The researcher classifies Kenyan pastoral ethics as autonomous, in that the moral standard appeals to no externally imposed criteria in determining the rightness or wrongness of moral actions.

Also, it has been noted among Kenyan pastoral ministers that they ethically embrace the concepts of modelling and mentoring. This is where a more skilled and/or mature, usually older person seeks to guide and encourage one who is less experienced and immature. Within the community of pastoral ministers, the mature ones encourage, teach, strengthen, and sometimes rebuke or correct one another in a spirit of counselling. The method of so doing is kept within cultural boundaries. However, such habits develop the following ethical lifestyle among Kenyan pastoral clergy, generally.

2.1.2.1   The Pastoral Clergyman who is a Thinker

A famous Catholic clergyman in Kenya, Archbishop Ndigi mwana Azeki, is quoted by Kiambari (2002:13) to have said, "…in Kenya, any leader, a leader of people, is expected to have more knowledge than his/her followers." In a heated discussion on leadership in a leadership symposium in Nairobi, mwana Azeki retaliated, "…a leader's thinking capacity surpasses others and especially the ones who depend upon him for counsel. Pastoral ministers are not exceptional. They are also considered as leaders." This includes especially pastoral clergy, who are reckoned as having, apart from humanly acquired knowledge, divine communication. They are God's representatives, and are

regarded as having more knowledge and a wider thinking capacity than any other 'ordinary' leaders (Holtz, 1995: 51-71).

Culturally, Kenyan pastoral ministers strive to be wise in the expression of their thoughts to others (Ndirangu, 2003:76). Ethically they tend to do their work in a manner that may show a deeper understanding of their pastoral skills so as to gain confidence in the midst of their parishioners. They consider the possibility of fulfilment, before giving even a casual promise to others. This is to avoid what Charry (1991: 31-45) calls "a cultural mistrust." Therefore, they train themselves to choose words carefully. They make a note whenever a promise is given and every effort is made to keep that promise. In essence, Kenyan pastoral ministers work, as Collins (2001:92) puts it, "…as unified persons who cannot be split into parts." This kind of mutual responsibility "…reduces the danger of authoritarianism and judgmentalism" (Pattison, 2000: 52).

As thinkers, Kenyan pastoral clergy strive to ethically amalgamate pulpit preaching and counselling therapies; what Yonder (1991:33-44) confesses to be relevant "…two ministries are essentially important and needed for healing and growth." The ethics of the two ministries are thought and lived relevantly and consciously, so as to leave a legacy that may be imitated by their successors. In most cases, they find their examples from biblical personalities. Characteristics of Paul, Silas, and Timothy are immensely forceful. This is the fundamental reason why these Bible missionaries obtained such distinguished results. "You are witnesses and so is God," they wrote, "…how devoutly and uprightly and blamelessly we behaved toward you believers"(1 Thessalonians 2:10). No individual can point a finger at these Christian leaders and accuse

them of inconsistent Christian living. They demonstrated with their lives what they were communicating with their lips (Getz, 1988: 181).

A famous Kenyan author, Ngugi Wa Thiongo (2004) gives his view concerning clergy leadership in Kenya. Generally, Ngugi understands Kenyan pastoral ministers as culturally oriented, yet thinkers. He believes that Kenyans forget quickly what leaders say, but always remember what leaders are, as persons. From a Kenyan cultural point of view, a person who is remembered, after his leadership tenure is over, as a good and upright person, has children named after him/her (Mbiti, 1969). This is what even a Kenyan pastoral clergyman aims at. He lives an ethically worthy life, so that his name spreads and is remembered for a long time after his retirement, or after his death. Mbiti, in a comment in a journal, reveals that Kenyans believe that a bad name will be abandoned and discouraged from use by all Kenyans (especially in the ethnic group the person comes from); especially for mothers who are still to give birth, not to call their newborns such names. (1994: 7).

This is why, in most cases, "Kenyan pastoral ministers follow ethical behaviour for choosing leaders that Paul of the Bible lays down."(Too, 2002:13). They lay great emphasis on proper moral and ethical behaviour as the criteria by which church leaders (including pastoral clergy) should be selected. This is why Paul chose Timothy, who was well spoken of by the brethren (Acts 16:2). This is why all of the New Testament writers emphasise the importance of "walking worthily" before each other, and particularly before the unsaved world (Getz, 1974: 181).

2.1.2.2   The pastoral clergyman who is an evaluator

It is very common in Kenya to find people striving to understand themselves better each day. No wonder one can hear Kenyans and especially leaders seeking to be 'a somebody' in a community and especially among the people they lead. Ethical principles are formulated from such a search in life.

In Kenya, self-examination is a factor that is unavoidable. It is behaviour that garners support even from outside Kenya. Shawchuck & Heuser, (1993:37) in their book, *Leading the congregation*, quote Socrates who believed that the unexamined life is not worth living. "To look after and care for the soul," according to Socrates, was "…more important than money, honour and even reputation. The first duty was to know oneself. For once we know ourselves, we may then learn how to care for ourselves, but otherwise we never shall."

Kenyan clergy tend to portray pastoral ethics that show more of self-examination and evaluation. They generally don't aim at offending their parishioners. They are very careful about handling cultural issues carefully and sensitively and avoid taking sides because they don't want their ethical image to be spoiled and tarnish a good name in the future, after either retirement or death (Mbiti, 1994). They are fond of getting feedback from their followers on how they assist them during meetings and in counselling sessions.

The understanding of these ministers seems to be in agreement with the philosophy of Socrates. They can also readily accept Calvin's belief that says, "…without knowledge of self, there is no knowledge of God [and] without Knowledge of God there is no knowledge of self," (in Shawchuck & Heuser, 1993:37). In the same book, Shawchuck and Heuser show John Wesley's life of self-examination that is relevant to the Kenyan pastoral clergy. According to the

explanation of those writers, Wesley set aside time in every day for the 'examination'. Later, he began the practice of setting aside each Saturday for self-examination.   Finally, in his later years, he developed the habit and the inner clock to pause for five minutes of each hour to examine the hour past.

The researcher has discovered that many pastoral clergy in Kenya and especially the natives,are good in examining their lives. Interviewing some of these pastoral ministers at random, most of them were quoted to have said, "…to examine oneself gives a way forward to know your future status and your effectiveness in ministering to others."   However, a few of them saw self-examination as an issue relating to God's ministerial balance. In other words, one should be in tune with God for a godly ministry to succeed. That is being a co-worker with God (1 Corinthians. 3:9).

2.1.2.3   The pastoral clergyman who is a cultural promoter.

It is true, as Clark and his colleague Akestraw (1994:172) observe, "Cultural breakdown leads to psychological breakdown and can easily proceed to a loss of ethical cohesion which, unless followed by revitalisation, moves into personal and social disintegration."   This is true to Kenyan people's understanding. Church ministers 'preach' a lot on cultural unity. They believe, "God was not wrong to put them where they belong" (Frankena, 1973:34). And therefore, "…love one another as Christ has loved you " (John 13:34).

The debate puts more emphasis on ethnic cultural unity and very little on global oneness, which is, in essence God's way. The issue here is not looking to people because they belong to "our" group, tribe or family, but seeing everyone regardless of race or colour as originating from one source, God. Kenyans do the contrary.

Therefore Kenyan people and especially clergy leaders should begin to understand matters globally and put them into practice locally. "Motives and cultures that are centre oriented are all vanity", says Paulk (1986:68). Therefore, any baggage that will hinder one on the way should be discarded at all costs. Paulk, who as been quoted above, says in this regard, "God is enraged when His ministers are preoccupied with nonsense, such as how they look. Vanity in ministry is an abomination to God" (1986:68-69). For Christians, emphasis on a response to God's gracious love should play a central role in understanding motivation (Noyce, 1989:27).

As cultural promoters, some ministers have strayed from their original Christian faith and wandered into ways that seek to promote either denominational values or ethnic desirabilities. They have gone as far as embracing traditional expectations. Adeyemo (1979:29) is astonished at this shift when he comments, "…some of the African theologians have asserted that Jesus came to fulfil not only the Old Testament but the African traditional expectations. Apart from the fact that, this is neither biblically nor traditionally true, it is pertinent to ask why the shadow is still embraced (that is the traditional religion) when the perfect reality (Jesus Christ) has come…."

If Kenyan pastoral servants continue to look like members of a cult that is out for self aggrandisement with egoistic adventure, then those who are searching for effective ways of improving pastoral ethics may well pass by and go on their way. It is when Kenyan pastoral clergy audaciously claim to have something authoritative to say to Kenyan society, that the fireworks should begin. It is essential for this to happen and bring an end to the passivity of the many damp squibs that have not reacted for far too long.

2.1.3 SIMILARITIES BETWEEN WESTERN AND KENYAN PASTORAL ETHICS.

Similarities between Western and Kenyan pastoral ethics are evident. Since the time when Kenya was colonised (as mentioned before) the lives of both the Westerners and Kenyans have been saturated. Also, Kenyans have been trained a lot by westerners on matters of theology and the like. Therefore, one can expect principles of lifestyle matching in most aspects, despite differences.

What one then expects to find, read and experience in people's lives in Kenya is an ethics that is influenced by the two cultures. Ethics in education, jobs and church ministerial activities are evident factors. For clarity's sake, the researcher will focus on the major areas of similarity that can act as examples for this section. Bear in mind, as we consider the similarities, that generally, pastoral ethics is, according to Guroian (1991:8-21), "…fundamentally the life of integrity – theology in action – seeking to bring about the implications of Christian theological commitments as derived from the narrative of the biblical God, climaxing in the story of Jesus the Christ ".

2.1.3.1 Solving issues through pastoral ministerial ethics

Since the Christian Church and her ministries were introduced to Kenya by white missionaries, church leadership and church procedures are 'White' oriented, though contextualised to suit the Kenyan context. Therefore in both cultures, as regards pastoral ethics, there is general agreement that says, just to borrow Geisler's principle, "…pastoral clergy don't become problem-solvers. Instead they live lives that ethically show a sense of concern, but at the same time lead their parishioners to initiate their solutions to their problems at stake" (1971:20-23).

This is in agreement with what Volf and Bass (2002:170) note, "The pastoral minister does not push the discussion or try to manipulate conclusions, but he does sum up what has been said and try to reduce the anxiety levels of those who are overly eager to reach immediate conclusions, despite the complexity of the issues discussed." Although this point of Volf and Bass is challenged by Porter (1990) who seems to argue that pastoral ministers have to take the initiative to lead parishioners to a better solution by making a list of suggestions, the issue is not leading to a better conclusion to the problem, as such. The idea is for the parishioner to ethically reach a point where he can live an ethical life that is pleasing not only to himself, but also to others and more so to his God (Fletcher, 1971:31).

Rakestraw (1988: 239-67) pens another similarity. This factor is seen in light of the gospel. Western and Kenyan pastoral clergy alike believe what can be thought of as similar to what Rakestraw says, "…that faithful and ethical living in the world draws people and especially Christians into contexts in which the

distorting and sinful desires, practices, and structures of our world ought to be challenged by the light of the gospel."

This is similar, with reservations, to some Kenyan clergy who are not practical. It has been argued earlier, that some of these ministers are ethicistically oriented. Their theoretical sermons are geared to reaping "…for the hour to reap has come, for the harvest of the earth is fully ripe." (Revelation 14:15b).

However, such ethical witness will be informed by, and will in turn inform, the normative practices of parishioner catechesis. It will also be enriched by, and will in turn enrich, the ethics of beliefs, desires and practices which interrelate in an overall vision of God's revelatory reign. Ethical engagements play a crucial role in forming our lives as doers of the Word, and not hearers only (James 1:22).

Yet another similarity looks at solving issues in counselling therapies as ethically enabling the counsellees to reflect on their lives and aim at healing and growth. As a result, the pastoral ministers (Western and Kenyan) become examples and not dictators of other people's lives. This understanding has a direct application to the acceptance of the value of human beings. It is considered as Blamires (1978) says, "…as contrary to the anthropocentric method found in natural or philosophical ethics; as well as in certain theological proposals, which appeal to our being created in the divine image as the source of our value."

In solving issues, right communication is another factor that is embraced by these pastoral ministers (Western and Kenyan). They agree in principle that,

"…relevant words, phrases and metaphors can ethically contribute to the positive response of parishioners during counselling or ministerial sessions" (Lawrence, 1982:47). On the other hand, wrong expressions can discourage the processes of problem-solving. There is, therefore, a need for pastoral clergy to live a life that Macdonald (1994:56) says, "…portrays good communication skills."

There are communication skills that distinguish pastoral ministers from other counsellors or leaders. The ability to do this, according to Mintzberg (in Harmon, 2002: 148-149), "…rests on the pastor's capability to communicate in a clear and convincing manner --- that excites not only counsellees' intellects, but also their imagination and passion." Among the plethora of pastoral techniques aimed at solving the problems of parishioners, there is no substitute for communication (Foster, 1981:78).

In Kenya, the ethics of communication during counselling therapies is an obligational skill that needs to be strongly emphasised. Huebner and Schroeder's (1993:82) words nevertheless, articulate a clearer view of communication. They emphatically recommend "…determination as a way to live a life that is continually eager to learn proper skills of communication, so as to give the right impression and interpretation of what might need explanation and guidance."

2.1.3.2   Friendship as an ethical tool for pastoral ministers

The term 'friendship' is synonymous with the word 'love' in this discussion. In the Kenyan context, friendship is drawn from cultural behaviours that are

basically social and communal. Ethical life in such a social lifestyle germinates and grows in a loving and friendly atmosphere. Thus, when it concerns pastoral ministry, the friendship ethic is applied without much effort. Every style of ethical life is sustained by a cultured community. The significance of the community is greatest when it involves active, consistent participation (Leith, 1990:152). Kenyan pastoral ministers are not the exception to such community involvement, which reveals an atmosphere of friendship.

For western pastoral ministers, the term 'friendship' is, according to Hurding (1992), a required principle for counselling and also for helping and knowing other people's needs. To westerners, friendship is love in practice, as portrayed by Hurding in her discussion on the three faces of pastoral care in her book, *The Bible and counselling.* Ferenczi (in Halmos, 1995:49) concurs with Hurding by saying that "…indispensable healing power in the therapeutic gift, is love (*friendship*)."

To maintain friendship (Love) both cultures (western and Kenyan) believe that attentive listening is part of ethical living and a prerequisite to pastoral ministry. To listen patiently to the anguish felt by those who hold such deep-seated resentments, is one of the greatest challenges to pastoral clergy. The friendship ethic can grow strong and can last, if well built.

2.1.3.3   The Bible as the source of relationships for pastoral ethics

The similarities between western and Kenyan pastoral ministers are not only seen in the solving of issues and the nurturing of friendship, but they also agree that the Bible is the source of pastoral ethics. The canon is regarded, therefore,

as the inspired Word of God. The Scriptures lay a strong foundation for biblical ethics and especially leadership (shepherding) ethics.

Biblical ethics are full of relationship recipes. The great Jewish philosopher Buber (1970:69) once said, "In the beginning is the relation." This is a profound insight into the ethical lives of human beings. At its most fundamental level, the biblical worldview understands the word 'ethics' as to stand in a relationship of covenant with the Creator, God. The very act of creation is covenantal insofar as it is characterised by an ethical relationship of responsiveness. The creator calls the creation into being by means of the creative word, and the creation, in its very being, is a response to that call (Grove, 1984).

In contrast to the philosophical approach, western and Kenyan pastoral ethics do not start from the assumption that the distinguishing characteristics of the human person consists in rationality. Nor does essential humanness lie ultimately in the experience of being moral agents. Instead they agree as Grenz (1997:217) believes, "…definitive human ethics lie in a relationship for which he/she was created, namely, community or fellowship with God."

The philosophy of a pastoral minister's perspective, therefore, is that ethical life does not arise out of any innate human ethic, or any integral aspect of existence. Instead, its genesis lies in divinely given purpose, as those called to live in the presence of, and to be responsible to, God.

When pastoral clergy emphasise the need to change ethical patterns of thinking and behaviour according to biblical guidelines, they do so with compassion and sensitivity, guided and empowered by the Holy Spirit, so that God's Word can

most readily exercise its challenging and restorative work. Adam's (1977) nouthetic approach is appropriate to this fact. It can be termed as a prime example of this focus: it concentrates on the concepts expressed by the verb *noutheteo* (to warn, admonish and advise). It is here that these pastoral clergy (westerners and Kenyans) find their support to instruct one another (Romans 15:14), the need to learn from the sins of the past (1Corinthians 10:11) and to submit to the authority of church leaders (2 Thessalonians 3:15), and the links between warning and teaching in the growth towards Christian maturity (Colossians 1:28, 3:16).

However, the Bible should not be used for the sake of quoting scripture verses for pastoral instruction. Sweeten (in Hurding, 1992: 305-306) warns, "The Bible may be the 'Sword of the Spirit,' but we are not to wield it to 'perform open-heart surgery at every turn – a heavy-handed approach to people that 'exudes death.'" It is inevitable, however, that pastoral leaders need to commend strongly the Word of God to needy parishioners.

Pastoral ministers should embrace the biblical ethic that flows out of the transformed life God creates in us (Grenz, 1997:270). David recognised this when he entreated, "Create in me a pure heart, O God, and renew a steadfast Spirit within me" (Psalm 51:10). And Paul reiterated the point: "Through Christ Jesus the law of the Spirit of life set me free from the law of sin and death." (Romans 8:2). With good reason then, Bloesch (1987:9) concludes, "…ethics in this theological perspective is no longer a submission to law but instead a response to divine grace." And on this basis Thielicke (1997:52) draws an appropriate distinction between Christian and philosophical ethics: "In philosophical ethics, the ethical acts are determined by the 'gift' already given."

Ethical living for pastoral clergy, therefore, should flow out of the new life given by the Holy Spirit through the relationship to Jesus Christ who assigns the gifts at His will, including church ministries. It should not be reason controlling the will, as the Greek philosophers with their elevated faith in human reason proposed (Grenz, 1997). Christian ethics envisions a life directed by the spirit. It speaks about believers who are filled – that is, empowered, guided and controlled by the spirit of God and whose counselling is theological in faith and eschatological in focus. Thielicke, who has already mentioned above, confirms, "Theological ethics is eschatological or it is nothing."

2.1.4 THE DIFFERENCES BETWEEN WESTERN AND KENYAN PASTORAL ETHICS

The terms 'Kenya' and 'Africa' will be equivalent terms in this context. The researcher will concentrate on areas that show differences between westerners and Kenyans (Africans) in relation to pastoral ethics. The researcher is not endeavouring to focus on the whole of Africa, as such.. Areas that are relevant to the topic, will be given priority.

The differences between westerners and Kenyans (Africans) are enormous. However, when it comes to pastoral ethics or Christian ethics, for that matter, the differences are not large as such, because of the sharing of the Christian faith based on biblical standards. Chodorow (1974) and Gilligan (1982) argue though, that Africans and westerners are basically different. Gillian's emphasis is based on "…the silence of Africans for pastoral enthusiasm and the

distortions of their Christian faith that are influenced by their ties to tradition"
(1982:156).

Gilligan's studies, impressive but controversial, attempt to fill in the missing
description of the African's Christian ethics and accepts the theory proposed by
Chodorow, to investigate the consequences of differential pastoral ministries
based on the concept of ethics among westerners and Africans. Her findings
show that western pastoral ethics and African's pastoral ethics (which may also
be relevantly referred to as Christian ethics) are based on two different
ideologies – an ethic of rights that supports separation and an ethic of care that
is associated with attachment. Western pastoral "ethics of rights" emphasises
separation, equality, and fairness between the claims of others and the self,
whereas African pastoral "ethics of responsibility" emphasises equity,
recognition of differences of need, empathy, and care. Gilligan concludes that
an African's pastoral ethic of self is defined around relationships and care,
whereas "…power and separation secure the western pastor in an identity
achieved through work, but leave him at a distance from others" (1982:163).

Even though Gilligan's work (quoted above) needs further substantiation,
nevertheless, Lang-Takac and Osterweil (1992: 212) support her. For instance,
they compared thirty pastors from the western perspective with the same
number from Africa in measures of ethical commitments, autonomy, emotional
separation, emotional empathy, and intimacy in relationships. Their results led
them to conclude that western pastors are more separate and African pastors
more connected, and that African pastors show a higher empathy and desire
higher emotional intimacy than westerners. Whereas westerners' identity is
defined through pastoral ethical work and individual achievement, the world of

relationships is the focus of concern in the African's construction of the ethical domain (Gilligan, 1982:94).

Contrary to western pastoral ethics, Kenyan pastoral ethics are fairly intact and operate as quite rigid ecosystems. In describing such communities, Trimble and Hayes (1984) include elements that reflect physical and environmental settings, socio-cultural characteristics, individual characteristics, and variations in cultural orientations. Knowledge of the pastoral ethics of Kenyans is therefore essential to Christian ministries and even to counselling. "The 'newcomer,' 'outsider,' 'stranger,' 'white' who attempts to ask questions without preliminary contacts, agreements, and approval will find closed doors and, most likely, uncooperative and suspicious persons" (Trimble & Hayes, 1984:307). Knowledge of the Kenyan community and an understanding of the pastor's ethic as perceived by Kenyans may well take a year or two to unfold. In the course of that development a mutual awareness materialises, and if respected, trust may be a by-product.

Also contrary to Kenyan pastoral ethics, western pastoral ethics is sensitive to anything that seems to absolutise Christian ethics. According to Vinay (1996: 13), "…the westerners experience the growth of freedom and human rights only through desacralising institutions that try to make Christian ethics absolute." Moltmann (1977:179) argues, therefore, "…that in the long run this is to the benefit of Christianity, which indeed must stay on the path of secularising, desacralising, and democratising political rule if it wants to keep true to its faith and hope."

The experiences of the 'two worlds', that is the West and Africa, are different. The way of the Christian approach is vastly different. Their backgrounds are totally different, and so are their worldviews and thus, their Christian ethics. In Africa (Kenya, in other words) as Walls (1984: 544) argues, "…there is little absolutisation of history because the predominant view is that history is unreal." The only reality recognised is the transcendent – God – but God can never be experienced in history and there is little chance of seeing Him at work there (Ladd, 1996:179). In Africa, then, there is much less hope – or even concern – for history, than there is in the West. But when Africans are converted to Christianity, the news they hear is good news indeed (Furnish, 1993:11). Ethically, "…they are only too glad to see and know of God at work in history because that restores meaning to what they see around them. There is now reason to work for the betterment of society because not only is God here but He is working for the same things that they are" (Berkhof, 1996:173). The researcher believes that this is a great revelation for Kenyans, because their Christian ethics is not based on Christian assumptions of justice and rights,as much as the West is, at this point. Instead, it is based on the naked exercise of ethics in relationships at all levels, right from pastoral ethics to parishioners' morals.

Krass's (1998: 142-43) studies show that most of the differences that are experienced between the Westerner and African in terms of Christian ethics, are due to "…misunderstandings of either ethical context". Jenkins(1979:153), elaborates thus, "…one's ethical context always shapes one's response to God's work in ministry. When western pastors hear their colleagues from Africa speaking enthusiastically about God bringing the mighty low, they fear that those clergy have absolutised Christianity and lost sight of the transcendent.

And when those from Africa hear the warnings from the West about absolutisation, they fear that westerners have spiritualised Christianity and have lost sight of the importance of this world; something that those in Africa know well from their own context."

The pastoral (Christian) ethics from both sides (western and African) should obviously keep a partnership and balance. According to Sugden (1986:36), "Christian ethics is neither through justice nor through social action nor faith; but is only through works…to make any category absolute is the wrong road." To absolutise or spiritualise is to ask for a perfect New World or one that is complete and final. Jenkins (1979:149) reacts by stating, "…idolatry has always been a besetting sin which leads again and again to dreadful destructions and inhumanities. Idols are not always just false gods. They may be the promotion by absolutisation of a provisional and ambiguous good to the level of a god, and this particularly is ethically anti-Christian." He asserts, "…to redeem and renew Christian ethical distortions and destructions arising from false absolutisations of valuable insights, pastors (Christians) need a clear worship of the presence, power and promise which relativises every human ethical activity and every created fact. Pastors also need the hope that comes from beyond them and makes provisional every definition they make or every expectation they entertain."

Travis (1990:37-38), endeavours to show that "…the rejection of absolutisation does not mean that pastors (Christians) deny God's present work in bringing either the new birth or the new earth. They should not let the fear of absolutisation blind them to seeing where God is at work in the imperfect and ambiguous." The reaction of spiritualisation and the fear of absolutisation can

so convince Christians that they will never see God at work in history; that it becomes a self-fulfilling prophecy (Bonino, 1997: 135). Cracknell (1992:3) note therefore, "…such paralysis may be infecting many western Christians." Western Christians do not expect to see God at work in normal human history, but look for him only in the supernormal dimension of healing and tongues (Bosch, 1980:65-66). What they are left with is a God-of-the-gaps: a God defined by humanity that can exist only in the few gaps between the areas from which the western worldview has "conclusively" eliminated him (Wright, 1994: 18-19). In Africa, Moberg (1993:44) observes, "Christian believers are ethically more ready to see God at work in human history, which may also be a self-fulfilling prophecy."

Cultural value differences can also be noted in pastoral ethics between westerners and Africans (Kenyans). Either group may subscribe to values and beliefs that are distinctly different from those of the other. In general terms, values are "…what is wanted, what is best, what is preferable [and] what ought to be done" (Scheibe, 1970:42). Values reflect one's wishes, desires, goals, passions, or morals and can "…define for an individual or for a social unit what ends, or means to an end are desirable" (English & English, 1958:576-577).

According to Bansikiza (2001:50), "African pastors undoubtedly express values that are inconsistent with, if not disparate from, those of a western pastor. And that may be mediated by their acculturative status, the degree to which they identify with 'Africanness,' and their tribal or village orientation."

A large number of authors have sought to identify the likely value differences between African pastoral ethics and that of western pastoral ethics. Bryde

(1991:51) and Zintz (1993:88) compile contrasting lists of value preferences for both groups. A comparison of the independently derived lists reveals considerable agreement and consensus. Kluckhohn and Strodtbeck (1991:69-72) also identify general value categories in which discrepancies among and between many diverse cultural values of these groups (western and African) may be found. These value perspectives include human-to-nature orientation (mastery over nature, subjugation to nature, and harmony with nature), time orientation (to the past, present, and future), and relational orientation (status and power positions along linear orientations, group consensus, and individualism).

Contrary to western pastoral ethics that are "…toward success and discoveries of new adventures" (Bennaars, 1993: 135), African pastoral ethics react to ethical stressful conditions by waiting out the circumstances (Nyirongo, 1997:3). Because many Kenyan (African) pastors place an importance on "living with" the environment, they quite naturally expect the environment eventually to offer solutions. Hence, the Kenyan pastor may ethically appear to be depressed and withdrawn, but may actually be waiting for something to happen. In this situation, Thomas (1988:42) emphasises that, from the African point of view "…passivity is not hopelessness but hopefulness."

The scope of pastoral ministry shows some differences in pastoral ethics when western and African pastors are ethically and critically evaluated. Thompson (1993) argues, "…as result of the changing racial/ethnic demographics in the western world, interest in culture and the role of Christian awareness in counselling and ethics has greatly increased and changed." This is not surprising given that pastoral counsellors and ethicists are now confronted with

the reality of having to work with persons who are ethically, ethnically, racially, and/or culturally different from themselves.. Unfortunately, such kinds of experiences have not faced an African (a Kenyan) pastoral minister. Their challenges are mainly 'orbiting' around their peoples who have almost similar characteristics of culture, ethics and a worldview, with some slight variations (Wampold, 1981: 498-503).

2.1.5   PASTORAL ETHICS AND COUNSELLING

The researcher dealt with different counselling models in his Masters degree research (in 2003, under the supervision of Professor J. Janse Van Rensburg). The topic of the research was: *Pastoral Counselling in the African context; a Kenyan perspective*. There, he dealt with counselling models such as Psalmic, Proverbic, Parabolic, Confrontational, Empirical and Thematic. In this section, therefore, the emphasis will be on counselling as a ministry for pastors with an emphasis on how pastoral ethics responds to it. Where necessary, some of the counselling models will be mentioned in passing.

Pastoral ethics in counselling is a matter of concern in the Kenyan church. Not many pastors differentiate between their pulpit role and their counselling role. Their understanding of ethics is so confused, that at times, the authoritative language of the pulpit is used even in counselling situations. However, according to Sander (1997:22), "…the number of inquisitors studying the manner in which ethical understanding in diverse counselling areas is tacitly communicated, is increasing." Freedom, individual rights, and justice are principled pastoral ethical standards (Willimon, 2000:29), and guilt is a major ethical emotion in counselling that highlights the unconnected individual (Trull

and Carter, 1993:37). Hill (1997:101), argues that, on the other hand, "…in cultures in which the individual's loyalty to and interdependence with the tribe are primary, respect for social role and status are the primary ethical approaches." Browning (1983:58, 61), notes that pastors refrain from trying to resolve counselling ethical dilemmas by reasoning through principles alone. He proposes a popular approach that urges those in the field of pastoral ethics, to take "…a relational stance and seek resolution of ethical dilemmas in the context of dialogue with counsellees." He further asserts that pastoral ethicists' understanding of their social role emerges from a dramatic balancing of facts and values.

Harmon (2002:39) also suggests that it is time for a more relational view of pastoral ethics, in which pastors/counsellors move from a discourse of power of the majority, to a new form of dialectical inquiry. In his view, opportunities for consideration of co-constructed ethics that overcome inequality and detachment, may be more readily accommodated. Gula (1996:53) notes in his criticism, that even this perspective is culture bound. Hensley (1985:74) speculates that the "…ethic of caring and responsibility is the starting point for a counselling dialectic and can be considered as an equally valid premise with the ethic of rights for resolving ethical dilemmas across cultures."

Hunter (1990:72) encourages consideration of both the ethic of a care counselling approach and a rectitude approach in pastoral ethical counselling. Jones's (1985:278) work suggests as well, that pastors may view ethical problems in more than one way; they may even alternate counselling perspectives with different models of counselling and care reasoning, without blending or reducing them. "A reasoned counselling process of ethical

relativism that takes into account both the autonomous and relational aspects of the counselling situation is recommended" (Pierce, 1996:92).

In a Kenyan context, for counselling ethics not to fall prey to cultural or ethnic criticism, a clergy counsellor is likely to request the counsellee to examine his/her relationships with co-workers (if he/she is employed) and/or family members. The counsellee should try as much as possible not to mix the personal with social issues. This then will help the counsellor to know which ethical approach would be appropriate, or which counselling model would be helpful. Otherwise, the interference of "outsiders" can complicate the 'whole' counselling process in a given situation.

If the pastor/counsellor were counselling using a particular counselling model, for example, the empirical model, he/she is likely to devote most of his/her ethical approach to giving the counsellee as much time and freedom of expression as is needed. As Louw (1979:27) states, "…the dominant emphasis should be…on the need of the person." The counsellee ought to utilise the deepest insights of himself and open up to the counsellor so that an ethical permeation of assistance may find a 'resting place' in his life and a change for the better. Pope Paul VI (in Nabutuwa, 2000:14) once said, "…people must know how to discriminate among those things that are held out to them; they must be able to assess critically, and eliminate those deceptive goods which would only bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius."

Kenyan pastors should take into consideration during counselling, unique cultural expressions. Otherwise, the ethical counselling skill will not be effective as such. Each Kenyan tribe (there are forty-two as previously mentioned) for example, has its unique "idioms of distress" (Nichter, 1981:91) to communicate subjective discomfort publicly. Among the Kisii tribe, depressive experience is frequently conveyed by means of somatic complaints, such as headaches and chest pains. When counselling the Kisii women, who have a sexual problem with their spouses, they normally express their discomfort publicly by saying that 'their food is cooked but not eaten by their spouses.' Ethically, pastors who are counselling them have to translate that to mean that these women are ready for sex (food cooked) but their husbands ignore (not eaten) them. The Rendile tribe associates the concept of depression with environmental or somatic terms such as "rain" and "headache". For Kuria, the meaning of "madness" is closely connected to the interpersonal theme. Pastoral counsellors have the ethical task of identifying the unique communication styles of their counsellees, if they need to make meaning out of their counselling ethics.

Clark and Rakestraw (2001:129) advocate what Kenyan pastors would readily agree with, "…counselling ethic as negotiation." They suggest four procedures (that can be relevant to a Kenyan pastoral ethic counselling context) for negotiating both the meaning of the counsellee-pastor conversation and the cultural meaning of the counsellee's presentation of the problem. Firstly, the pastor encourages counsellees to give their own explanation of the problem. Secondly, the pastor discloses the explanation, or "explanatory model" (Kleinman, 1980:63), that he/she uses to interpret the problem. Thirdly, the two frameworks are compared for commonalties and discrepancies. Finally, the

counsellee and the pastor translate each explanatory model into mutually acceptable language so that they may jointly set the content of counselling, the target ethic, and the outcome criteria. This model is based on that of Kleinman (1980:89), who emphasises the importance of assessing the counsellee's views in developing effective ethics in different cultures. However, it is imperative to assess thoroughly the cultural determinants of counsellee outcome expectancy. Ethical pastors should adhere to an empirical monitoring of culturally relevant variables that enhance interpersonal attraction, reduce counsellee counter-control, and elevate the situation outcome expectancies of both counsellee and pastor (Schaller, 1989:124).

Broadly speaking, pastoral ethics involves culture learning with distinct ethics and epistemological underpinnings (Woolfolk & Richardson, 1984:421). Ethical pastors recognise that cultural sentiments underlying ethical methods are transmitted in a context of intense cultural learning and social influence. Uchiyama (1985:64) and Sakano (1993:29) comment that the progress of ethical counselling in Africa is impeded by the African cultural sentiment that does not encourage deductive empiricism. In any counselling, the counsellor directly and indirectly shapes the counsellee into a mode for problem definition consistent with the counsellor's underlying principles (Meichenbaum, 1977:34). For example, Kenyan ethics in the counselling method of introspection and self-observation called *Kuwasiliana bega kwa bega,* guides the counsellee to focus his or her entire attention on specific interpersonal ethical exchanges through a set of instructions (Bansikiza, 2001:158).

Ethical counselling is ensured when the pastor/counsellor is familiar with the counsellee's culture and competently applies this cultural knowledge in the

formulation of assessment, diagnosis, and treatment strategies with the fully informed consent of the counsellee (Collins, 1993). "It is unethical" Browning (1976:29) notes, "for an ethical pastor to offer counselling to members of a cultural community in which he lacks expertise." For example, Moursund (1985:116) argues, "if western –derived counselling is applied to non-western people without demonstrated effectiveness, such procedures may lead to unethical counselling."

Epting (1984:63) believes that pastoral counsellors have to address ethical counselling issues by stating that "…counselling is basically an educational process." Ethical pastors are expected to give the counselling rationale clearly, obtain counsellee-informed consent, and empirically evaluate progress according to the information gathered. Counsellees are also expected and encouraged to participate actively in the determination of counselling goals. However, it is extremely difficult to develop an active relationship based on counsellor-counsellee collaboration in cultures in which counsellees are not socialised to play an active role. Lwamasa (1993:74) stresses that the counsellor needs to adopt an active and directive role when conducting cognitive-ethical counselling.

2.1.5.1   Pastoral ethics in a critical counselling situation

Not all counselling situations are easy for pastors. In fact, most of counselling issues are so critical that pastors encounter a lot of criticism. Speaking from a Kenyan perspective where different tribal cultures and traditions differ in beliefs and philosophy, issues brought with counsellees have to be dealt with, with a lot of caution. In this context, pastoral ethics have to be applied in the right way to

gain acceptance and win the favour of the counsellees. The researcher is not referring to pastoral ethical ethics, at this point, in spiritual terms but rather, pastoral ethics, which is understood holistically – as integrating the spiritual, economic, social and political dimensions of life.

Ethically, in order for a pastor to stop the criticism of the counsellee in the counselling session, he needs to "…add his own self-criticism to that of the counsellee" (Backus, 1991:107) and therefore take whatever wind is left out of the critic's sails. If this is tried constructively, Backus promises, "…it can make the counsellor feel good about the process of criticism. More than that, it will cause a critical counsellee to decrease the frequency with which they criticise, and will lead to more constructive ways of dealing with disagreements." Chodorow (1974:55) points out that "…adding to criticism is not for the purpose of lowering the counsellor's dignity, but to avoid argument and not to allow the critic the satisfaction of making the pastor/counsellor defensive." He, however, cautions that the "…counsellor should never add untrue criticism. His goal must always be truth." Once the pastor/counsellor has ethically agreed with the critic and added to the criticism, he should *ask for more* information, if there is any.

The researcher will show below in the form of a dialogue two examples of how criticism should be ethically handled from a Kenyan perspective. The names of people used are "picked off the street" but the messages are real. The dialogues are between a couple, Kerubo (the wife) and Getunwa (the husband) In the first dialogue, they experienced a difficult time the previous evening over a coffee smell, which produced an unusual odour. Getunwa questions Kerubo stubbornly over the coffee smell, but Kerubo handles the criticism so wisely and admirably (showing how a pastoral counsellor can handle criticism ethically in a

counselling situation). In the dialogue Kerubo shows how successful she is by employing truthful, loving and non-defensive responses to criticism by agreeing with the criticism, adding to the criticism, and asking for more.

In the second dialogue the issue is domestic financial expenditure. In this dialogue as well, Kerubo handles her husband in a *counsellorship* manner. The two dialogues below demonstrate the responses, and note should be taken especially of Kerubo's.

First dialogue

Getunwa: What did you do to this coffee? Do you stay up all night trying to figure out how to ruin coffee? It's weak enough for me to die of exhaustion!

Kerubo: Yes, it is weaker than we like it. [Agreeing] Not only that, it looks pale. [Adding to the criticism.] I don't like it much either.

Getunwa: Uh-huh, well, I guess it isn't easy to get everything right all the time.

Kerubo: Would you like me to throw this potful out and try again?

Getunwa: No, I guess not – unless you'd rather have some stronger coffee. I'll just put a little instant powder in mine – that *wasiwasi*, can do.

Second dialogue

Getunwa: (Looking through the cancelled cheques) What are these cheques to *Pick 'n Pay* for Kenya Shillings 3500.00

Kerubo: You already know about that. It is for the new dress. Remember?

Getunwa: Oh! You didn't tell me it was going to cost a fortune. Of course, I don't think you care. You don't care how much overtime I have to put in or how hard I work, do you? You never even consider that I would like to save up enough money to retire some day, do you?

Kerubo: That's true. I don't give a great deal of thought to your retirement and the difficulty of your job.

Getunwa: Well, you should think about it. I have some rights, too, you know.

Kerubo: Yes, you do have rights. And you might have a point saying that I should pay more attention to your job difficulties and plans for the future.

Getunwa: If you did, you wouldn't throw money around as if it were free!

Kerubo: That's true, I wouldn't.

Getunwa: Then you admit you are careless with our money!

Kerubo: You're right. I'm sometimes careless with our money. I'm sometimes guilty of leaving lights on, or running the car engine needlessly. Is there anything else you've noticed my being wasteful with?

Getunwa: No, nothing else I can think of. I guess we both have our faults. I don't want you to feel too bad about the dress. After all, you do look good in it. You deserve another one.

2.1.5.2 **Genuineness in pastoral ethical counselling**

In pastoral ethics, genuineness is a quality that should embraced and pursued at all costs. Tillich (1952), a renowned theologian. equates genuineness with

the phrase "the courage to be." According to Tillich, genuineness is the essence of the spirit it takes to affirm oneself to live from the inside, although Corey (1995:250) confesses, "…discovering, creating and maintaining the core deep within our being is a difficult and never-ending struggle." Nevertheless, when counselling, clergy have to portray ethical genuineness in their practice in day-to-day living.. Deurzen-Smith (1988) argues that such genuineness in practice or living, is more of a process than a static end result. The pastor must invest himself in building up the counsellees and those surrounding him in everyday life.

This does not mean that it is the only task the pastor is expected to do daily, but a genuineness of spirit and more mature experience will add greatly to his effectiveness. Seifert (1990:45) asserts, "…pastor/counsellor relationship with the counsellee in showing genuineness, is not that of the usual leader with his followers or of a teacher with his pupils. Instead the relationship within the counselling sessions places all (pastor/counsellor and counsellees) participants on the same level. In this context, '…genuineness is simply brotherhood showing itself as initiative.'"

An ethical pastor should always maintain the quality of genuineness. At times, in the counselling process, the tendency for some counsellees to jump in and try to give helpful advice as problems arise, is experienced. Heije (1991:97), maintains, "…it is the counseller's ethical task to make sure that these 'problematic-solving interventions' do not become a pattern, since they might cause enough irritation in other counsellees to precipitate a confrontation with those who are quick to offer remedies for everyone's troubles."

This can be an important turning point in counselling interactions and a pastor's genuineness may be lost or enhanced, depending on the manner in which negative feelings are dealt with by the pastor/counsellor. Battin(1990) and Willimon (2000) tend to agree on the matter of genuineness in counselling, despite their different worldview of approaches. Their point of connection is that the pastor, with regard to genuineness in counselling - both cognitive and affective – can create an ethically genuine situation by being able to see and understand counselling from the internal vantage point of the counsellees. Mancuso (1978:61) disagrees with the above ideas and expresses his point of departure, "…as to get the counsellees involved." What Mancuso means, is not to see the pastor as a sole leader or guide, for that matter, but that the idea of genuineness should be ethically developed both in the pastor's life and in the lives of the counsellees. To be efficient, an ethical pastor/counsellor ought to be willing to be ethically present in the counselling arena and be genuine. Genuineness in this case, implies a level of enthusiasm and engagement in one's counselling skills.

CHAPTER 3

3.1 PASTORAL ETHICS IN CRISIS COUNSELLING

The topic of counselling is also wide and 'rich' when one takes pain to research it. Many writers have written on counselling from different approaches and this shows that the subject is critically important and warrants a great deal of investigation. As was mentioned in Chapter Two, it is a wide topic and deserves more substantial analysis that is beyond the confines of this thesis. As was mentioned in Chapter One section 1.1 a Kenyan pastor, to be successful in his pastoral ministry, he has to be ready to meet all challenges and be involved, at times simultaneously, with many issues. For this reason, the researcher has included this area, finding ways a Kenyan pastor may ethically deal with counselling, along with other issues which might develop in the process of assisting parishioners and the wider community.. The discussion will be undertaken briefly.

3.1.1 COUNSELLING IN A VARIETY OF CONTEXTS

If there are people who are needed most in any community in Kenya when things go right or wrong, when problems erupt, or joy overwhelms, they are pastors. Politicians, doctors (both medical and traditional), community elders and the like, are also very important personalities, but cannot be compared to pastors in respect and authority. Tribes and ethnic groups alike in Kenya, consider the ministry of clergy to be divinely oriented, leaving alone their personal lifestyle. They are empowered with divine authority by God and are

expected to "…build up the wall and stand in the breach before God" (Ezekiel 22:30). They have been entrusted with "a noble task" (1 Timothy 3:1).

A clergyman, as Gasser (1985:31) says, "… must open up his life, talk about new horizons, expand his range of interest, make himself aware of life and try to see how others can be of great help." Therefore, as Sandford (1992:123) exhorts, "They are not to judge by what their eyes see or their ears hear. They must see beyond events and circumstances with the gift of insight. They must look, as God does, upon the heart. For God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart" (1 Sam 16:1). The question then is: what should be the ethics of these pastors? The following contexts will act as examples for investigating that question: Cultural taboos, "Beijing" and evolution.

3.1.1.1 Counselling within the context of cultural taboos

It is almost obvious that when one investigates pastoral or Christian ethics from a Kenyan perspective, one has to interact in a discussion on cultural taboos. Yusufu Turaki (1999:212) terms taboos to be "sacred moral codes." In Turaki's understanding, taboos "…reflect social, customary and religious behaviour and practices. They are also codes of conduct or set rules of behaviour or the 'do's and don'ts' of a given community."

Steyne (1990:141, 142) differently defines a taboo as "…the place where the spirit world meets social and religious custom. Taboo enforces the concept of the sacred." Both authors, Turaki and Steyne, give the impression that taboos

are supernatural powers that maintain harmony and order in a community that has structure, meaning and a worldview.

Nevertheless, the question that is posed here is this: when a pastor counsels people in a community where taboos are highly important, how should his ethics as a pastor be applied and maintained? Not many authors have given thought to this. A few writers, however, have given their considered comments. For Atkinson (2002:117),a situation where a pastor encounters taboo believers, "…motives need to be examined"; motives that are aimed at compromising truth (in this case, God's written truth) for taboos, or vice versa, should be checked consciously. If they are not, then, pastoral ethical behaviours and decisions end up as humanistic in thinking and in action. Humanism,, as Ham (1998:80) puts it is "…a religion that teaches that man is the measure of all things. There is no supernatural being to whom we are accountable. Man can then decide truth for himself."

In the Kenyan situation, most tribes embrace taboos as 'gods' because there is a general belief indentified by Nyirongo (1997) that man was once innocent, but became a sinner by offending God in one way or another. This is the context in which a Kenyan clergyman is raised. It is an environment in which he, after knowing the true God, and confessing to follow Him by taking up his cross daily (Luke 9:23), finds himself interacting with others, who have not taken such a step. They eat together, socialise together and at times sleep together (in the case of brothers who share one room). To remain ethically upright, the following two checkpoints have to be consciously considered: Putting the Word of God into practice and living an uncompromised life.

3.1.1.1.1   Putting into practice the Word of God

St James in the Bible exhorts his readers to "be doers of the Word, and not hearers only…" (1:22). James compares the hearers of the Word only as "a man who observes himself and goes away and at once forgets what he was like." (1:23-24). James reminds us that the doers of the Word are blessed in their doing: "…he who looks into the perfect law, the law of liberty, and perseveres, being no hearer that forgets but a doer that acts, he shall be blessed in his doing." (1:25). This is a true saying and very applicable to pastors who should strive to improve ethically and to please their God.

Macdonald (1994:107) warns, "…if the pastor's (or Christian's) mind becomes dull, he can fall prey to the propaganda of a non-Christian scheme of things, led by people who have not neglected their thinking powers, *in such a case, the taboo believers"* (emphasis added). Pastors' superintendence in instruction and discipline is the office of the Word, from which they learn frugality and humility, and all that pertains to ethics, love of truth, love of humanity and love of excellence (Tyson 1999:71).

Turaki (1999:87), in his analysis of taboos does not agree with the approach posited by Taylor (1999:81) concerning the ethical life that should be lived against taboos. For Turaki, any taboo that gives order and harmony should be amalgamated with God's ethical ways as stated in the Bible. Taylor rejects the idea, and instead shuns every human taboo and prioritises Biblical ethics as final.

For Mbiti (1971:113) and Wagner (1979:56) the breaking of taboos is sin; sin that is equally punishable without excuse. But with Peter (the first letter, Chapter Four, verse ten) of the Bible, emphasis is placed on the ethical life expressed toward others' best interests. Ethical truth should be practised by all Christians, and more so by pastors, who are pacesetters and shepherds who "tend the flock of God" (1 Peter 5:2).

A Kenyan pastoral counsellor should ethically realise the dilemma that is there between obeying the cultural taboos and the Word of God. Clarke's (1982:73) advice to Kenyan pastors is to "…nurture a consciousness of their self-knowledge, develop their power of observation, perception and intuition and should systematically develop courage and cultivate the capacity to see a task through to the end, as well as the expectation of hope." In this way, Clarke envisages two kinds of will. One is natural, organic, instinctive and belonging to the brain and blood. The other is spiritual, linking it to the higher spheres.

It should also be realised that the Word of God "…is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." (Hebrews 4: 12). Therefore, ethical encouragement to the Kenyan pastoral counsellor is to understand the taboos at their 'roots' and approach them with no haste in mind, but trusting and applying the Word of God whenever necessary with steadfastness.

If disordered conditions are chronic and tenacious, there need be no discouragement if progress is not rapid, nor if "ups and downs" occur. As Wood (1983:107-108) suggests, "…pastoral counsellors should live a life of example

amongst their people who are not believers of their faith and the change will ultimately be experienced. The cure is not magical, but a natural growth. Ideals will be actualised in due season."

3.1.1.1.2 Practising the uncompromising life

Situations like those of Kenyans where culture, ethos and ethics have no definite boundaries, practicing an uncompromising life becomes a task to wrestle with. However, for pastors, Harmon (1998:241) admits, "Pastoral ethics depends on trust, and once trust has been violated, it is very difficult to re-establish." Nessan (1998:355) agrees that, "…without basic trust, pastoral ethics is inhibited if not rendered impossible." For some clergy the word 'trust' is impractical and therefore, "…renders the vocabulary theoretical" (LeMaster, 1992:47). For pastoral ethics to be effective and appealing to other people, embracing trust is of great value (Lohse, 1995:251-65). Most pastors in Kenya, who live a 'double' life to please God and their taboos, have to choose and trust one way or another. Otherwise, counsellees may soon discover their dual lives and cease to trust them. Fortunately Luther, quoted in Klann (1961: 398-400) is purported to have said, "Uncompromising ethical living is mandatory for a pastoral life."

Nyirongo (1997:103) suggests, "Where taboos lead to threats of murder or suicide", the pastor may first attempt to exhort or instruct the individual to disclose of his or her own accord (Sandford, 1982:47). This kind of step (by Sandford) is however, opposed by Lebacqz (1985:152-65) who instead, proposes 'a direct rebuke' to the taboo believer. Lebacqz's rebuke may be applicable to the open-minded personality who can accept the rebuke without

prejudice. But with the Kenyan's culture in mind, any direct rebuke is an insult and may end up alienating the counsellee from the pastor counsellor. In such a case, Nessan's (who has already been quoted) wisdom may be appropriate to a Kenyan pastoral counsellor: "The pastor may offer to accompany the individual in submitting to the proper way of decision. But where the individual refuses to do so voluntarily, the pastor may intervene to prevent imminent harm." Such disclosure is in the service of a greater good, although it always involves careful discernment of the particular circumstances. A clergyman should be alert not to compromise his ethical ways for taboos.

In an uncompromising life situation, Becker (1987:72) takes an encouraging vantage point. He resolutely asserts, "In counselling therapies, it is wise for the clergyman to clarify in advance the mutual expectations and possible limits of confidentiality. When in doubt about the ethics of making a disclosure, ask for counsellee's permission." Without examining issues of confidentiality, Kenyan ministers may find themselves at a crossroads, with their ethical lives conflicting with taboos and not knowing what to do next.

This is so in view of the fact that Kenya has many tribes with different taboos. Confidentiality helps to honour the importance of the clergy's sacred trust, while helping to negotiate the ethical quagmire (Thomas, 1988:111). Kenyan pastors are called to be stewards of this sacred trust, even in the face of challenging the ethical dilemmas of taboos. They should practise uncompromising lives, yet be human in their counselling, and possessed with an attitude of confidentiality.

3.1.1.2 Counselling within the context of "Beijing"

It has been demonstrated by Mbiti (1969:241) that in Africa, women are strongly dominated by men or possess unequal powers compared to men. In this study it is not appropriate to engage in a discussion on the theories or reasons why this should be. Nevertheless, the researcher will attempt to relate pastoral ethics, within counselling parameters, to the "Beijing" atmosphere.

In Kenyan understanding, the word "Beijing" is the demand for equality by women in all areas of life, with their spouses. The word became popular when women went to Beijing in China to discuss the notion of equality. Since then, any reference or conversation that mentions the word "Beijing" is equivalent to discussing or tackling the issue of equality. The researcher has used the word "Beijing" for Kenyan readers so that they may readily understand the topic. A brief background of the discussion on inequality will be useful at this point.

Anthropologists such as Rosaldo (1974:76) focus on the biological makeup of the two sexes when discussing the unequal status of women. Haralambos and Holborn (1991:327) simply concur with Rosaldo. Ortner (1974:92) attributes the problem of female inequality to the sexual division of labour, which stems from a biological perspective. Others, like Nanda (1994: 91-112) examine the gender roles and the composition of the family in different societies.

Firestone (1970:102) quoted in Haralambos & Holborn (1991: 537) attributes the question of female inequality to the material world of production. She believes in the "…sexual class system." According to her, men and women were created differently. Inequality and the division of labour stem from their biological makeup, thus leading to the biological family.

It is on this basis that Lamphere (1994:3) concludes, "…sexual asymmetry seems to be a disease affecting many societies." One issue is evident from all these anthropologists: they have not formulated any specific feminist theories in analysing the problem of gender inequality, but have taken paradigms as functionalistic to explain the physical body makeup. Much has been said on this topic from different perspectives, but the researcher intends to focus on an investigation of the relation between pastoral ethics and "Beijing" issues..

Noyce (1990:110), who has done excellent work on pastoral ethics as the professional responsibility of the clergy, emphasises that pastors should be "…theologically educated and biblically aware, as well as versed in the caring and psychotherapeutic arts." Pruyse (1994:92) goes further to say that clergy should demonstrate their capabilities in handling issues that seem difficult in a society.

Commenting on matters of inequality that affect spouses in the modern world,, Heije (1999:58) does not totally agree with the ideas of Noyce and Pruyse. Rather, he sees "teaching biblical truth" as a point of departure. For Heije, if pastors do not know how to interpret and live biblical principles, then education and professional skills amount to nothing. However, Wiest and Smith (1990:114) are convinced that both dimensions are necessary for pastoral ethics.

Since the issue of inequality is gaining ground not only in Kenya, but in other parts of the world as well, pastors are admonished by Steuer (1982: 157-68) to be "…hermeneutically knowledgeable and not assume issues as they come." In other words, Steuer advocates "an open-minded" clergy, who do not take

sides. For Hatch (1983:134), the ideas of Steuer are half-baked, as issues are not a priority for Hatch, nor are skills and knowledge. Human life is the issue. In Hatch's opinion, when a life is changed from the inside out, then issues affecting that life, follow suit. Hatch uses the phrase, "human well-being is a value" as his point of departure.

Kenyan pastors need to embrace the idea of Goldschmidt (1999:202) of "person factors." This is an ethic that Goldschmidt believes "…lies at a level deeper than the physical." For ministers to assist people who are in favour of 'equality', they should take them seriously, and show them in action and through the Word, the will of God concerning man and woman.

There should be an intervention that should give careful attention to helping people to maintain what Tippett (1987:82) calls, "ethical cohesion." This is where a combination of oneself is determined by one's belief, no matter what. Its presence helps a people to maintain their identity, even in the presence of great pressure to change. The ignorance of such cohesion results in demoralisation and the loss of the will to continue living as a viable social entity, and as a people created by God to do His will (Wallace, 1965: 264-81).

3.1.1.3 Counselling within the context of Evolution

The issue of evolution is a topic that cannot go without comment. Its teachings have affected most of the Kenyan school students and university academics. With much uneasiness, Ham (1998:31) comments at length, "As we begin our new millennium, the textbooks are even more blatantly anti-Christian. Evolution is presented as fact. By and large, students are told they are just animals; there

is no purpose and meaning in life; science has proved that God is not necessary to explain the universe and life, and so on. For them, the pain, death, and suffering that we are reminded of daily are necessary parts of life, and thus are essential to furthering life on this planet (as evolutionary belief teaches)."

Pastors teach, preach and counsel these youngsters who have been taught that there is no God. A whole generation believes that people are simply evolved animals; a people who have no absolutes. It is a society that always poses questions such as: Who created God? Where did the races come from? Where did Cain get his wife? Is there really a God? Was the world created in six days or in millions of years? Christianity to them is like an opiate.

Ham (mentioned previously), asserts that the majority of clergy have no strong foundation to answer such questions. Sandford (2000:130) coins Ham's fact and supports him indirectly, "…pastors cannot carry a full counselling load and continue to shepherd the entire flock." The ignorance of pastors regarding evolution, according to Ham, make their ethical appraisals to "emphasise entertainment programmes" as a way of retaining members within their periphery. Even in Kenya, many monasteries and Bible colleges are applauding this method. Very seldom do people see clergy who are trained in biblical exposition, applying the truth to their culture. Expository ministration is becoming a lost art.

Counselling evolutionists demands the ethical approach of a pastor (Whipple, 1976:15). Denton (1986:59) proposes that a clergyman needs to equip himself with all kinds of evidence that disprove and prove the theories of evolution. For example, Gibbons (1992:39) discovers that, "Scientific evidence of the close

genetic relatedness of all people can be shown not as 'proof,' but as solid evidence." This fact renders evolutionists harmless in their teaching that man and woman came from "ape-man" and "ape-woman" respectively (Ham, 1998:116).

Paley (1992:62) supports Denton in the sense of encouraging church ministers who are also counsellors to ethically identify with the 'tidings' of world change. In other words, Paley creates the impression that pastors should be knowledgeable as custodians of God's mysteries and who are "…prepared to make a defense to any one who calls…" (1 Peter 3:15). However, McCann (1973:111) argues that the ethical life of a servant of God should be involved in "the right sort of praxis," in which it confines itself to Christian social action and transformation.

According to Louw (1979) McCann "…is aware of the importance of what Bennett (1973:115) calls 'middle axioms', which can determine goals that represent God's purpose." The discipline of ethics mediates the relationship between practical theology and social action on both a personal and a social level (Louw, 1979: 11). Pastors then should accommodate Tracy's (1983:72) wisdom of embracing dispositional ethics that require a people with good virtues and characters, and an ethics of principle that denies ethical judgements. In such way, evolutionists may be counselled to be won over to the efficacy of God's word and surrender their lives to better ethical principles (Lake, 1981:27-32). Even though Gerkin's (1986:101) narrative viewpoint does not give the pastor "…authority to command or direct *but* to clarify, guide and interpret relationships with persons in all manner of modern situations."

3.1.2 COUNSELLING IN EMERGENCIES

The term emergency in the concise Oxford dictionary of current English by
Fowler and Fowler (1964:396) is defined as "a sudden juncture demanding
immediate action." In this section, the term 'emergency' will focus on those
incidents that happen unexpectedly. From the Kenyan point of view, there are
many unexpected situations that pastors encounter. However, the researcher
will pick three among many and relate them to pastoral ethics in Kenya. These
are: accidents, retrenchment and tribal clashes.

3.1.2.1 Accidents as emergency cases

There are many cases of accidents experienced in our present world. In Kenya,
the following accidents are considered as emergencies: road accidents, fire,
earthquakes and the miscarriage of pregnancies in women. There are many
others but the researcher will view all of the above collectively and not as
individual catastrophes.

In Faber's (1991:23) analysis, accidents are generally enemies to humans.
They meet people, Maslow (1991:126) adds, "unawares, and emotionally not
ready." In such cases, Wogaman (1993:201) advises pastors to show ethical
concern by speaking encouraging words in short sentences. This is generally
relevant to Kenyan pastoral ethics. Kenyans have as a myth that long
sentences, when one is in pain, call for a quick death. Wellman (1985:74)
argues that it is not always possible for clergy to arrive immediately after an
accident. He bases his argument on distance and communication factors that
may hinder punctuality.

Cortese (1990:36-38) supports Wellman by adding that the foundational trust parishioners have in their pastor is enough to accept his word of comfort in absentia. Oglesby (1991:183) disagrees with Cortese in principle. He however, concurs with Cortese in other areas of pastoral assistance, but not in cases of emergencies. In the case of emergency, Oglesby firmly advocates the pastor's presence, no matter what. "A pastor's bodily presence speaks louder than words." This is an ethical step that Kenyans can easily accept.

In the Kenyan context, a clergyman who does not arrive immediately, or who is not in the first group of comforters, is considered a partisan. His ethics are "questioned and levelled" (Niels-Erik, 1978:34). Barnes (1991: 97) challenges Wellman and Niels-Erik by seeing "the uniqueness of the pastor" as a point of departure. She argues that, "it is difficult for us to see the minister as an ordinary person; there is an aura of mystery around him; he must somehow be 'other'". This makes it difficult, as Faber (1991:70) notes, to challenge the pastor.

If the accident is so serious that the victim lands up in hospital, then Eissler's (in Faber, 1991:61) ethical advice to pastors is appropriate: "…to be part of the family at the patient's bed, bound to one another in a common bond, to explore and experience the mystery our origin together with the dying person. This, in a sense, is to die with him, to accept, as it is sometimes put, that he has 'gone before' us."

3.1.2.2   Retrenchments as emergency cases

Because of modern technology, the world of computers and sophisticated machines, manual workers are being replaced. People are being retrenched in larger numbers than ever before. Mermann (1997:84) believes that the rate of unemployment is critical. Gill (1991:195) sees retrenchment as an issue of emergency that needs, more than anything else, spiritual support. In the same vein, Eberhardt (1996: 23-31) calls for church ministers to initiate ethical steps to demonstrate genuine concern.

Kenya is presently faced with this issue of retrenchment. In his article*, What to do next*, Maboti (2003:93) adopts Eberhardt's idea and proceeds to enumerate ethical principles for Kenyan clergy so that they may, with cultural sensitivity, assist those who find themselves retrenched. He firmly believes that pastors who do not hurt with the victim, who accuse or control, showing little compassion, may in fact, hinder the healing process. Retrenchment is not an easy burden to bear, as it brings new problems and challenges during a time of inner death.

Servants of God with counselling skills, as Sandford (2000:111) puts it, "…need to pick up the slack and not criticise; pick off the blitzers long enough for the play of life to unfold in a new way before the *victims of retrenchment"* (emphasis added). Hauerwas (2000:126) believes it is this kind of approach that distinguishes a pastoral minister from a secular counsellor. However, to Harvey (2004) ethical principles should aim at bringing a change of heart and not be applied for duty's sake. Harvey sounds "complete" in his approach.

From a Kenyan point of view, culture is an issue to be considered when dealing with emergency cases, retrenchment for example. Different cultural notions are

evident from such instances. Once again the work of Mbiti (1969) may be referred to, as he has conducted in-depth research on African culture in different areas. In this case, Mbiti attempts to show that emergencies are "welcomed" with mixed feelings from one tribe to another and from one clan to the next. For example. one group might identify retrenchment with witch-hunting, others with jealousy and yet others with sorcery. "Motive" and "approach" are two key words that need to be applied by clergy when confronting such emergency issues,rather than placing tradition first. For clergy to embrace cultural pursuits, is, according to McDonald (1993:123), "…a violation of Christ's ministry entrusted to him and being unfaithful to the Great Commission." The ethical life of a pastor is to stand by and watch as Jesus 'resurrects' the other into that unique wonder of creation God intended him/her to be. That is the joy of a counsellor: to watch the unique beauty of each butterfly emerge (Sandford, 2000: 119).

3.1.2.3   Tribal clashes as emergency cases

This section considers tribal clashes as emergency issues, because Kenya experiences such collisions from time to time. Tribes such as the Abagusii and Maasai fight over stolen cattle. The Kikuyu and Maasai are at loggerheads due to claims over river water, which each group claims belongs to it. The Kikuyu and Kalenjin kill one another over land issues and the like. These 'wars' are not anticipated, but they do occur, and erupt unexpectedly. Some of these tribal clashes last for weeks, others for months, and in yet others the hatred has been simmering for years; only to explode without warning for few days or weeks.

The researcher's concern is how pastors become involved in such situations, yet maintain their Christian ethics without wavering. Habgood (1983) warns pastors to be vigilant in not being influenced by cultural or traditional emotions. This can result in taking sides and cause pastoral ethics to be at risk (Dussel, 1978). In the midst of troubles such as war and the like, Tournier (1982:37) suggests to clergy, "…the right help given at the right moment can determine the course of life."

Moltmann's (1986:142) argument in *The power of the powerless* does not favour Tournier's stance. Instead, he sees all humans as weak when assisting one another in times of crisis. In his words, Moltmann believes, "…every human life is limited, vulnerable and weak." This is not true for Yancey (1990:140) and Luther (in Garrow, 1986:532). They both see Moltmann's assumption as pessimistically oriented. For Yancey, the church minister is uniquely entrusted by God with a counselling ministry "…to keep the nutcracker of circumstances from destroying, and to help the sufferer see that even the worst hardships open up the potential for growth and development."

Luther is even more specific and biblical. He 'resurrects' Tournier from the jaws of Moltmann, by reminding clergy on bearing the cross. "Pastoral ministers must insist that the cross they bear preceeds the crown they wear. To be a servant of God, one must take up one's cross, with all its difficulties and agonising and tension-packed content, and carry it until that very cross leaves its mark upon them and redeems them to that more excellent way which comes only through suffering."

Despite right ethical manifestations provided during 'war' times by the "good Samaritans", Bryan (1982:163) observes with awe that, "…communities have been severely weakened, and even intimate relationships invaded." It is apparent from this, that Bryan is more pessimistic about the future of society than Durkheim (1976). Durkheim sees "goodwill" and "disinterested affection" as factors that are able to solve the problems of society. Gill, who has been previously quoted, disagrees with Durkheim's proposal and insists that Durkheim "…did not adequately realise the extent to which the rational premises of the new order would destroy these attributes."

It is precisely the need for attributes such as 'goodwill' and 'disinterested affection' in society, that prompts Green (1988:247) to argue that religion is basically a form of moral reasoning. McDonald (1993:126-7) refutes Green's philosophical argument and prophesies that such reasoning may "…engender a sense of impending catastrophe, which reduces all worldly concern to transcience and impermanence." He then turns his face around and confronts clergy with this focus: "Ethics arises as a response to the gospel. Pastors never lose sight of the fact that with Christ the zero hour in which decisive action is called for has come. As Mark of the Bible puts it, '…the time is fulfilled and the kingdom of God is upon you.'" (1:15)

Therefore, in such difficult times of clashes or 'wars', pastors are not supposed to ethically align themselves with the stigmas that result from these disasters by a continuing indebtedness to them, but rather they should discharge their duties to the victims of these clashes, remembering how critical the time is (Ephesians 5:14-16). Attention must be focused on the things which are worth caring about; in short, on the will of God (Sanders, 1975:109). Not, Dodd (1980:122) hastens

to add, "…mere idealism or perfectionism, but the recognition that all stand under the judgment of God, that the divine judgment carries forgiveness with it, and that such forgiveness affords 'new, originating power'".

3.1.3   COUNSELLING IN DIFFERENT RELATIONSHIPS

According to Wright (1982:42) there are three kinds of relationships. He names them thus: "*power* relationships, when two people simply try to take from each other…and one inevitably becomes the loser. Then there are *trading* relationships, where there is neither gain nor loss on either person's part, both break even. Finally, there are *loving* relationships: one person is freely available to the other – at whatever the cost." The researcher will concentrate on the last of the relationships - of loving - and attempt to analyse how pastoral ethicists relate to lay people, hospital doctors/nurses and housemaids.

3.1.3.1   Relationships with Lay People

The term 'lay' here represents a people of the church who assist the pastor in all areas of church ministry. Some of them are appointed for their spiritual maturity, others qualify because of their attending seminars and refresher courses, plus their testimonies. As a team, pastor and lay workers, they aim at being models, as Paul of the Bible puts it to the Corinthians: "Be imitators of me, as I am of Christ" (1 Corinthians 11:1). Wiest and Smith (1990) have made some very helpful observations about the relationship of pastoral ethics to lay workers, "…the demands of both individual integrity and professional roles must be reconciled."

This means, according to Van Rensburg (2000:65),that "…ethical views should respect the otherness of others: …the 'other' being 'other people'." Clinebell (1987:138) too, says, "…in our society ministers need to develop effective skills as guides to their people on their journey through complex and confusing ethical and value issues." The same idea is detected in the work of Trimp (1981) and Adams (1973).

Clergy, according to Campbell (1976) have to be convinced that lay workers are also important in and outside church ministries. But Feil (1982:17) wonders if all church ministers have the courage to include lay people in their activities, as most pastors focus more on finances than on ministry. They are afraid that the lay workers might share the church income, leaving the pastors with nothing. This is what hinders most Kenyan pastors. However, wisdom and acceptance should be prioritised, if such relationships are to last and bear fruit (Miller, 1989). It is healthy, ethically, for pastors to consider their 'juniors' worthy of service. This attitude, according to Baxter (1974:23) "…shows a sense of empathy and a sense of belonging."

Margulies (1989:93) argues that it is not an easy task for clergy to embrace the sense of empathy and belonging. It takes the Holy Spirit to humble one to accept one's 'juniors'. On the other hand, Needleman (1989:134) offers the ethical way of applying the "discipline of awareness" as a possible route to accepting others. The awareness Needleman speaks of to ministers is the capacity to "…see themselves without prematurely explaining themselves … to see, without programme or position, what they are as individuals and as servants of God." The discipline lies in the effort to overcome that part of ourselves which seeks pleasure and avoids pain, not only with regard to the

data of the senses, but also with regard to "the concepts of the mind" (Margulies, 1989:15).

Also, clergy should cultivate social togetherness. Frost (1969:292) believes that, "…sharing and holding of stories is a forming and transforming act through which pastors and lay people 'share history and relevance and aspiration.'" They serve to bind the group together and to educate the members to the point where they simply cannot forget who they are and the values they uphold and respect (Gittins, 1989:72).

Generally, it is ethical to know that human life is never a life lived wholly for itself. Mankind is organically related to nature and to all of life. Our meanings are socially and ethically constituted, as are, in part, our perceptions of reality. Our lives are not just composed of self-activity, perception, feeling, expression and judgement, but of action which entails re-activity – a complex interaction, which is mankind's existence. Responsiveness to the other and responsibility to ourselves and all of life go hand-in- hand in constituting a human being.

3.1.3.2   Relationships with Hospital Doctors/Nurses

Building ethical trust in the hospital between doctors/nurses and pastors is not an easy task. Both parties have different experiences, professional skills and even motives. The pastor goes to hospital with feelings for and intentions of seeing patients and praying for them. Some of these patients might be members of the church. On the other hand, doctors/nurses aim at fulfilling their job professionally, ensuring that the right medication is given at the right time. This then shows as Faber (1991:71) puts it, "…the minister has his own task,

with which the medical staff have little to do, but he is exercising this task in the domain of the doctor and stands within the hierarchy of which the latter is the head." In such a situation, Southard's ethical proposal is relevant, "…the minister must convey transcendent authority through human relationships." (1969:62). It is amazing that some ministers don't get beyond the "handshaking" stage of visitation. Kenya's clergy are vulnerable to such behaviour because of strict traditional beliefs.

It is, however, encouraging when pastors arrive at the hospital, not only seeing and praying for patients but relating to doctors and nurses. Ethically, this relational mood gives pastors "…an apprehensive attitude on the part of the doctor/nurses and even makes the patient(s) feel loved" (Simmonds, 1986:33). Martin Buber (1989:13) sums it up when he describes this warm-hearted ethical relationship as '…experiencing the other side.' 'Other side' here, according to Backus (1991:160), is a representation of the 'other person's best interests – love.' Mackeating (1992:167) argues, but with caution, that for pastors, "…all medical information known to the minister must be kept strictly confidential." Church ministers have to be extremely careful and confidential. Without realising it, clergy can so easily and innocently disclose information, which is officially private. Often well-intentioned and considerate fellow-members of his congretation will ask, 'We have heard that you went to visit sister (brother) so-and-so in hospital. What is wrong with her (him)?' Pastors should reply amiably and wisely. They should keep their ethical relationships with doctors/nurses intact and trustworthy.

Furlong (2001:52) thinks differently, though. According to her, the ethical approach of pastors to doctors/nurses should be formal and in the office; not

just anywhere and strictly, not at the patient's bedside. This might create a psychological dilemma in the patient's mind, thinking that the pastor wishing to resort to prayers, requests the doctor to halt medication or vice versa. As true as it might sound, Grantham (2002:46 is not totally convinced by Furlong's idea.

Grantham raises questions, which are relevant to a Kenyan context: Suppose there is no office? What if the doctor meets the pastor already at the patient's bedside? What will be the ethical response if they meet in the street, hospital corridors or in a public vehicle? Nevertheless, Bonhoeffer (2004:74) exhorts clergy to apply 'a fourth ear' to stimulate an ethical relationship with hospital professionals. In Bonhoeffer's words, 'a fourth ear' means "freedom which the Holy Spirit gives."

Therefore, whether in the office or out of it, formal or informal the "…sense of knitting together ethically as patient's helpers should be fostered and manured" (Dobihal, 1984:53). As such a relationship develops,, Kirkwood (1995) in his book, *Pastoral care in Hospitals*, advocates that 'time management' is essential. He argues that the conditions of some patients may be so urgent, that the doctor and the pastor should meet at some point, if there is the possibility that "the patient may not survive" (1995:96). Ethically, the minister should seek to perform his task within the network of tasks performed in the process of curing the patient by doctors, nurses, and others Though virtually a guest, with the aid of the staff, the pastor will often have to determine his place within this network (Faber, 1991:72).

3.1.3.3   Relationships with Housemaids

Housemaids are usually, in the Kenyan understanding, people of middle age who are hired to work in a house. They are employed essentially to look after the children of the family while parents are at work. Housemaids can be hired or fired at the whim of the employer. The 'temptation' arises when some women are hired and end up being wooed by the employers who are husbands/fathers of the home. Pastors are not exceptional and they unfortunately, fall into such traps. What do pastoral ethics have to say in such situations?

Tweedie (1979:181) begins his discussion by showing how narcissistic pastors are, who love their housemaids. Without any doubt, he feels such clergy are "…not worthy of God's ministry and therefore deserve expulsion." However, Murdoch (1990:43) questions Tweedie's conclusion and suggests, "…we have to accept a darker, less fully conscious, less steady rational image of the dynamics of the human personality." Relationships, subtle and touching the depths of human nature, cannot be reduced to formulae and easy solutions without damage (Wright, 1982:40).

Zima (1981:31) becomes a 'Barnabas' (son of encouragement, Acts 4:36) and cross-examines a pastor's temperament before arriving at his possible conclusions. "Such ministers who bring disgrace to their wives and children", Zima says, "need to be understood from their cultural and family backgrounds; whether their family lineage has some 'spirit' of polygamy or adultery."

Van Dongen-Garrand (1991: 53:60) supports Zima and adds, "…to help such ministers, it is necessary to be flexible and to be prepared to adjust to their changing moods and needs." The scope of help she suggests is "…being alongside them, and assisting them to take appropriate action themselves." Even so, Draper (1965:202-7) is convinced beyond doubt that "…more often

than not, pastors who are not trustworthy and faithful to their legal wives, tend to be 'a thorn in the flesh.'"

Jersild (1990:50) argues that married pastors should treat houseworkers as they would treat a neighbour. He clarifies his point by maintaining that such clergymen should have "…the ability to discern what is morally appropriate and indispensable to any desire to love one's neighbour." Also, a clergyman should have a sense of identity of himself and know how to cope with his family, the people in his house and his employees. This identity according to Hill (2002) is to discover "Who I am". A pastor should maintain a moral, or personality role that he feels is expected of him. If a person is just an extension of someone else, or a replica of something, then he/she has little of him/herself to give and a true relationship is doomed from the start (Wright, 1982:41).

"Therefore, since we are surrounded by so great a cloud of witnesses…." (Hebrews 12:1a), ministers have to be conscious of their outward lives and the example they set to other people. This truth is reflected in Niebuhr's comment, "Conscience is a function of my existence as a social being, always aware of the approval and disapproval of my action by my fellow men" (1963:75).

Church ministers, therefore, should behave ethically, in a modest way in front of their housemaids and ensure that "…immorality and all impurity or covetousness must not even be named among you, as is fitting among saints" (Ephesians 5:3). The challenge of life, which conveys the challenge of God, is that one *responds* in a way that is responsible (Jersild, 1990:47).

3.1.4   COUNSELLING HIV/AIDS VICTIMS

If there is something that has threatened human life of late, it is none other than the spread of the HIV/AIDS virus. It is not within the parameters of this thesis to explore the history and effects of this pandemic, but to find out how pastors relate ethically, to the victims. In Kenya, this epidemic was pronounced as a national disaster in 1999 (Nation Paper, 23rd July) by the former president, the Hon. Daniel Arap Moi.

Many Christians and non-Christian authors alike, have striven to bring the awareness of HIV/AIDS to the general public. Different organisations, both government initiated and non-government oriented, are greatly concerned with how fast the disease is spreading. Efforts have been made to ensure that information is widely disseminated and that pastors are not left behind in this 'race'.

In the whole process of safeguarding the public and controlling the HIV virus, pastoral ethics, says Bate (2003:197) has a significant role to play. In his article, *Catholic Pastoral care as a response to the HIV/AIDS Pandemic in Southern Africa*, Bate asserts, "…a church minister's conduct has to be at one with 'pure' ethical practice, so as to attract the community around him." Also, he should openly initiate relevant biblical teachings on the *HIV/AIDS* pandemic. He should not leave such sacred messages be mishandled and misinterpreted by heathens. Clergy are also obligated to disseminate, by deeds and verbal expressions, those areas of life that ethically show dilemmas or inabilities amongst people that may be vulnerable to HIV/AIDS (Munro, 2002:399).

Clemmons (2003:41) debunks the idea of biblical exposition as a way to combat urgent issues like HIV/AIDS. His argument goes thus: "Moral teachings based on the Bible affect the psychological underpinnings of countless individuals. Pastoral ethicists have to aim at working through layers of guilt and repressed hostility in order to help the victims cope with their problems."

Clemmon's challenge is one-sided and seems unresearched. He is reminded by Jadad (2003:227-232),that "…there is a huge volume of research by a variety of worldwide researchers indicating the positive influence of the Bible messages and spirituality on mental, physical and spiritual health." However, Meakes (2003:359) suggests, "In an evidence-based approach, there is a need to critically evaluate the research," though, one must also be careful not to generalise the critique of a few research studies to all research. The critique itself can be flawed (O'Connor, 2000:1913).

Therefore, in regard to spiritual direction, in caring for HIV/AIDS victims, Driskill (2000:67) contends that spiritual life transformation is "…appropriate and complete in itself, for it is eternally focused." Snow (1988:106-109) then emphasises, that pastoral ethics demands discernment in dealing with the affected. The clergyman has to be self-aware and careful that his involvement with the victim(s) is compassionate. He is to develop what Neuger (2001:87) calls "deconstructive listening." This is an intentionally empowering process that allows people to externalise and name the problem, so as to be able to look for the unique deconstructive possibilities within their stories (Lebacqz, 2000:67).

The pastor's ethical task is to clarify the victim's consent and in so doing, to clarify his own call to extend care to this person with the request, in context. In pastoral ethics, the pastoral theologian Snow, who has been quoted above, has noticed that only when people who undergo trauma, such as HIV/AIDS, begin to tell their stories and are allowed to go through the length of their narrative, do they begin to find the resources for healing. Part of the pastoral ethics of caring, according to Snow, is to take time to listen to people telling their stories, so that they may in the process, open up themselves to receive grace (Bush, 2003:435).

Having said that, Blackburn (2003:80-81) warns that conversations, or story telling have limits. He argues that "…conversation can help focus the nature of the pastoral ethical relationship in a moment; it can also distract pastor and counsellee alike from the problem at hand, and it can detract from the pastoral relational ethics." All of these experiences are ultimately associated with ethical growth, development and healing, most noticeably with the *transition* of critical points in that process of growth, development and healing (Wilber, 1980).

The pastor's familiarity with Christian ethics becomes particularly important in knowing what represents a relatively "normal" response to spiritual pain and what might require the more specialised attention of professionals. Nevertheless, it is a time of faith and trust, as much as it is a time of struggle, questioning, and doubt. Even so, pastoral ethics too should be kept in control to discern the level of pastoring required in assisting HIV/AIDS patients.

3.1.5   PASTORAL ETHICS IN REFERRALS

The idea of referring people (sometimes called counsellees or clients) who need assistance of any kind, to relevant professionals for better or more relevant assistance is normally complicated among Kenyan clergy. For example, a pastor allowing a parishioner to get 'outside' professional help is a sign of defeat for the pastor. It is unfortunate that most Kenyan pastors have not realised the importance of referrals. However, the issue here is not how the pastor is seen as a counsellor, but how pastoral ethics are applied when such a referral proposal is suggested.

Ethically, according to Epting (1984:113) the pastor "…has to maintain a perfectly calm and collected appearance at all times" when he accepts or releases a parishioner to receive another 'helping hand' from a suitable professional(s). A Kenyan pastor has to understand that "…in most communities the pastor is a key figure – often the first recourse for people in crisis." (Stone, 1993:8) He has to actively involve himself in bringing change to people's lives, so as to bring glory to God. The pastor has to be closely knit to others and at the same time, be able to play his ethical role well.   As Christenson (1974:11) says, "…Christian growth is a cooperative work … attempting to do what is not our part is as great an error as neglecting to do what is our part." Therefore, it is necessary for pastors to ethically examine how their ethics are embedded in their styles of seeing. Tillich (1955:129) argues that "…we never see only what we see; we always see something else with it and through it … we see beyond what we see." Pastors, who become aware of the 'spectacles' and those features of pastoral ethics that pattern pastors' encounters and relations, are empowered to see more clearly, know more fully, and relate more soundly (Schlauch, 1995:13).

It should be the ideal, when referrals are considered, for a pastor to "open up his life, talk about new horizons, expand his range of interest, make himself aware of life and try to see how others can be of help" (Glasser, 1965:31). Jersild (1990:107) too is convinced that "…ethics challenge pastors to be faithful and judge their self-serving actions, and love moves them to act on behalf of the neighbour's welfare." Considering "others better than themselves" (Philippians, 2:3) no self-righteousness or aggrandisement should influence pastors. It is ethical to know that all is to the glory of God, whether the pastor assists the parishioner, or another professional expert, should be seen as a ministerial complement. Also, "…it should be seen as illustrative of the more generally useful skill of helping people to focus their needs and clarify their feelings" (Klink, 1962:11).

Since the person in search of guidance to his/her problem is always the expert on his/her own problems (Mancuso, 1978:313), pastors' ethics should be reflected to encourage positive images of referral in such a person's attitude, in case the pastor is not in a position to assist the person. Alternatively, the pastor has to give the person (counsellee) needing the assistance, a chance to choose the relevant professional or organisation of his choice. Though, in this instance too, the pastor should ethically and closely monitor the involvement and the progress of the person (counsellee). The pastor has to ethically revitalise the counsellee so that he/she accepts a referral that can be offered by other professionals as a ministry given by God.

Lehmann (1999:31) does not agree with this opinion, nevertheless, Wise (1951:120) tries to show some truth in the fact that before a referral is made, a counsellee's attitudes and feelings about referrals should be made clear. Wise

says, "…the counsellee is allowed to be spontaneous and find that his own spontaneous feelings or ideas have value for himself." The pastor at this stage can ethically help the counsellee (a person in search of a solution for his problem) to gain a better description of the referral, to gain a better verbalisation of the referral and to gain a better understanding of the unfolding nature of the referral (Rogers, 1995:608). A positive response can warrant God's forgiveness, mercy and grace (Drummond, 1994:99). For Kenyan pastors to carry out a referral effectively, they have to take into account what Clarkson (1997:35) identifies as major and transforming catalysts: "background, class, education and values." It is essential for pastors to also remember that when referrals are considered as an option, their ethics should be gospel oriented. Cabot (in Dicks 1949:51) expresses it well, "… the two *(the pastor who refers and the professional who receives the person needing the 'other hand')* must face a third." The 'third' here is God. What is done in the referral process, so to say, should have an end of returning glory to God.

It is important for Kenyan pastors to realise that referral is necessary and they should not be misled by some misconception that may develop as an interference, or one that the counsellee can use to deliberately sidetrack the referral. The pastor should not be afraid to remind the counsellee that he has a right to make an independent decision on whether to accept a referral or not. The pastor should leave the initiative in the hands of the counsellee. It is up to the counsellee to decide what to do or what not to do with regard to a referral. At the same time, the pastor should not follow the instructions of the counsellee slavishly. The pastor should feel satisfied with the decision of the counsellee (Kelly, 1980:1196), if it is in line with relevant referral demands.

Moursund (1985:173) has suggested four ethical steps for pastors to consider before, during and after referral. These ways may also be accommodated in the Kenyan context. "Firstly, referral must be goal-directed. Whatever happens between the pastor and the counsellee must be done in the service of agreed-on goals. Secondly, the pastor should define his ethical role; at least implicitly and often explicitly, in a way that is consistent with what he is willing to do with and for the counsellee. Thirdly, the pastor needs to define his ethical roles in what he is expected to do in the referral. And finally, the course of the ethical process should be seen as a series of stages, related, yet different from each other." The pastor should be sensitive to these changes, fostering a cumulative building of skills.

Vontress (1991:129) argues against the relevance of Moursund's ethical steps mentioned above. He is not comfortable with the fourth suggestion and questions its appropriateness. Torrey (1992) and Kleinman (1998) rescue Moursund from the criticism of Vontress by asserting that a pastor "…assesses the ethical processes in relation to referral and considers the degree of 'fit' between his conceptual decision and that of the counsellee's." In other words, when a referral is proposed, one has to take "…into consideration both the counsellee's mental and emotional states and the helper's own limitations" (Stone, 1994:158). Pastors need to have positive ethical approach and a bold temperament in their ministry of referrals. This is an especially ethical concern, because of the implications in the associations between the pastor and the professional(s), to whom the referral is made and for the person being referred (Arnold, 1982:138).

Because of cultural interference in most of the Kenyan tribes, it is advisable for pastors to stay out of the counsellee's way when it is beneficial for a referral to take place. The pastor should not offer referral preferences, prematurely. It cannot be overemphasised that preferences promote unnecessary cultural conflict.The researcher wishes to note that Kenyan pastors should place more emphasis on grasping the aspect of the 'wonderment' of the counsellee that Epting, who has been quoted above, calls, "the person." It is "the person" which underlies the behaviour that is most important to the pastors, to ethically understand their counsellees. Then, when referral is considered, both pastor and counsellee are able to sort out the more important issues from the trivial. Instead of having a cluster of events, there should be a hierarchy, within which, choices may be made. Gordon W. Allport (1937:220) refers to this as part of the maturing process and calls it "self objectification." Allport elucidates, "… for any basic change, insight must be supplemented by a new orientation, a vigorous plan for the future, a new and effective motivation."

For further and better understanding, the researcher will categorise people into two groups, namely: the youth and the adults and show how pastoral ethics can be applicable to each group, when considering a referral. It is essential to point out that because of tribal culture and traditions that are so much a part of Kenyan life,, referrals should be carefully considered and administered. Pastors should be sensitive about accepting or releasing counsellees to relevant professionals, otherwise the meaning of referral may be rendered powerless, or nonexistent, in practice.

3.1.5.1   Youth and pastoral ethics

In Kenya, the youth are normally categorised between the ages fourteen and twenty- five. This is a group that is dependent on their parents (if their parents are alive) or on guardians. Most of their time is spent at school, especially those who are privileged to secure a place in boarding schools. The majority of these young people are day scholars. Most schools have Christian programmes where pastors are given opportunities of sharing their Christian experiences, the gospel and Christian ethics. The Kenyan education curriculum has separated Christian religious education and Christian ethics, and both are subjects that students are at liberty to study up to university level. Islam too has its place in the system; however, not many choose Islamic studies.

Pastoral ethics plays a vital role in Kenyan schools. In the context of referral, pastors assist the youth in getting suitable guidance and counselling. With the help of school authorities (in the case of youths in boarding schools) or parents/guardians (for youths who are day scholars), they communicate a sense of love, caring and support in order to build up the youths' understanding of their creator. Pastors make sure that the one who is giving assistance is qualified and has "good" ethics, which cannot mislead the youth. In most cases, pastors accompany the youth to the professional, who has accepted the youth referred to him/her. Most churches are represented in Kenyan schools. Churches that wish their pastors to have sessions in school to share the gospel are most welcome, but arrangements have to be made in advance.

Ethically, pastors who deal with youths in referrals have to avoid the fact of what Stephens (1963:290) calls, "youth/adult discrimination." This is a situation where pastors might feel uncertain when dealing with a very low (in terms of age and status) class of people. Because of such uncertainty, a pastor may

prefer a referral, not because pastors cannot handle youth issues, but because of the discrimination factor. As a matter of fact, if there are some negative referral tendencies in pastors, the pastors are apt to be failures with the youth. Aichorn (1985) emphasises these tendencies, as does Gitelson (1984). In this context, tendencies are personal traits that accept or reject doing, by will, a given task (Kohut, 1996:113).

To some extent, the pastor should allow a youth referral to 'happen.' If he consciously strives to 'make it happen,' he is apt to be mercilessly seen as, what Kenyans normally term, a "phoney" (a person who is stubborn and does not let go). But this is not all; the pastor who wishes to do well with the youth in referrals should also be prepared to 'let it un-happen;' not to interfere when he is de-idealised, as inevitably he must be at some stage (Sugar, 1975:29). Spruiell (1992: 298) also argues that, "…a pastor must not interfere too much with referral preferences; if he interferes too obtrusively, his cause is lost and the youth is actually better off without him." To balance the equation, therefore, the pastor should frequently re-evaluate the circumstances to promote a referral situation where his unconcealed participation dwindles, as the youth's involvement increases. Menninger and Holzman (1973:96) believe that, "…no *clergyman* should pretend that he does not take a moral position in regard to what the *counsellee* may do."

Arguing from a Kenyan background, the researcher sees nothing *wrong* or *difficult* in pastors being normally idealised. On the contrary, such a development can become a powerful and useful aspect of referral transference. However, it should also be mentioned that particular counter-transference reactions – whether seen in the broad or the narrow sense of the term – are apt

to be stirred up and, as always, the more that is known consciously about these youths' reactions, the better. The researcher agrees with the argument of Meilaender (1991:106) that the accountability of both the governance of the pastor's faith tradition and the sound referral procedures "…must always be kept in bold belief." No clergyman, as Childs (1990:98-99) puts it, "…serves his or her counsellees well without adequate consultation and supervision. It is irresponsible for the pastor to be involved in *referrals,* without the additional counsel of peers and supervisors."

Kenyan pastors should also avoid deference when they deal with referrals among the youth. 'Deference' is defined by Stephens, who has been previously mentioned,to mean, "…the general posture of respect, submissiveness, and obedience."   He further clarifies that deference "…characterises unequal relationships. The inferior, submissive person shows deference to the dominant, superior, privileged person." In Kenya, there is a common habit among pastors to elevate the other person especially if that person is wealthy or highly educated. This habit has always created the impression that the person elevated, is more senior, superior or intelligent than the pastor. When the youth see this kind of behaviour, their trust in the pastor diminishes. When referrals are proposed by pastors, youths sometimes grasp the opportunity more enthusiastically, believing that the professional to whom referral is made, is more qualified than the pastor. Some examples of deference habits in Kenya that should be avoided during referral include bowing, kneeling, hand kissing, speech etiquette, such as speaking to the referred-to person in a low voice, or using specially respectful language; mealtime etiquette, such as giving the referred-to person a seat of honour, letting him/her be the first to start eating, giving him/her the choicest food; body-elevation rules, such as not being higher

than the referred-to person, standing up when greeting him/her, and so forth. "Deference is a sort of ritual expression of social inequality; the deference habits seem to say, 'you are strong, I'm weak; you are noble, I'm base; you are privileged, I'm not privileged.'" (Stephens (1963:291).

Because there are many complicated cases that are common among the youth, pastors prefer to have "another hand." Two of these cases will serve as examples; the issues therein, will be in relation to pastoral ethics and the explanations thereof will be brief. The first case will deal with rape and the second, with homosexuality.

3.1.5.1.1   Rape and pastoral ethics

Gilliland and James (1993:226) believe, "…there are many definitions of rape. Some are based on legal constructs; some are derived from other sources." As for Benedict (1985:1) rape is "…any sexual act that is forced upon you." The "you" refers to either sex (female or male). But Brownmiller (1975:380) distinguishes between most legal definitions and what she refers to is,a woman's definition. The legal definition of rape as "…the forcible perpetration of an act of sexual intercourse on the body of a woman, not one's wife" is seen as much too narrow and protective of male supremacy. Brownmiller's preferred definition from a woman's perspective, is that rape is "…a sexual invasion of the body by force; an incursion into the private, personal inner space without consent. In short, it is an internal assault from one of several avenues and by one of several methods that constitute a deliberate violation of emotional, physical, and rational integrity. And it is a hostile, degrading act of violence" (p.

376). That definition appears to encompass the whole scope of rape, as well as other forms of sexual abuse/misuse (Gilliland and James, 1993:227).

In the Kenyan context, rape engenders mixed feelings from different people, according to different cultures and traditions. Some tribes believe that rape is a kind of evil spirit that haunts the rapist (among the Kisii tribe), while other tribes do not consider rape very serious, and see it as a bad habit, which has developed as a result of not getting good parental care.

Pastors, who are considered as spiritual guardians, are expected to demonstrate right ethical behaviour and to condemn the idea of rape. As noted above, the Kenyan government has given freedom to churches to assist public schools in all matters pertaining to ethical values and pastors are expected to show that rape is not sex. As Walker (1989: 26-31) argues, "…rape, incest, sodomy, digital or object penetration of the vagina or anus, forced oral sex, forced fondling, forced masturbation, and other forms of sexual abuse or misuse, are acts of aggression, violence, force or the willful exercise of power, dominance, or control over other persons, rather than expressions of sexuality." Pastors need to know the skills of ethical communication that involve knowing how and when to assist victims of rape and the rapists. This is an important factor in Kenya, because without sound ethical communication skills, some tribes may become hostile and the assistance may result in more harm than good (Shackman, 1985).

Whether the pastor's referral ethics are aimed at family, friends, associates, students or others, who experience rape,, the important ingredients of pastoral referrals should be in the relationship of acceptance, genuineness, empathy,

caring and non-judgmental understanding. If the person assaulted emerges alive, he/she should be admired, encouraged, accepted and helped to recover as soon as possible (Groth and Stevenson, 1984:24). An atmosphere of concern is essential for pastors when administering referrals. They should maintain what Wright (1982:33) calls "moral guidance." What Wright means, is to see pastors "…involving themselves in working out with other people what is right for a Christian to think and do in a given set of circumstances, *such as that of rape*" (emphasis added). Wright contradicts Van der Post (1970:154) who is opposed to the *para* (alongside with) ministry. Van der Post believes that issues, such as rape, should not be given referral attention, because they may become public and this could add insult to the rape victim(s).

An ethical pastor cannot allow a sensitive issue such as rape to be publicised, as Van der Post believes. The pastor may develop an ethical relationship between the one the victim is referred to and must ensure that the issue is kept to themselves., Before this, the ethical pastor should accept the victim of rape and help him/her as much as he can, before a referral is proposed. Since the issues of rape are rampant and seem to increase daily, it is not easy to bring the practice of rape to an end so easily. Thus, the pastoral ethicist is encouraged to positively maintain an ethical "self-control, understanding and love" (Scherzer, 1963:29). A pastoral ethicist should try to define and clarify his ethical responsibilities in terms of the basic principles of assisting the victims of rape and not just according to techniques or means. He should also continuously motivate "…others and make them cooperative with change" (Stone, 1994:20-21). 'Others,' in this sense means other pastors and professionals who are committed to bring a change, eliminate or reduce rape issues*.* If the rape victim is a youth member of the pastor's congregation,, then

the pastor is encouraged not to manipulate the youth towards a solution of his/her own, but to work with the youth in the ethical development of basic life principles. The pastor should be skilled in "… mobilising the resources of the environment and have experience in the services of a variety of goals" (Foote and Cottrell, 1955:53).

3.1.5.1.2   Homosexuality and pastoral ethics

The researcher prefers to use the word homosexual for both men and women, instead of differentiating between gays (for men) and lesbians (for women). Homosexuality among the youth in Kenya, is practised mainly in schools. Those students who have the privilege of securing a place in boarding schools become prey to homosexual practices. However, not all boarding schools experience such behaviour. Senior women normally initiate homosexual relationships with the newcomers. Among the Kisii tribe, they call homosexuality, *emami*, which is not derogatory. *Emami* simply means a very close friend who can be relied upon during times of problems or happiness. When the new girls are admitted to school, senior girls, each pick a friend from among this group (new girls) and start a relationship, which at first, shows no sign of malevolent motives. The novices (new girls) readily accept the offer and orientation starts step by step.

Most of the time, Kenyan pastors see the practice of homosexuality as demonic, needing urgent attention. The researcher interviewed pastors from different denominations in Kenya and found a general impression that not many pastors are willing to be associated with homosexuals. These people too, need

a pastor's assistance or a pastor's referral.. Jones (1974:1-15) draws pastors' attention to the fact that homosexuality is "…part of a person's total sexuality." Therefore, to ignore such people is not a solution. Pastors have to love homosexuals with the aim of assisting them to understand the ethical way, which is acceptable to their creator God.

In the case of a referral, the pastor has to determine as clearly as possible, what the person's sexuality is, so as to find a suitable professional or agency that can be of help. Ethically, Kenyan pastors should not see referral as the avoidance of issues, but rather, as Klink (1962:11) says, "…as illustrative of the more generally useful skill of helping people to focus on their needs and clarify their feelings." Schlauch (1995:90-9) elaborates on Klink's statement, by emphasising mutual unity and the learning experience. According to Schlauch, a clergyman's ethics may improve because he "…shares certain identities, experiences, processes, communities, languages, tendencies, capacities, and needs." This is a fact to be noted by Kenyan pastors because, more often than not, they overlook homosexual attitudinal ethics and feelings and treat homosexuals as 'rejects of society.' It is high time for Kenyan pastors to be persuaded positively, that their ethical purposes are needed for the welfare of such homosexual people. They should either be the primary agents for help or be the means of getting young people to some or other source of help; otherwise, their attempts at referral will have minimal results. Any attitude from cultural or tribal influences that hinder the referral processes should be abandoned.

3.1.5.2   Adults and pastoral ethics

In the Kenyan context, adults are mostly regarded as the married group. Ages vary for marriage from twenty-four to over thirty.. Adults, like the youth, have their own problems and happinesses raging from marital to parental. They are normally enthusiastic to discover new things and feel the need to progress in all areas of their lives. In some situations, they find themselves at a crossroad and may seek assistance. Whether a couple is Christian or not, church pastors are the first to be contacted for assistance (this applies to Kenyans). At times, some of these problems brought to pastors by couples, are beyond the pastor's reach and therefore pastors should find a suitable professional who can assist such couples. Problems such as pregnancy complications and the like, should cause a pastor to accept a referral. Nevertheless, not all Kenyan clergy are willing to accept a referral transfer. As indicated previously, pastors who find it difficult to accept referral, tend to think that their pastoral ethics and dignity have been abused or degraded. By taking up such a position, these pastors illustrate their reluctance to acknowledge that God works in many ways. Boszormenyi-Nagy (1987:12-59) argues that, in that respect, "God's ways bring links that are reciprocal, balanced and trustworthy" when they are appropriately applied. Otherwise, Schlauch (1995:24) warns, "Theology mistakenly becomes an intellectual discipline, at times isolated from religion and from human experiences."

Nevertheless, a pastor's referrals with adults in Kenya are somewhat different from that of the youth. For example, there should be a clear understanding from the pastor's side as to why adults need 'another hand' of help. Mead (1990:108) believes that unless the pastor lacks competence, a referral is not necessary, though, if the problems of adults require a specialist outside of the pastor's ethical assistance, then a referral is necessary. Otherwise, in the

Kenyan context, a couple will feel satisfied if the pastor ministers to them, until the problem is solved.

To make a referral for couples, there is a need, Worthington (1985) argues, for both distance from and close identification with, the couple's family (both from the wife's and husband's sides). The former provides for essential clarity of identity, with respect to both the pastor and the couple's families (in Kenya, families are closely knit together. When an issue surfaces it must affect or involve the whole family – that is why parents are involved in referrals in this context). Without a sense of referral- appropriate recognition, identification may become too intense and ethically all-consuming. Without identification with the couple's family pastor's ethical ability to move, to convict and even to communicate what should be communicated may become difficult. The couple is participant in the referral process along with the pastor. An ethical caution based upon this participation is that the professional person receiving this couple from the pastor should not put down, violate, ignore or insult the pastor's ethical investment, which has already been provided.

Although there are several ethical procedures, which need to be carried out by the pastor as he recommends a referral to adults, one of the tasks to be achieved in the first session of the referral is what Reising (1983:235) calls "Introduction." Ethically, introduction is an "…exercise of self-disclosure which may serve several purposes," says Reising. He believes that introduction is an ethical prerequisite for referrals because "…it is one step in establishing the pastor-professional working relationship. It sets a precedent for the self-disclosure required from the pastor's preparation for referral and it is a model for the pastor to use in his or her initial counselling sessions." However, the

pastor has to differentiate between his responses in the referral's introduction and those of the 'receiver' professional's and couple's. Otherwise, a slight misinterpretation of introduction may cause a rift the relationship.

3.1.6 PASTORAL ETHICS AND THEOLOGICAL TRAINEES

Pastoral ethics in theological seminaries is one of the many areas with which the researcher is concerned. As one of the administrators and theological tutors in the theological arena, the researcher expected an 'excellent' pastoral ethical lifestyle to take the lead. Unfortunately, it is the opposite. It is assumed that theological colleges are the right places where pastoral ethics should be taught, practised and encouraged, but it is not so..

In this section, the discussion will focus on the life in a college where men and women are trained to become pastors of local churches. Some of these ministers-to-be may end up as chaplains in hospitals, prisons and schools.The Kenyan government demands that such pastors be placed in various government arenas for gospel ministry. In this context, the lecturer of the college will be referred as the *Bible lecturer,* or simply *lecturer* and trainees as *pastors-to-be,* or simply *trainees.* This will be readily understood by Kenyan readers. Most of these trainees minister in churches as part-time pastors during the time they are undertaking theological training in the seminary.. Therefore, some of the references to their ethical involvement will be to the parishioners or counsellees. This section will review some of the more general cultural variables that influence Bible lecturers and pastors-to-be in management. These cultural variables are the skills, ethics and lawful responsibilities of pastors-to-be and Bible lecturers.

Bible lecturers have the responsibility of assisting pastors-in-training to acquire the ethical attitudes and skills required to minister effectively. Bible lecturers are also responsible for the ethical conduct of those who they train. Gula (1996:74) argues that these lecturers have a responsibility to uphold the "…ethical standards of the training in their relationship with the trainee, as well as with parishioners, colleagues, and staff." Not only do Bible lecturers have ethical responsibilities, but they also take responsibility for the trainees' training, ethical conduct, and for the outcome of the ethical responsibilities of those they train. On the other hand, the trainee must ethically equip and train himself for effective ministry. He depends upon neither his "personage" nor the institution of the church or college for his professional competence as a pastoral ethicist-in-training. He must submit himself to the ethical disciplines and training that equip him as a pastoral leader. These disciplines include both the classical and the neo-traditional types of training in pastoral ministry. According to Oates (1974:29), "The pastoral minister sees his ministry as both achievement and gift, personal discipline and spontaneous response to the Spirit of God."

Another set of cultural variables that has an impact on pastors-to-be and Bible lecturers are gender and ethnic variables. Gender issues are often closely tied to ethical and legal issues, in that sexual involvement and harassment are forbidden in training rules and are tried as legal offences in many Kenyan theological colleges, especially in the Protestant colleges. Ethnic issues may be less closely tied to the ethical and legal issues of training; however, the ethical codes of most theological colleges state that trainees will not be biased against anyone on the basis of race, sex, religion, or national origin (Taylor, 1996:243). By implication, the same standard may be applied to Bible lecturers accepting

pastors-to-be for training. In addition, Bible lecturers are responsible for helping trainees to understand the implications of cultural variables, such as the ethical, legal, gender, and ethnic issues, as related to their ethics in ministry.

Bible lecturers are responsible for the general ethical development of those who they train. This includes the responsibility for the trainees' knowledge of biblical ethics and technical skills, and the competence with which these skills are delivered to parishioners. Competence in delivery requires that the trainee is capable of independent ethical reasoning and judgment about difficult ethical decisions. Therefore, "Bible lecturers are also responsible for guiding the trainees' developing professional and ethical sensibilities" (Lanning, 1999:152).

3.1.6.1 Ethical training of trainees

Keenan (1999:93) argues, "…the problem of translating classroom and textbook learning into actual ethical achievement is not well understood." However, that is exactly what Bible lecturers are responsible for, helping trainees graduate from textbooks in the classroom to parishioners in real life (Pierce, 1996:79). To help pastors-to-be accomplish this transition, it is necessary for Bible lecturers to "assess trainees' preparation to practise and apply their ethical abilities in sessions with parishioners, and their progress in attaining additional ethical skills" (Cahill, 1989:69). Unfortunately, in Kenya, assessment of trainees' ethical skills is still in its infancy. Nonetheless, Bible lecturers should make every effort to determine that the trainee is adequately prepared to assist parishioners with their pastoral-ethical skills.

Chaffee (1997:38) points out that "…ethical development does not end with the last classroom assignment." Bible lecturers are responsible for seeing to it that trainees remain up-to-date through the use of various forms of continuous ethical knowledge. Bible lecturers should encourage pastors-to-be to employ all the means available, to expand their understanding of parishioners' problems, and the ethical processes of interactions. It is argued by Kevin (2001:59) that "…effective methods for keeping up-to-date include reading current periodicals and texts, attending and participating in local and national professional meetings, attending workshops, and consulting with colleagues." Bible lecturers should encourage those who they train to avail themselves of as many opportunities for continuing education as possible (Atkinson, 2002: 119).

3.1.6.1.1   The use of the ethical procedure.

Bible lecturers should determine whether their trainees are familiar with all the principles of ethical procedure or laws that pertain to their areas of ethics. A good casebook such as Wiest and Elwyn (1990) for *ethics in ministry* may help the pastor-to-be to become aware of a range of ethical issues. Perhaps special attention should be paid to the rules that point out their responsibilities to parishioners and confidentiality for those who engage in marital or family therapy, as these areas present "…special difficulties when one begins to apply pastoral ethics with more than two members of a family in a session" (Murdoch, 1990:109). Particular emphasis should also be placed on the principles that pertain to ethical competence and integrity. The trainees and the Bible lecturers should work very closely together to ensure that trainees are prepared to deliver

appropriate ethical skills, but without being so cautious that the trainees "…never try anything new" (Harmon, 2002:134).

As Wind (1991:87) points out, "…trainees differ in their understanding and ability to use the rules of ethics over the course of their training." Beginner trainees may learn and adhere by rote to rules and laws related to ethics. Ethical problems defined in texts such as that of Keenan and Kotva (1999:42) are much easier to understand than having to deal with ethical dilemmas that occur in face-to-face situations with real parishioners. Therefore, when trainees are confronted with ethical issues involving their parishioners, it is often necessary for Bible lecturers "…to step in with direction and support" (Wogaman 1993:51).

As trainees learn to differentiate between more and more subtle differences in parishioners' conduct, the cases appear to take on increasing difficulty and trainees begin to see more and more the potential outcomes of their ethical decisions (Willimon, 2000:102). This often produces anxiety that blocks effective ethical judgment and action. In addition, as trainees learn to be more observant and empathetic with parishioners, they may become too closely tied to them. This is another condition that may make it difficult for trainees to make proficient and ethical judgments and rejoinders, especially where those decisions pit the good for one parishioner, against the good for another, as in the case of one spouse wishing to divorce and the other wishing to stay married (Margulies, 1989:78).

When trainees have learned to deal with ever more complex issues and cases, they come to respond with less anxiety to situations in which contradictory

principles seem to relate to the issues at hand. For example, ethical dilemmas arise when the trainee has received confidential information from one family member that another family member needs in order to make good decisions about their family relationships and their individual lives (Faulkner, 2003:29). More advanced pastors-to-be begin to handle these dilemmas in ways that are similar to expert lecturers in the field (Anderson, 1989:146).

3.1.6.1.2 Ethical relationships between Bible lecturers and theological trainees.

In addition to helping trainees gain understanding in skilled ethics, there are some specific ethical issues that must be addressed by Bible lecturers. Bible lecturers are admonished not to exploit the unequal power relationship that exists between them and trainees. One place where exploitation appears possible is in the "…dual relationship of Bible lecturers in academic settings" (Rediger, 1997:44). In academic settings, the Bible lecturer often also holds a position as a member of a faculty, which means the Bible lecturer will not only be making decisions about a student's progress as a trainee, but will also be making decisions about the student's attaining an academic certificate (or degree). It is important in such situations that rules exist regarding how information gathered in sessions will be shared, under what conditions, and with whom (Kushner, 1981:105). These rules need to be made very clear to the trainees in ethics, along with all the expectations the Bible lecturer has for the observation and evaluation of the trainees in management.

Other dual relationships for Bible lecturers with trainees that are specifically prohibited by most theological rules include providing therapy to trainees

(Ulslein, 1998:69). The point here is that Bible lecturers should not enter into a dual role with trainees where they are both exercising ethical counselling or therapy (Barkley, 1987:121). The Bible lecturer's ethical judgments may become clouded in both directions.

The prohibition against close personal or sexual relationships between the Bible lecturer and the trainee is "…derived from concerns about power" (Jadad, 2003:143). Trainees are in a situation where they are in need of guidance and may not, therefore, be free from coercion in any intimate relationship with the Bible lecturer. In addition, if issues of sexuality enter into the lecturer-trainee relationship, it may be "…difficult for the trainee to discuss sexual concerns related to the trainees' counsellee" (Driskill, 2000:78). This is of major import to pastoral ethics, as many of the suits for malpractice concern sexual contact between trainees and counsellees (Battin, 1990:39). If the trainee cannot learn how to handle sexual feelings that may manifest themselves during involvement with counsellee's or parishioner's cases during training sessions, how well prepared will the trainee be to handle sexual feelings and responses when he or she begins to practise pastoral ethics? Clearly then, Bible lecturers must hold themselves aloof from sexual involvement with their trainees in order to be of maximum help to the trainee as the trainee works to differentiate his or her sexual and other feelings of attachment from the feelings and needs of parishioners or counsellees.

In administration, issues of sexuality are not limited to sexual intimacy. Gender issues in administration are also of concern. Sex role stereotyping appears in numerous forms. For example, "…there is a feeling among some parishioners that male trainees are superior to female trainees; a stereotype that has its

parallel in administration, where female Bible lecturers are not always well accepted by male trainees" (Toton, 1982:72-3). However, in a recent study, Bush (2003:18) found that "…male trainees felt they had a good relationship with their Bible lecturers regardless of the sex of the lecturer." The same was true for male lecturers, in that they felt they had a good relationship with trainees regardless of the trainees' sex. Even so, trainees thought they had a closer relationship with same-sex lecturers and that same-sex lecturers were more of an influence on them in ethical issues. Collins and Stevens (1993:238) suggest that "…same-sex pairings in training may be useful for exploring issues of individual differences and training ethics," whereas cross-sex pairings may be more helpful in discussing the different views of clients and especially gender issues (Hall, 1988:51). Wiest and Elwyn (1990:148) also suggest that the lecturer and trainee consider that females may tend to over-identify with the affective issues with their counsellees, and that male trainees may tend to avoid "…affective issues by over-responding to cognitive issues." These issues may spill over into the training process as well. Wadell (1993:29-31) provides an interesting discussion of how these gender differences, in responding to affect, may create difficulties related to the termination of training. It may be more difficult for female trainees to say "good-bye" in termination, therefore Bible lecturers should work to see that good-byes are said and that the relationship between the lecturer and trainee is clearly differentiated. For male trainees, the good-bye may come too easily and the affective issues may not be worked through.

Bible lecturers need to be aware that ethnic issues may interfere with their ability to train well and these issues may interfere with their trainees' ability to provide ethical guidance to minority counsellees (Rogers, 1995:67). Tyson

(1999:83) presents an excellent description of the issues, which is a very useful set of techniques for Bible lecturers to use in helping trainees to function well with parishioners from cultures that differ from their own.

3.1.6.1.3 Ethical Eligibility of trainees.

Of special interest to Bible lecturers should be those sections of the regulations that state that trainees may not be permitted to regard themselves as competent to deliver ethical services "…beyond their training, level of experience, and competence" (Mancuso, 1978:235). The dilemma for Bible lecturers is deciding when a trainee has sufficient training and competence to try out ethical techniques and skills for the first time. The needs of parishioners must be balanced against the needs of trainees. There appear to be four solutions to this problem: informed consent on the part of the parishioners, informing trainees of the competencies required for the training (Moursund, 1985:79),the supervisor's careful determination that the therapist is prepared, and the careful monitoring of the trainee's sessions by the lecturer.

Parishioners should be informed both orally and in writing that they consent to counselling by trainees (Rosenthal, 1989:148). Careful consideration should be given to see that all involved members of a family give informed consent to training, including those who might not be attending the sessions (Harmon, 2002:18). Though parents may give consent for the training of their children (those who qualify for the training), it is important to get the children's consent to training as well. This respect for children may work to increase their cooperation in the training programme.

Before students enter training, they should be "…informed of the lecturer's theoretical ensample of training, archetype of supervision, expectations for the trainee, and rules of the training" (Hensley, 1985:63). The trainee should also be informed of the "…competencies he or she will be expected to have, or to acquire during the course of training" (Chaffee, 1997:153).

Beginner trainees need careful observation during their first training sessions to prevent any misconceptions of the training occurring. They also need careful monitoring of the ethics of their training, to ensure that training is indeed being beneficial to them. Bible lecturers need to be aware of specific areas where beginners and less experienced trainees have difficulties. For example, misunderstandings of various training concepts due to insufficient assessment and information gathering in the initial sessions are a rather common difficulty for new trainees (Willimon, 2000:131). Slovenko (1980:462) suggests that there are three other areas where trainees err and for which lecturers bear ethical and legal responsibility. Those areas include, "…the trainee engaging in unethical conduct with the counsellee which is not reported to the lecturer; the trainee not carrying out the lecturer's recommendations but saying that he did, and the incomplete learning of training techniques."

In some cases, the trainee may engage in unethical behaviour and be unaware that he or she has done so, which is why the behaviour goes unreported. At other times, the trainee may cover up the error to avoid a negative response from the lecturer. The same may be said for not following recommendations. The trainee may believe that he or she did follow instructions, when in fact, he or she did not. At other times, the trainee may deliberately not follow the lecturer's recommendations. This latter problem may happen when the lecturer

has not developed a relationship with the trainee that will allow the trainee to disagree with the lecturer's recommendations and directions. This situation may be exacerbated if the lecturer is male and the trainee is female (Jadad, 2003:215). The best antidotes for all of these training problems appears to be: firstly, to establish a good ethical rapport between lecturer and trainee that will allow open and candid discussion of any and all issues related to the trainee's training performance. Secondly, careful observation by the lecturer of the trainee's actual work either through direct observation through a one-way mirror, or by review of the trainee's assignments. Any less surveillance, especially with beginner trainees, may open the lecturer to ethical censure and even risk.

3.1.6.2   Ethical issues for training lecturers.

Lecturers are responsible for providing those who they train with "…timely and adequate training" (Cully, 1995:41). Numerous scholars have noted that the nature of adequate training has hardly been researched (Meakes, 2003:317). Lack of adequate theory and research related to the nature of training "…makes it difficult to determine the ethical and licit responsibilities of the lecturer in relationship to the trainee" (Slovenko, 1980:105). However, the parallel relationship of training to counselling has been frequently addressed (Gustafson, 1984). The parallels remain, and it might be concluded that the ethical and licit issues that pertain to the relationships between trainees and counsellees may also apply to the relationships between lecturers and trainees.

It may be helpful to look at some of the ways lecturers may be responsible for the nature of the lecturer-trainee relationship. Training, such as counselling,

requires a well-developed working relationship. Because training is basically a hierarchical relationship with an uneven distribution of power, "…it is important for the lecturer to clarify his or her expectations with the trainee from the start almost as one would provide informed consent with a parishioner" (Toton, 1982:211).

When a lecturer starts to work with trainees-in-training, it seems reasonable that the trainees be informed that the lecturer is a beginner and that his or her training will be looked after by an experienced lecturer. Trainees entering training should be informed of how "…confidential information related to their behaviour as trainees is vitally important" (Cully, 1995:93). It seems reasonable that trainees be informed in advance of the nature of the training they will receive, especially if it is to come from a beginner lecturer. Do they then have a right to refuse that training, and do they have the right to drop out at any time without prejudicing to their continuation of the training programme? It may be best for administrators to assume that trainees being trained by a beginner lecturer do have the right to refuse and to terminate such training at any time. Programmes should be planned to take these possibilities into account.

Responsibility for the welfare of trainees-in-training extends beyond informed consent. Lecturers have the responsibility of not only informing trainees about the nature of the training they are about to undergo, but to prepare them to take full advantage of that training (Kay, 1984:275). For example, if live training with one-way mirrors is to be used, the lecturer is responsible for seeing that the trainee is adequately prepared for this experience (McGinnis, 1985:28). Just as it is important that trainees do not attempt to advise on problems outside their competence, neither should lecturers "…attempt to do training that is beyond

their competence" (Morphew, 1988:81). Preparation for undertaking training is just as necessary as "…preparation for doing counselling" (Oswald, 1989:93). Preparation for training should include an understanding of the nature of training theories and techniques, teaching skills, and consulting skills (Reising, 1983:32). In addition, "…training should be made for lecturers to practise in ethical rehearsal the skills needed, and then to do their initial training under an experienced lecturer" (Worthington, 1985:148). For example, new lecturers who plan to use live training techniques should read the appropriate literature related to the live training methods and should practise sending in messages of various types prior to actually carrying out training (Wright, 1986:67). The responsibility for adequate training by beginner lecturers falls to the lecturer-in-training and the lecturer of the lecturer-in-training.

Finally, lecturers are responsible for maintaining high standards of scholarship, which include "…presenting accurate information concerning training to their trainees" (Mead, 1990:139). This requires that lecturers continue to expand their understanding of the field of training and the field of tutelage by "…staying informed of the research and theory literature that are pertinent to both" (Kniskern & Gurman, 1988:218).

3.1.7 THE PASTOR'S ETHICAL COUNSELLING AND THE REFUGEE PROBLEM

Murphy (1977:54) has pointed out the difference between "forced" and "free" migration. According to him, refugees "…are people who are forced to leave their countries of origin." Many others have endeavoured to write on refugees from their points of view. But the works of Chung and Kagawa-Singer (1993);

Lin, Masuda and Tazuma (1982 and 1979); Mollica, Lavelle and Khuon (1985 and 1987); Mollica, Wyshak, and Lavelle (1987) are worth reading for more information on refugees and what happens in their camps. Generally, according to Pederson and his colleagues (1996:244), "Many refugees left their countries of origin involuntarily. Relocation to new countries is most frequently not a self-determined choice, but rather an escape from intolerable and chaotic conditions. Leaving one's home country, and the precariousness of the flight itself causes loss of family, identity, and culture; a downgrade in socioeconomic status and employment; language problems; dramatic shifts in social, familial, and gender roles, and acculturation problems in the new country."

Kenya welcomes thousands of refugees every year from neighbouring countries and beyond. Refugee camps have been established to cater for this influx. Currently, the largest camp is *Kakuma* in the northern part of Kenya. In these refugee camps, apart from other assistance given to refugees by the Kenya government and international bodies, pastors are allowed to assist the refugees in different ways. Examples of this are: sharing the gospel, counselling those that are in need of help and providing hope for the widows/widowers, orphans and the dying. Most pastors have committed themselves with firm dedication to helping refugees. What then is expected of pastors' ethical behaviour among refugees? The researcher has gathered some ethical qualities that may contribute to the pastoral ethical dimension among refugees.

Ethically, it has been argued by Garfield (1989:26-27) that clergy who have the opportunity to work among refugees "…must be especially sensitive to anything he or she says that might be interpreted as critical of the refugee or as being unsympathetic toward the refugee's problems." The pastor should do so in a

manner that simultaneously conveys sincere interest in the refugee, empathy, and a desire to help the refugee overcome his or her difficulties (Reik, 1984:281). For example, as the pastor gains greater understanding of the refugee and his or her difficulties, "…the clergy is likely to offer more ethical explanations and interpretations concerning the refugee's past and present adjustment" (Paykel, 1982:77). Muench (1995: 124) believes that the pastor is also more likely to "…make use of other ethical procedures and techniques such as providing information, cognitive restructing, relaxation and others that may be deemed useful."

Ivey (1978:249), however, reminds pastors that in the process of interacting with the refugee, the pastor "…must be sincere and genuine." If the pastor simply puts on an act or plays a role, it is doubtful if his ethical assistance will be fully accepted by the refugee, or lead to maximum satisfaction (Khuon, 1987:49). Pastoral assistance clearly, should not consist of a haphazard ethical application of techniques. Instead, the pastor must rely on his or her best judgment of what is required in the specific instance and provide the right skills of assistance.

Given the fact that refugees come from different backgrounds, with different behaviour patterns, religious beliefs and world views, pastors are compelled to embrace positive relationships with refugees. Dusay (1983:59) advises that clergy should attempt to "..avoid partiality of any kind and appear to increase the Christian's influence of good relational rapport." When this is practised Frohman (1984:87) assures us that "…the refugees are more likely to model themselves after the pastor and to take on the values of the pastor." Obviously, if the pastor is a good role model, this kind of identification may have a positive

impact on the refugee(s). If the pastor, unfortunately, is a poor role model, the consequences may be less positive, or even harmful.

The pastoral ethical relationship is thus a variable in importance in refugee camps. It plays an important role in the type of outcome that is secured. It has been therefore argued by Wyshak and Lavelle (1987:219) that clergy should be "…sensitive to the way the refugees respond to them, as well as how they react to the refugees." A good relationship increases both the cooperation of the refugees and the potential positive ethical influence of the pastor.

Kinzie's (1993:232) studies show that "…refugees are more prone to psychological problems." To ethically assist refugees in such a situation, Pederson and his colleagues (1996:244) argue for clergy "…to become 'cultural systems information guides,' assisting the refugees with relevant information out how the cultural system works and what the refugee can do to resolve associated problems." The clergy may need to function in this capacity over an extended period, with the long-term goal of enabling the client to develop skills in dealing with the system within the new culture (Tazuma, 1982:55). The resultant mastery of these skills by the refugees, creates successful experiences and cultural empowerment (Lewinsohn, 1992:338), and more so, to be drawn into the Christian hope for salvation and learn to embrace Christian ethics that are pleasing to God.

Pastors can also apply ethical confrontation when dealing with refugees. "Although confrontation carries a rather negative connotation," (Garfield, 1989:42) it helps in refugee camps to confront issues that help change one's ethics, although Goldfried (1980:991) points out that, "…confrontation, in

particular, is a procedure that can have negative consequences when misused."
However, there are times when individuals need to be confronted with patterns
of behaviour that are self-defeating, and this process will "…facilitate ethical life
progress" (Budman, 1981:419). Confrontation has its uses and a proper place
in pastoral ethics. Confrontation is sometimes necessary in the Kenyan context.
Clergy find it easy to confront their counsellees because they are highly
esteemed. In most cases, whatever they deal with in a confrontation is taken
seriously by the confrontees. However, in confrontations with refugees, pastors
need to use confrontational skills to enhance their relationships with them. If
refugees overreact to confrontations, the pastor should stop or change
direction.

CHAPTER 4

4.1 PRINCIPLES FOR PASTORAL ETHICISTS IN THE KENYAN CONTEXT.

In this chapter areas that deal with a pastor's ethical life and his ministerial endeavours will be discussed. Such areas will include a pastor's personal ethics, his administrative ethics, his ethics in preaching, and his family. The role of culture in Kenyan pastoral ethics will also be briefly discussed.

As mentioned in the preceding chapters and as it will be mentioned in the present chapter, topics such as the ones mentioned above, are wide and deep in information and need to be tackled as separate topics. The researcher also, as mentioned earlier, wishes to inform the reader that he is aware of the fact that such topics are immense. However, they are included and discussed briefly in connection with pastoral ethics in a Kenyan context to assist the Kenyan pastor to be effective in his ministries that pertain to pastoral work. Also, as mentioned earlier, the Kenyan pastor's ministries are so inter-connected, that one area cannot be successfully dealt with, without touching on other relevant areas that are necessary to assist a person at a given time and accession. That is why ethics and ethos are almost inseparable.

4.1.1 Personal Ethics

Investigating a pastor's life and his ethical principles seems to be paradoxical when he is assumed to be a public figure. His areas of personal life are mostly exposed to people because of the nature of the ministry bestowed on him. As

Javier (1990:146) puts it, "…the pastor often feels that he is looked upon as public property. Sometimes it seems that everyone wants to meddle with his life and try to shape it according to his/her own ideas of who and what the pastor should be."

Bridge (1985) argues along the same lines when he sees the pastor's ethics faced with two paradoxes. He calls the first one the "trapped web" and the second the "little help". In actual fact what Bridge means is that while there can be few occupations in which a person is as free to decide what to do and when to do it, a pastor's constant complaint is of being trapped in a web of obligations from which there is apparently no escape. The second is that while the ministry is clearly one of the 'helping' professions, the minister receives little help for himself.

In this section, the writer will mention those areas of a pastor's life that people usually don't talk about or are not conscious of. These areas, if not dealt with, might cause serious problems in the pastor's personal life and even cause injury to his congregation and family. According to Javier, who has been previously quoted, these areas "…make an apparent impact on the pastor's appearance and performance." Broadly speaking, these areas include bodily health, physical attire, mental knowledge and spiritual discipline. Each will be dealt with, separately.

4.1.1.1   Bodily Health

Our bodies are considered the "temple of the Holy Spirit." (1 Corinthians 6:15-20). They have to be kept strong and healthy from the inside, out. Cahill (1989)

argues that the condition of the body affects one's behaviour; so if pastor is "…physically weak and sickly, he cannot effectively carry out the heavy load of pastoral responsibility". Ethically though, Anderson (1992:146) recommends that pastors need to realise that the body was "…designed with a capacity to rebuild itself through rest and relaxation. Therefore, they should adhere to such rules." Jesus had reason for saying, "The Sabbath was made for man; not man for Sabbath."(Mark 2:27).

Clergy have to set limits on the time in which they are prepared to contemplate foreseen events. In this way, Rodd (1985:4) asserts that it "…will both enable them feel positive toward leisure and will compel them to face the need to choose priorities. It will also enable them to have time for those they need most, families and close friends." Pastoral ethics for health needs to have more of an effect than merely self-understanding and self-insight (Tyrrell, 1985:65). A pastor needs genuineness, non-possessive warmth and 'normal' physical health to be able to be effective in his ordained ministry and in his pastoral ethical behaviour.

In Kenya, most pastors do not take their health conditions seriously enough. To them, ministry is the first priority. It is a notion that needs correction as Jackson (1963:21) shows. As much as church ministry is necessary and at times, urgent, personal health should come first. Spurgeon (1954) emphasises this to his students in the *Lectures to my students* series: "…every Christian believer is a steward of his/her own body." Spurgeon scrutinised scripture after scripture to meticuously exegete the topic of personal health. Every so often he quotes Exodus 20:9-11, "Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work

… for in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested the seventh day." Jesus recognised this need of rest for His disciples when He said, "…come with me by yourselves to a quiet place and get some rest." (Mark 6:31).

Apart from getting rest for a good healthy body, the pastor also needs a daily balanced diet. Proper eating habits will help keep a pastor physically fit for his many responsibilities and he will stay alert and keen (Javier, 1992:148). Ulstein (1998:70) argues that a pastor's health need not be read from a book or be the subject of a course in a seminary. It should be "…a daily practice and conscious motivation of self knowledge."

This is partially true to Hulme (1985) who feels that some health knowledge from relevant professionals is necessary to keep the person on the right track. Failure to check health matters will land one in what Greenfield (2003:14) calls, "clergy killer" syndrome or what Faulkner (2003:93) terms a "pathological antagonist." This is where, according to Greenfield, "…a pastor comes to his sixties and starts pulling together a small group of sympathisers from a community or congregation to woo for a 'vote of sympathy.'" He will entice them thus: "My health is indeed beginning to deteriorate to the point that my personal physician has advised me to resign and do something else" (Rediger, 1997:9). This might not come from the heart:;the pastor might simply need health support, and that is a kind of hyprocrisy.

Such unethical behaviour should not be found among pastors. In fact, Schuller (1992:32) advocates that, "…pastors should avoid 'junk foods' which are considered non-nutritional by Javier (mentioned above), because there are too

many people out there counting on them to succeed because they are desperately in need of their ministries." Schuller is a life example says Penner (1999:173) who started a new church and ministry and has stayed there all his life. His health is strong and he looks as young as a twenty-year old. He knows how, when and what to eat.

Another area that should be attended to is the area of daily exercise. When the researcher teaches Homiletics in Kenya, he always recommends to pastors-to-be to have at least two hours of exercise daily. Such exercise may include digging in the garden, erecting fences, or even riding a bicycle if one has one. He has always demonstrated practically to his students, when they see him in his small garden or when he goes out cycling. However, it is good for a pastor to choose exercise activities that do not "…bring reproach to his testimony"(Cahill, 1989:148) albeit, regular practice is necessary.

Pickthorn (1965:3) emphasises that "…without regular exercise, one gradually loses one's muscle tone and not infrequently says that one is always 'tired.'" Paul admonishes Timothy, "Train yourself in godliness; for while bodily training is of some value…" (1 Timothy 4:7, 8). A prominent biologist, Michael Denton (in Rosevear, 1991:55) has shown explicitly that "…bodily exercise makes a person active and sensitive for a long time. It can even reduce tremendously, irregularities that can result in deformity or susceptibility to disease."

Yet another aspect that is essential is for pastors to take a holiday. Sometime to be away from regular activities and relax with one's family is essential. Javier, who has been previously quoted, cautions that this opportunity "…should not be a time to do new things, meet new people, and have new experiences." In the

Kenyan context. a vacation may take one week or at most, a month. This is because not many pastors have co-workers who can efficiently take over the responsibilities during the pastor's absence.

In most cases, pastors are depended upon by believers to meet almost all areas of church ministry. This may sound wonderful, but the researcher believes that in the long run, it can create an immature congregation. Nonetheless, Larsen (1991:227) envisions, "…this is the time when growing experience and confidence allow for aggressive reach." Cecil (1981:22), who opposes Larsen's idea,aptly characterises the danger of a "chronic over-extension pattern" and a "personal neglect of needs, tasks and crises." Overall, this is a very rigorous time in family life – the time of "…generativity … the task of helping one's children to become whole and fulfilled" (Killenger, 1981:81).

According to Rosenthal (1989:50), it is wise for a pastor to learn carefully how he can handle the stress-agents of life in the interests of the long-distance vocation at hand. But Girdano (1982:11-14) critically observes that even though the pastor is given ample time for a holiday his life may be blighted by congregation members, or his own family that alone "…can very easily become a gateway to poor health." Long-term, persistent stress can have a detrimental effect on one's physical health (Kushner, 1981:163). This effect is often silent and undetected (Rahe, 1967:213).

4.1.1.2   Personal Attire

The pastor's physical appearance also matters, as does his health life, as seen above. Although it is true that God looks at the heart, humans look at the

outward appearance (Javier, 1990:149). Javier is very careful in his explanation of a pastor's personal attire. In his view, he emphasises "fitting the occasion." In Kenya, the issue is of being suitably attired and not excessively worried or obsessed about one's outfit.. Of late, the issue of 'matching' clothes has become a fashion statement.. Kenyan pastors sometimes choose very expensive suits in order to keep up with some members of the congregation.. Clergy with low income persuade the church council to meet the cost, and this in turn, tends to burden parishioners financially.

In such cases, the unethical behaviour of pastors becomes subtle and abusive and their dignity lowered to the level where their preaching about 'God's provision' does not ring true in their listeners' ears. Unfortunately, as Underwood (1993:64) observes, "…if pastors get the message of how they are interpreted by the parishioners on physical appearance and dressing, they also have received indirectly the message of how the parishioners see themselves as 'dressers of their minister.'" It is advisable to "…dress modestly and presentably with not too much expense, and this is ethically acceptable" says McSwain (1981:51).

As far as physical attire is concerned, a clergyman's ethics should not prioritise the outward appearance. His joy should be "…the vibrant hope that there is in unveiling the gospel to the lost world." (Steinfels, 1990:6). To refuse to hope is an act of spiritual treason because of whom Christ is and what he has done (Beisner, 1990:49). Clergy rejoice in that "…we have the word of the prophets made more certain, and thou will do well to pay attention to it, as a light shining in a dark place, until the day dawns and the morning star rises in your hearts" (2 Peter 1:19). Pastors need to be vigilant and very observant about the influence

of practical attire. As Ehrlich (1990:83) says, "There is today much knowledge but much ignorance and little wisdom." Some clothes are satanically oriented and are worn to 'wage spiritual war' on believers (Perrotta, 1987:9).

4.1.1.3   Mental Knowledge

The theme of the college where the researcher teaches comes from 2 Timothy 2:5. "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." This concerns the nourishment of the mind. Though, as Javier (1992:78) worries, "…some suggest that there is a dichotomy between the spiritual and the intellectual." He lashes out at such mentality as false and then shows that "…while devotion to God involves one's spiritual dimension, it also embraces the mind." Javier quotes Matthew 22:37 to prove his point. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind."

The pastor who hopes to communicate with many types of people must study areas of a general nature that will expand his field of universal knowledge (Anderson, 1992). Bacon (in Cahill, 1992:72) once said, "…reading makes a full man." Clergy have to study and be made aware of what is happening in the outside world. Their wide reading will enable them to know people, respond and react to life situations. A pastor's mental activeness enables him to understand on how he can handle issues that come his way, either from his parishioners, or from the rest of the world and from all walks of life.

John Wesley (in Javier, 1989:79) "…told the younger ministers of the Wesleyan society, either to read or get out of the ministry." It is indeed true that Wesley

understood what being a good spiritual servant of God entails. Harbaugh (1984) however, warns that clergy should not read everything that comes their way. Pastors should be selective about materials that keep him ethically relevant and up to date.

A major contribution on how to equip the self with mental knowledge has been made by Plutchik (1980:94). He defines mental knowledge not simply as duty or reading for the sake of reading, but as "…a sequence of action triggered to accomplish the purpose. The mind is involved in a cognitive appraisal." Plutchik believes mental capacities evolve "…largely in the service of the emotions. He re-emphasises that "…emotional sequence enables a person to predict the future and so choose to take appropriate action." This is in line with Proverbs 30, which is summed up thus, "…so be open to all the sources of knowledge around you and they will teach you daily." (Gaylin, 1979:7).

It is a common saying in Kenya that "You can even learn from a fool." While it is not recommend that the fool is the person where one should begin one's quest, one should know that there is much one can learn from the world around one (Javier, 1990:82). Paul of the Bible recommended to the Ephesians that pastors and teachers are "…to prepare God's people for works of service, so that the body of Christ may be built up." (4:12).

Pastors have to set their priorities right and "…walk, not as unwise men but as wise, making the most of the time, because the days are evil." (Ephesians 5:15, 16). There are common sayings in Kenya that 'Education is power' and 'Knowledge is the key to life'. Most parents, including pastors use these kinds of slogans to admonish and encourage their children and parishioners,

respectively. Learning causes one to know oneself, who one is and one is able to correct mistakes and encourage growth and development.

White (1976:315) concurs by saying, "…a man cannot, without much learning and the building up of his mental capacity, be other than himself. But through much knowledge and awareness, he knows himself, and what makes him so, and whether in this detail or that, he should correct a fault, or cultivate a gift, to enable others to get on with him more smoothly". The researcher sympathises with most of the Kenyan pastors,who rely on the Holy Spirit as 'a great teacher.' The Holy Spirit is of course, a great teacher and an excellent counsellor - there can be no doubt about that - but He is the one who recommends that a clergyman should become "…a workman who has no need to be ashamed, rightly handling the word of truth." (2 Timothy 2:15).

The Bible shows in many instances, that to study is one of God's ways to acquire knowledge in order to be effective in one's ministry. Jesus and his disciples being together for at least three years, is the best example among many. "And what more shall I say? For time would fail me to tell of…(Hebrews 11:32) Israelites and their family members having a daily study of the Mosaic laws (Deuteronomy 6). Elisha and the sons of prophets (2 Kings 6). Daniel and his colleagues in exile and Paul encountering God's training in the wilderness of Arabia (Galatians 1:17).

4.1.1.4   Spiritual Discipline

Spirituality is one of the fundamental areas of life to which one has to be sensitive. It is life that deals with, and relates to, the creator, God. Richard

(1994:71) believes, "…the ethics of spirituality which is based in the scriptures is illuminated by the Holy Spirit and is the mystery of Christ himself." Bonheoffer (1971:312), looking from his prison cell at the way Christian spirituality shows itself in the world, realised the danger: "God must be recognised at the centre of life. Not when we are at the end of our resources; it is his will to be recognised in life, and not only when death comes; in health and vigour, and not only in suffering, in our activities, and not only in sin."

The intrinsic predicament for pastors is that their time is so taken up with the 'garbage' side of life that it is sometimes impossible to keep a balance (Wright, 1982:102). This kind of situation takes over a pastor's whole being so that ethically, he/she becomes weighed down by problems and conclude that finding solutions to those problems is the way to come to grips with the daily struggle of life. Most Kenyan clergy appear to exist in this way and the researcher has often sympathised with those who lead such lives.

Such a belief as, 'I'm a pastor and no one must see my grooved visage and fretful attitude', needs to be eliminated. Of course, the opposite of that, the perpetual, grinning expression, which continually invites one to cheer up, is equally unhelpful. The characteristic pastoral ethical quality of joy is neither. It is independent of time and circumstance and doesn't necessarily arise as a result of the successful outcome of a particular problem, but is nourished by an understanding trust in God's love, whatever the circumstances, and can from time to time bubble over spontaneously (Wright, 1982:102).

Ethically, spiritual life is the way one personally communicates with God, the biblical God who is relational and personal and who deals with humans on an

individual level. Pastors are expected by Meissner (1998:71) to embrace spirituality as the primary ethical goal in their lives. Meissner adds, "…every thought and every action of every pastor is not influenced but also motivated by effect. In this case '*effect'* refers to the feeling, the tone and the emotional flavour of a person's self-presentation and self-report (Toulmin, 1977:291-317). "Every pastor needs the whole armour of God and continuing spiritual nourishment," says Peretti (1989:181). For spiritual clarity, we are encouraged to "…fix our eyes on Jesus, the author and perfecter of our faith" (Hebrews 12:2).

Spirituality is an ongoing experience. It is a God-given gift after repentance. Deuteronomy 18:20 warns "…a prophet who presumes to speak in my name anything I have not commanded him to say … must be put to death." Pastors are therefore warned to examine their ethical spiritual life. As Javier (1989:58) observes, "…it is possible, therefore, for people to be in the ministry who have never been regenerated." If one has not received the spiritual gift of salvation one needs to ask it from God in prayer and honestly desire to be daily empowered by the sanctification process of the Holy Spirit.

Biblical repentance entails conversion; the word literally means, "turning around."(Clark and Rakestraw, 2001:376). The Greek word *metanoia,* as Luther (in Sider, 1990:136) insisted so vigorously, means "a total change of mind." The New Testament links repentance to a transformed style of living. Sensing the hypocrisy of the Pharisees, who came seeking baptism, John the Baptist denounced them as a brood of vipers. "Bearing fruit that befits repentance," he demanded (Matthew 3:8).

Paul told King Agrippa that wherever he preached, he called on people to "…repent and turn to God and perform deeds worthy of … repentance" (Acts 26:20). Zacchaeus should be our ethical model. As a greedy Roman tax collector, Zacchaeus was enmeshed in sinful economic structures but he never supposed that he could come to Jesus and still continue enjoying all the economic benefits of that systematic evil. Coming to Jesus meant repenting of his complicity in social injustice. It meant publicly giving reparations, and it meant a whole new lifestyle.

A pastor should ethically, therefore, experience salvation through repentance for spiritual discipline to be possible. Factors for spiritual discipline, to mention just a few, are:

4.1.1.4.1   Personal Prayer Life

For a Kenyan pastor, as it is for many Christians who understand that whatever they do is always part of God's ministry, an active prayer life is essential. He should not forget that he has a divine calling and an ethical life is mandatory. Therefore, he should be first in his prayer closet. In his prayer life he has to seek divine counsel and lay himself open to God's guidance to enable him take positive decisive actions in his daily ethical endeavours.

Pastors should also embrace God's wisdom in assisting their communities in a manner that will help the people to feel God's presence in their lives. In this way, there will be a bond of understanding between pastor and people and a knowledge that the Lord will instruct them and teach them in the way they should go.

Psalms 31:24 is worth quoting as a source of strength to pastors in their ethical prayer life: "Be of a good courage and he shall strengthen your heart, all ye that hope in the Lord." Since pastors face tough issues at times, the strength of the Divine is of great importance in their prayer lives. They must be courageous, realising that as they launch out to follow the Lord, strength will be provided.

In order to build a sound foundation of a life of prayer, clergy should be careful that enthusiasm for the ministry is centred on Christ and His Gospel. Nothing else will stand in eternity, and no other enthusiasm will effect the building of a spiritual prayer life. Loving Jesus Christ and embracing his spiritual lifestyle is of great value to any pastor (and any Christian, for that matter) who has chosen to be like him and be holy as he is (1 Peter 1:16). Nothing should sidetrack a personal prayer life. Jesus confirms this as he admonishes his hearers, "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me" (Matthew 10:37).

The result of a prayerful life for all prayerful people, and especially in the context of, pastors is immense. A lesson can be learnt from Jesus Christ's promise which he gave his disciples, "I tell you the truth, no one who has left home or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age … and in the age to come, eternal life" (Mark 10:29-30). Jesus became a good example of this truth. What he demanded of his followers, he fulfilled himself. He forsook his earthy family (though he loved them and was obedient to them) for the sake of obedience to the Father's will. Rather than attaching himself to his physical mother and

siblings, he counted as his true family "…whoever does the will of my Father in heaven" (Matthew 12:50).

Kenya, a country of many different beliefs, needs pastors who exercise practical lives beyond reproach. Without a strong inner closet of prayer, it is very easy to be overtaken by the cultural influences that are in one way or another justified by tribal standards. Only God can bring a difference to one's life, when ethical skills are spiritually driven. Then, the community is attracted to a lifestyle that cannot harbour regret later.

4.1.1.4.2   Personal Honesty

Franklin (in Colbaugh, 1963:26) believes that "Honesty is the best policy,"while Wildon Colbaugh (1963:26) shows that, "Before there can be a policy of honesty there must be an honest person." This means that to act on the principle of honesty without being honest is to practise double standards.In other words, a pastoral ethicist who is not honest will be operating against his conscience and sooner or later his hypocrisy will be revealed, leaving him mentally,emotionally and spiritually impoverished.

Ethically, pastors should be honest if they are to convince other people to lead better lives. Their motives for honesty should be biblically oriented. Isaiah 33: 15, 16 reminds us that: "He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking upon evil, he will dwell on the heights; his place of defense will be the fortresses of rocks; his bread will be given him, his water will be sure." The writer of

proverbs also confirms that, " …when a man's ways please the Lord, he makes even his enemies to be at peace with him. Better is a little with righteousness than great revenues with injustice." (16: 7, 8).

Honest deeds should be a primary desire for any pastor. Otherwise, God cannot be pleased with the dishonest ways of His servant who has been entrusted with godly ministry. We may take on a pleasant visage and show what seems to the people around us a modest character, but within we may hide a host of dishonest deeds. This kind of life is an abomination to God. We must fear God, for the ministry we have been entrusted with is God's and therefore, clergy, like any other servants of God, "…should be regarded as servants of Christ and stewards of the mysteries of God. Moreover it is required of stewards that they be found trustworthy." (1 Corinthians 4: 1-2).

Job of the Bible should be a model for all Kenyan pastors. Job trusted God in every way and was not distracted by any worldly attractions. In fact, the Bible quotes Job to have said, "I hold fast my righteousness, and will not let it go; my heart does not reproach me for any of my days" (29:14-16). Pastors should not allow any dishonest gains in their lives. They should pursue honest lives and no stain of dishonesty should be found among them. They must imitate what Paul of the Bible says, "…and herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). For the sake of the gospel of Jesus Christ and their personal lives, that are to be built in harmony with God's Word, pastors should be very sensitive to ethical living.

When dealing with unchurched people, Kenyan pastors are faced with the temptation of living godly lives before sinners (sinners in the sense of not

attending church or confessing Jesus Christ as Lord and Saviour). Kenyans generally tend to imitate pastors as their models. Unfortunately, some pastors, as has been noted above, do not live up to the standard expected of them. The majority of these Kenyan pastors unfortunately confess to be Christians in theory and not in practical deeds. In that way, they sometimes encounter situations that expose their dishonesty. They lead dubious lives and fail to work hard for their living. They are, therefore, persuaded to be sensitive and employ, at all times, a quality that Paul emphasises to the Thessalonians of having a quiet spirit and a quiet walk that portrays honesty. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Pastors should always bear in mind that they do not only assist and lead people to live godly lives, but are also in being, on behalf of God, here on earth. Every contact of a pastor with unchurched people influences them either for good or for evil. This then becomes an indicator for pastors to be alert to the example of their lives. Not only preaching to them for conviction but living honest lives: "…though they do not obey the word, (they) may be won without a word by the behaviour..." (1 Peter 3:1) of their lives as church ministers. The only gospel many people read is our lives (Colbaugh, 1993:30).

Colbaugh (1993:30) comments further, "If we fill our pages with smutty deeds and shady transactions, the unsaved will soon notice it. No Christian can long hide dishonesty. Nor can anyone else. But what a tremendous power an honest life can have for God. The Unsaved cannot soon get away from its influence". Peter, in his first epistle to the exiles, confirms this, "Having your conversation

honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (2:12).

Lincoln (in Colbaugh, 1993:31) writes, "If, in your judgement, you cannot be an honest lawyer, resolve to be honest without being a lawyer." The same may be said for a Kenyan pastor. An honest life can be equated with how money is acquired and spent; a common Kenyan proverb says, "How a person gets his money indicates his character. How he spends it indicates his values." Luke 6:31 is relevant at this point: "And as ye would that men should do to you, do ye also to them likewise." For if a Kenyan pastor walks honestly before the community around him, then the unchurched will trust, honour and respect him, and the Lord will be glorified. Many of our Lord's followers view this teaching of honesty as Grentz (1997: 278) puts it, as "…the core and climax of the whole of moral doctrine." From this, one may sum up some qualities of a Kenyan pastor when ethically practicing an honest life among unsaved people.

❏ He should be diligent and effective when administering his ethical ministry. This will take time, thought and prayerful understanding.

❏ He must understand and be able to discern his people in terms of their strengths and weaknesses, so as to be aware of how to apply his honest skills. This will help him to live a life above reproach and without cultural constraints.

❑ He must know the friendships within his parishioners' areas of concern and their possible irrational approaches. In so doing, his honest approaches will be meaningful instead of being seen as impositions of character or ideas.

❑ He must understand what talents are within the people with whom he is involved. He must have some knowledge of special skills and abilities on how to instil honest ethical behaviour.

❑ He must know his people's family backgrounds and homes so as to have an honest influence on them and impart godly values to them. All this honest information may be achieved if the pastor takes time to apply thought and prayer.

In day-to-day issues of ethics, pastors have to be very vigilant. In Kenya, of late, most pastors are facing the temptation of making 'fast' Shillings (Kenya currency) no matter how big or small their ministerial involvements are. They are vulnerable to temptations that lure them into making extra money through questionable means. Instead, they should take to heart their responsibility to God. They must make sure not to make false claims for their ethical approaches. Their practical example should not be misleading, or exaggerated. They should not make statements that might be disapproved of and thus miss the mark of their primary ministries.

Honesty in day-to-day issues should be taken seriously by Kenyan pastoral ethicists. In the Kenyan context, clergy are the 'light' to the country. They should reflect the integrity of a person possessed of power from the divine. With every good thing a clergyman does, a life is built up; wrong cultural issues are

forsaken and Christian motivated living grows. Therefore, a pastor has to be insightful and open enough to be honest in all his endeavours each day. As God reminded the Israelites, "….ye shall do no unrighteousness in judgment, in metre,yard, in weight, or in measure. Just balances, just weight, a just ephan, and just him, shall ye have: I am the Lord your God which brought you out of the land of Egypt" (Leviticus 19:35–37). God took quick action and gave the Israelites these moral, just and honest laws to direct them in their day-to-day transactions with one another. This should act as a good example to Kenyan pastors to be aware of what is godly and upright for them and what can be pleasing to their God. As Grenz (1997:271) observes, "As we listen to the spirit voice speaking through the scriptures and appropriate the divine power He meditates, we receive the grace we need to live as the people of God in the contemporary context," and more specifically, in the Kenyan contemporary context.

The pastor's life entails living according to the identity God so freely bestows on us in the Son and thereby we become the very person He has declared us to be in Christ and this sums up the quality of being honest, in God's divine honesty. In this way therefore, the biblical expression of honesty in a clergyman's daily life flows out of the transformed life God creates in him (Grenz, 1997:270). As the servant of God, David, a man after God's own heart (Acts 13:22) understood this when he entreated, "…create in me a pure heart, O God, and renew a steadfast spirit within me" (Psalms 51:10) and Paul reiterated the point:"…through Christ Jesus the law of the spirit of life set me free from the law of sin and death" (Romans 8:2) the committed clergyman should take note of Bloesch's (1987: 9) comment that "…honesty in their theological perspective is no longer a submission to law, but instead a response to divine grace."

In public interactions, Kenyans are a family oriented nation,Their culture, life style and activities revolve around the family nucleus. In this regard therefore, pastoral ethicists are expected first and foremost, to set the example of honesty in their own families; this includes wife, children, and even the extended family. Any lack of honesty in public interaction and especially when it emanates from the home background may produce disparities in behaviour and communal turmoil. In communal interactions, pastors should be aware that they owe their congregations strict honesty..In Mark's gospel the writer shows that honesty is very vital in the home and everybody including the pastors should practise the same. "Do not bare false witness, defraud not, honour thy father and mother." God expects His people to be honest with one another. Houghton (in Colbaugh 1993: 29-30) tells of a soldier who finally became a Christian believer through seeing his companions make fun of a man; they left their money in his possession for safekeeping.

Kenyan pastors should bear in mind that people will know them not by what they say about themselves, but by how they treat those with whom they associate, day by day in public interactions. If they can live honestly with all men, their lives will glow with an unusual brilliance. They will portray the Lord Jesus Christ who shows love through them. Paul, when writing to the church of Colossae expresses this truth, "…lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which renewed in knowledge after the image of him that created him" (3:9,10).

Honesty in ethical living can be summarised thus:

- *Honesty is God's command:* ye shall do no unrighteousness in judgement – it is more necessary to condemn dishonesty in unmistakable terms, since men who make a profession of religion and therefore would be shocked at stealing, have fewer scruples in cheating (Leviticus 19: 35).

- *Honesty prolongs a person's days:* you shall not have in your bag two kinds of weights, a large and a small. You shall not have in your house two kinds of measure, a large and a small. A full and just weight you shall have that your days may be prolonged in the land which the Lord your God gives you (Deuteronomy 24: 13-15).

- *Honesty binds people together:* pray for us, for we are sure that we have a clear conscience, desiring to act honestly (honourably) in all things. I urge you the more earnestly to do this in order that I may be restored to you the sooner (Hebrews 13:18).

- *Honesty is a prerequisite of truth:* He who speaks the truth gives honest evidence, but a false witness utters deceit. (Prov. 12:17).

- *Honesty creates confidence:* And they did not ask an accounting from the men into whose hand they delivered the money to pay out to the workmen, for they dealt honestly. (2 Kings 12:15).

- *Honesty is God's just balance for integrity:* Let me be weighed in a just balance and let God know my integrity (Job 31:6). From Job's plea, pastors may learn that there are points of contact and introduction for their ethical ministry which God has already planted. It brings confusion if they are found

to be denying these true things. This may alienate and confuse the people, spoiling their credibility and creating needless opposition. Only God can balance their integrity and help them to act honestly towards all people, situations and activities on a day-to-day basis.

4.1.1.5   Personal Affection

Kenyans are social beings. They love to be loved and therefore they seek love at all costs. The Kenyan pastoral ethicists, in this respect, have to show great concern towards their parishioners and even to those outside the church. Paul, in his first epistle to the Thessalonians takes pains to show this loving quality: "But we were gentle among you, even as a nurse cherishes her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls because ye were dear unto us." (2:7, 8) Paul's love for the Thessalonian brethren was demonstrated by his gentleness among them. His affection and concern for their spiritual welfare was so deep that he longed to give them his whole self.

No pastoral ethicist in church circles is credible if he is not concerned about the spiritual welfare of his members. A pastor's love for his flock should be more strongly demonstrated in places like Kenya,where love for one another is a prerequisite. Such a thirst will pour itself out in prayer and result in a spirit-anointed fondness for each member. Nelson (1978: 113) states well the rationale for this affectionate love: "If we define Christian love as agape or self-giving alone - without elements of desire, attraction, self-fulfilment, receiving – we are describing a love which is both impoverished and impoverishing. But the other elements of love without agape are ultimately self-destructive." It is this

kind of comprehensive love that characterises truly Christian care-giving relationships, not only in secular fields but also in every context, the *spiritual context being at the forefront* (added by the author) (Grenz, 1997:293).

In Kenya, a pastor who selfishly claims glory unconsciously for himself, conditions the weakening of his own influence. Parishioners may silently label him as egotistic, deceitful, and traitorous to the tenets of Christ. True Christ-centredness will continually seek to present Christ and give confidence to others through the ethical services they render. One who seeks to counsel others will not selfishly draw attention to himself by taking credit for himself.

4.1.1.6   Personal Attitude

One's attitude is very vital if any relationship is to grow. As one's thought life controls one's actions, what one thinks of others will control the way one acts towards them. Pastors should be reminded that what they think of their parishioners and those around them, depends entirely on how they treat and assist them ethically. Attitude is the way one decides to be honest or dishonest, tolerant or intolerant, to others (Pedersen, 1981). This mostly affects the sequence of honest motives in human relations (Sheldon, 1997).

Paul, in his letter to the Philippians, reminds them to be careful in their way of dealing with things and especially in their relationship with others; something that can help a Kenyan pastoral ethicist: "Finally brethren, whatever things are true, whatever things are honest, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things." (4:8, 9) In this exhortation, Paul urges the Philippians to be sober

in their attitudes, which is very important in one's relationship with others, and especially in ethical ministries, which are ministries that are relational.

The attitude of a pastor should be balanced and not partial. He should look at ethical ministry as godly and every person around him as a person to whom he can reach out to render ethical assistance and growth by the help of God's Holy Spirit. Clergy who have favourites are unpopular and often initiate cliques, at least in the minds of their parishioners. Most parishioners are suspicious of a new attitudinal approach of the pastor, every time they come for any kind of assistance. The pastor should be very careful to be honest in his attitudinal approach. The slightest evidence of misrepresentation will influence a parishioner's respect for and trust in the pastor. It will hinder the closeness of fellowship and understanding between the pastor and parishioner, if doubt is evident. A pastor who cannot be trusted, will not have the co-operation of all his members. Forthrightness is appreciated and although it may sting, the truth is more satisfying than the insecure attitudinal relationship which deception produces.

A good attitude is very desirable. A pastor who can show humour and laugh at himself, will often save a situation and win the happy following of his members. Sometimes showing humour and being able to laugh with people at their mistakes, will prevent their embarrassment and discouragement. A fault may be corrected by a pleasant joke. However, humour which is barbed and biting in its cynicism, can be destructive.

4.1.1.7 Personal Acumen.

A Kenyan pastor should continually be thinking about the task of ethical ministry. He must be active and alert in all his endeavours; being altogether wise in the pursuit of attempting to understand the thoughts of his people. His speech should be carefully 'calculated' and 'measured.' He should carefully consider every promise he makes to his people and the psyche must be constantly active when pastoral ministry is set in motion.

Apart from being a sage, a Kenyan pastor has to have a right sense of decision-making. As James 1:5 says, "…if any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Pastors will need that wisdom for quick assessments that are so frequently needed in ethical ministries. All of these decisions will be related to spiritual influence, as only the touch of God in their lives will constantly supply them with wisdom and inspiration.

4.1.2 THE PASTOR'S ADMINISTRATIVE ETHICS

Things have been changing very quickly in recent years. The world is becoming a global village due to such innovations such as computer technology. Work in businesses and in every sector of the economy has experienced this change. It is as if every person has been made aware of what is happening and has been persuaded to follow suit.

Pastors involved with church administration need to keep abreast of modern technological development. Ethically, life and work have to advance and progress otherwise they will be left in the 'stone age' period. Larsen (1991:80) comments that, "…dull need not be the byword in the pastor's work as an

administrator. Our fast-moving times present vast challenges, but these can be more than met through the technological and spiritual resources available for our use." The researcher will therefore divide this discussion up into three parts for easy understanding. The sub-topics include the servanthood profile, the pastor's ethical administration with office workers, and the ethical relationship with congregation members.

4.1.2.1   Servanthood profile

The pastor's administrative ethics is, in one sense, different from that of other administators because he enters his administrative environment as a potential leader. This then makes him a unique figure who, according to Warren (2002:262) needs to "…maintain a low profile as real servant." Warren shows further that, "…servants don't promote or call for success." Instead they "…put on the apron of humility, to serve one another" (1 Peter 5:5). A pastor's ethics has to portray a life that is pleasing to God and can be emulated by his parishioners.

Paul of the Bible understood this secret and learned to be a real servant of the people. He became as a nurse to the Thessalonians (1 Thessalonians 2:7). He knows his ways with the Lord that he was a real servant, worthy of God's calling and that is why he persuaded the Corinthian brethren to imitate him as he imitates Christ (1 Corinthians 11:1). As real servants, administrative pastors should not administer to impress people or to seek for their approval. They should ethically, know how to challenge issues and make godly decisions without partiality (1 Timothy 5:21).

In his Epistle to the Colossians, Paul warns servants to "…obey in everything, those who are your earthly masters, not with eye-service as men-pleasers, but in singleness of heart, fearing the Lord." (3:22).The same ethical rebuke by Jesus Christ himself, is in Matthew 6:1. "Beware of practising your piety before man in order to be seen by them; for then you will have no reward from your Father who is in heaven." Warren, quoted above, shows that ethically "…self-promotion and servanthood don't mix. Real servants don't serve for the approval or applause of others. They live for an audience of one." This truth is confirmed in Galatians 1:10 where Paul shows from his testimony, "Am I now seeking the favour of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant of Christ."

Oswald (1989:21) argues that, "…pastors have to be vigilant and sensitive in their services not to be overtaken by emotions and self-confidence." Matthew Henry's plea at one point in a life-long ministry in Chester, is to remind pastors that administration inevitably involves times that are "down" (1989:71). What Henry means is that though a pastor is loved by people, and many of them have had exceeding value from him and his ministry, he has not been without discouragement in administrative proceedings. There are those who are tempted to think that a pastor's administrative skills are below average, while others measure those skills as above average. In both views, a clergyman is to keep servanthood administrative ethics in equilibrium and to do what is right and acceptable before his God who has entrusted him with that responsibility.

In Kenya, the researcher has experienced an increasing restlessness in many churches. This makes a significant impact upon the ethical behaviour of pastors and their families. Pastoral administration is increasingly costly and traumatic

for goal-oriented congregations (Morphew, 1988:21). Cooks (1983:99) argues, "New attention and care must be given to the nurture of pastors through enhanced administrative support structures and helpful continuing education." Schaller (1987:38) envisions further, "…this appears not to be a temporary passage but one which will continue to characterise the ethics of pastor's administration and will indeed deepen in complexity as we move into the new century."

4.1.2.2   The pastor's ethical administration with office workers

Pastors must take their ministerial duties very seriously. They should be aware that they are accountable to God and not to men. The office relationship with his employees has to portray an exemplary unity so that 'outsiders' may experience a degree of admiration. Ethically, a pastor has to discipline his employees in love and in perseverance. Javier (1990:220) elaborates the word 'discipline' here to mean, "instruction and correction." In definition Javier asserts, "Instruction means training that moulds or perfects the mental faculties or moral character. And correction means control that is gained by enforcing obedience or order."

As an ambassador of Christ, a pastor has to apply ethical discipline to his office workers as God does to his loved ones. "For the Lord disciplines him whom he loves, and chastises every son whom he receives. It is for discipline that you have to endure." (Hebrews 12:6, 7). The word 'discipline' in Kenya has a different connotation altogether. In fact, it means punishment. Kenyan pastors should have their minds changed and see ethical discipline as a way of love and concern. This should be seen right from the office, out.

Cully (1995:140) argues though, that this description of the pastor disciplining his workers in the office as a response to faith, is difficult to apply. "It does not even fit with the analogy of human family relationships", adds Gustafson (1984:148). We know all about accepting each other as we are, but too often love is withheld in displeasure, or is expected as a reward (McGinnis, 1985:49). Ethically, a pastor's administration in the office should take unselfish angle and not the opposite.

In his classic book, *The vision of God*, Kirk (2000:449), the Oxford theologian, sets out the doctrine of the *summum bonum* – the highest good for the Christian. In a chapter on "Law and Promise" he warns Christian administrators not to have an approach to life that values highly the keeping of rules: "A system of thought which is primarily moralistic, insofar as it sets before men a rule of conduct by which it is their first duty to measure themselves, is in essence egocentric – it is only one of the many forms which selfishness can take, even though its rule appears superficially altruistic." Kirk continues by affirming that only when administration is performed as part of worship, can this be escaped. "Without the spirit of worship, no administration can be worthy the name. Disinterested administration is the only administration that is administrable; and disinterestedness comes by the life of worship alone." (Kirk, 2000:541).

Many pastors explore their ethical administration skills by using the action-reflection model. In this approach Toton (1982) argues that people are involved in a situation, after having been prepared for the experience and later reflecting together on what happened. They analyse it not only in sociopolitical and

economic terms, but in the light of biblical narrative and teaching, and in consideration of how one might act as a Christian. This method becomes Christian-oriented only when both the situation and the immediate experience are considered seriously under the cross and resurrection (Vest, 1993:135).

A pastor's ethical administration towards his office employees should embrace simplicity of life and be stewardship-focused. Levenson (1982) argues that some pastors live in communities that practise a simple lifestyle. Others see it in personal terms or as a family decision. Simplicity is a matter of not only having, but also doing (Hall, 1988:135). The distracted pastor, rushing to fulfil an overloaded agenda, is far from leading the simple life (Westerhoff, 1980:743). A unifying simplicity comes through meditation on Scriptures that help to lift the day's agenda into the presence of God (Sider, 1982:220).

Simplicity of life and stewardship in pastoral administration are intertwined. Those pastoral ethicists who live in obedience to God know that all they are and have is a gift of God, and they lovingly return all to God. This is epitomised in the well-known hymn that begins, "Take my life and let it be consecrated, Lord to thee, "and continues,"take my moments…days…hands…heart…voice…intellect…will…myself."

4.1.2.3   The pastor's ethics in relation to parishioners

Church parishioners are a 'delicate' group for the pastor to deal with if his pastoral ethics are not consciously checked every now and again. This is where the clergyman has to be careful in dealing with different temperaments. Also, he should be vigilant and wise in handling the opposite sex,, those who are

married or single, the widows and widowers. Phillips (1989:189) argues that ministers have to read widely so as to be aware of how to ethically "…manage the congregation's ethical needs."

Javier (1992:155) dethrones the idea of much reading and thinks that "knowledge" only puffs up (1 Corinthians). In his word he then suggests to pastors, "…you must be vigilant in your relationships each day, and you must learn to rely more fully on the Lord to help you maintain a testimony that is clear before Him and those among whom you live and work." Javier leans more on spirituality, while Phillips advocates intellectual know-how. The former places emphasis on the heart and the latter on the mind; both are essential and profitable to pastoral ethics (Belasic, 1986).

Crabtree (1989:11), in the record of her efforts at Colchester Federated Church, came to a similar concluson. She said, "A pastor's ethics are strengthened when 'head' and 'heart' are balanced." With this ethical approach, a pastor's tasks are usually completed, a high level of creativity is maintained, and the clergyman possesses a great sense of fulfilment among his parishioners (Stevens, 1993:69).

Reflecting on the purpose of pastoral ethics in relation to congregation members, Anderson (1992:69) observes, "…pastoral ethics, from a biblical perspective, is not so much task oriented as it is parishioner focused…" In a superb book written by the Roman Catholic, Clark (1972:22) he takes this as his point of departure. He affirms, "The goal of pastoral ethics is to build a people of God." Greenleaf (1982:13) goes much deeper, "The pastor in a Christian congregation has to do three things.

First of all, he has to be able to present the ideal on which the church is based in such a way that parishioners will understand it, accept, and grow in commitment to it. Secondly, he has to be able to draw members together and to get them to relate to one another in a positive way.

Finally, he has to be able to provide whatever organisation is needed to see that everything which is needed for the people to live according to the ideal is provided." Pastors should humbly admit that any authority that accrues to them, as Niebuhr (1956:67) says, "…comes in being witnesses to divine authority that is neither under the pastor's nor the congregation's control."

The pastor's ethics, in this sense, is derived from outside, as well as inside the pastor, through an authentic relationship with the God who works through the pastor (Collins, 1993:122). This kind of ethics does not need proof or defence (Macgregor, 1978: 58). Its fruit, as Bonhoeffer (2004: 188) so wisely suggests, "…will not be the surrender of the essence of the church to the monolithic structure of the collective unity … but rather the building up and equipping of the body, that rich interdependent church that God is forming out of God's people."

4.1.3 THE PASTOR'S ETHICS IN PREACHING

The essential and ultimate ministry of the pastor is to "preach the word. . . in season and out of season" (II Tim. 4:2). In Kenya, however, most pastors have tampered with this preaching ministry. Most of them do not do much research

prior to preaching so as to be well equipped. This has always resulted in most pastors preaching "…smooth words from one source or another with little or no root in the Word" (Noyce, 1988: 49). Noyce is astonished that "It is an equal shame that the task of exposition is handled with such a lack of imagination by ministers wholly orthodox in their preaching 'under the word' that parishioners often either doze through the sermon or stay home altogether." Mclaughlin (1979:57) pleads for ethical preaching of the Gospel that "…should not be surrendered to the evil forces."

Thonssen and Craig (1948:471) approach their argument that "…the techniques of preaching are amoral, capable of both enlightened and evil use, depending upon the character of the speaker." They further emphasise that the amoral character of preaching should not keep critics from considering the ethical implications of public statements.

A slight variation of the neutral position is offered by McCroskey (1972:272) who claims that his view of the ethics of preaching techniques is an amoral one. By this he means that ethical considerations must refer to the pastor as the preacher himself, rather than to his act of preaching. Furthermore, according to McCroskey, this ethical judgment turns on the intent of the pastor toward his audience. If the clergyman's intent is for the good of other people, then he is ethical. If the preacher's intent is to harm or mislead people, then he is unethical.

Minnick (1968:285-86) is sometimes represented as holding the neutral position concerning the ethics of preaching. If so, this position refers only to certain methods of preaching. It is more accurate to relate his attitude as he himself

does, for example, to some of the ways of preaching that are generally agreed to be unethical; some ways of preaching appear to be sound; and certain ways of preaching may be good or bad, depending upon their persuasion. As he says, "…from an ethical viewpoint, they appear to be intrinsically neutral."

Oliver (1957:22), an influential preacher, maintains that ethical criticisms of preaching should not be lightly dismissed. He argues, "What must not be lost sight of is that preaching is an art, which may be used for either good or evil." Therefore, he maintains, "We should not be tricked into the negative attitude toward preaching to the sacrificing of its profitable aspects."

Gilpin (1976:151) seems not to be interested in preaching criticisms at all. Instead, he argues that the pastor's ethical life in preaching may be successful if a minister is fully steeped in a life of prayer. Gilpin cites his personal life as a pastor. "My public labours (astonishing as they were) bore but little proportion to those internal exercises of prayer and supplication, to which I was wholly given in private." No godly preaching can be accomplished if a minister cannot ethically maintain an uninterrupted time of prayer from hour to hour.

In other words, as Bridges (1976:50) puts it, "…a pastor should live in a spirit of prayer to ethically succeed in ministering God's word." Martyn (1967:313) has occasion to lament that "…want of private devotional reading and shortness of prayer, though incessant sermon-making, had produced much strangeness between God and his own soul." In the review of the first year of his ministry, he judged that he had dedicated "…too much time to public ministrations, and too little to private communion with God."

Scott (1991:60) gives a sound caution on pastoral ethics in preaching. He affirms that clergy must embrace "…the principle that made the Apostles determine not to 'serve tables.'" Though a good work in itself, ministers these days, should be very careful not to give of their services, even to the most useful societies, and to attend their meetings at the cost of preventing the '…giving (of) themselves continually to the word of God and prayer' (Acts 6:4)."

In Kenya, a danger at present seems in this area. The researcher therefore wishes to affirm that nothing will enrich or console if we neglect our intimate communion with God. We must "walk with God" in everything, or else our souls will die and other ministerial ethics will be missdirected. In order to return to the 'right' preaching track, Matthew of the Bible commands, "Enter into thy closet, and shut the door." (6:6).

Preston (1997:40) argues that we should, "…shut out not only vanity and the world, but even for a time 'the communion of saints.' The soul may lose its spiritual vigour in any company, but that of God – in the best, as well as in the worst – in the church, as well as in the world – in the active engagements of the ministry, as well as in secular employments." The discussion will now focus on the two parts of the preaching arena: the pastor's ethics on pulpit preaching and the pastor's ethics on the Altar Call.

4.1.3.1 The pastor's ethics in pulpit preaching

Preaching is as much an aptitude as a discipline. It is, according to Lewis (1983:161), an "involvement". The question therefore, is whether there is an

ethics to such expertise as scripting a tale or the painting of portraits. In Kenya, the researcher has found that pulpit ethics concerns five main areas of pastoral morality and credibility.

Firstly, there is the element of fidelity in the genuine intent of pulpit preaching. Secondly, there is the substantiality of culpability in association with the Bible.

Thirdly, there is the issue of probity in the way pastors apply cradles(?), and in evading piracy.

Fourthly, there is the element of peculiarity for different preachers in the ministering event – the assembly.

Further, Gumper (1981:21-22) argues that pulpit preaching is more than just an expression of news, such as in the church bulletin, that Jesus Christ has come. "It is creating an opening in our midst by means of putting Bible and human heart in dialogue with each other, suggesting then the possibilities of faith in God, so that God may enter that open space." Kierkegaard (1949:127) believes that the Gospel comes about through "indirect communication", or in Long's (1989:119) words,, a "…system of communication." Craddock (1978:69) called the process "overhearing the Gospel." This in essence, depicts an ethical responsibility to truth within the edification or building up of trustworthiness in preaching.

Ethically, Goldman (1980: 19) is convinced that "…there are diversities of preaching, and varieties of preaching gifts." Preachers have to be aware of such diversities and varieties and be ethically sensitive as they minister, because, according to Weidman (1981:211) preaching is steadily improving. If the faith of the whole church is to be increased, pastors' ethical preaching must

point beyond the preaching itself (Posey, 1983:58). The substance of preaching is pointing toward God; for the Christian, the God who is known in Jesus Christ. This is the goal and the point at which preaching is most likely to fail, is through ego-centred distortion (Noyce, 1988: 52).

It is facile for clergy to take themselves too seriously; more appropriate is a compassionate and sensitive delivery of the Word, mating a submissive attitude with the circumscribed text. Pastors need a prayerful propriety that in manner and intention joins the parishioners in honouring not the minister, or the minister's exposition, but the Bible message of God. Oliver (1957: 22) insightfully reminds pastors that ethics confronts them in virtually all of their activities. Sedwick (1999: 27) appropriately warns the preacher to avoid, "direct, frontal speech."

Preachers who are not sensitive to their listeners' needs and desires and are full of superfluous, unenlightened verbal vitriol in their preaching, for fear of reproach from parishioners, need to complement the virtue of love, with that of courage. As Otieno (1999:66) observes, "…preaching that fails, over time, to rehearse explicitly and implicitly the truth and mercy of the God that Christians have learned to know through Christ-that preaching violates the ethical norm for the Christian pastor."

Bondi (1990:132) argues in his book, *Leading God's people,* that pulpit pastors sometimes tend not to rely heavily enough on preaching which is connected to the lectionary. Bondi is joined by Lenski (1968: 119) who observes that, "…with ethical thought for lectionary style, there is no better way to assure oneself of avoiding the entertaining temptation to preach on one's own chosen themes,

use one's own preferred texts, and omit meanwhile great lumps of the best Christian and scriptural heritage." Holding oneself accountable for lectionary preaching serves the wider church in diverse ways (Mclaughlin, 1979:44).

Different pulpit authors have identified a variety of temptations that lure clergy into abusing their ethical freedom in the pulpit. The researcher will mention three to act as examples. The first is Noyce (1988:63), who discovers that preachers "…play fast and loose with factual data for the sake of argument or heightened drama." Noyce elaborates, "…a preacher will say, 'All the biblical writers insist. . .' when it is not true, or 'Never before in human history' or 'The greatest Christian leader of our time' when each is doubtful. Effective communication can do without the exaggeration, and truth will be served."

The second is Reeck (1982:48-56) who acknowledges the trap that is found in conventional pharisaicism. This is ministry that breaches the pastoral ethic. It is preaching that highlights the petition of the Pharisee: "God, I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector (Luke 18:11)." It swears undeniably to its own orthodox attitude, but then it proceeds superfluously to belittle the assertions of other devout believers and Christian denominations.

"As more than one philosopher has put it," says Noyce, who has been previously quoted, "we may often be right in what we affirm, but we are more often wrong in what we deny. Such divisive chauvinistic preaching and teaching goes against the wholeness and unity of the wide and diverse body of Christ and the family of God." It is appropriate to affirm, indubitably, as the Epistle of

Saint John puts it, to what we have "…heard... seen. . . . looked upon and touched" (I John 1:1) and to stop there.

The last writer is Buttrick (1987:104-7) who, throughout his book, *Homiletic: moves and Structures,* warns of moral sanctimoniousness that censures the transgressions of others, without seeing the log in the eye of the observer.

The ethical minister knows both efficiently and insightfully that an 'autocracy of the pew' should match the independence of the pulpit. In the words of Keck (1978:106), "…the sermon should impart a Bible-shaped word in a Bible-like way." Buttrick, (1987:301) believes that sermons "re-plot plots" and "re-intend intentional language." When this happens, sermons encode a similar structure of faith consciousness as that found in scripture, even though the meaning content of that structure may have changed. Rather than translating an original or deciphering a puzzle, the sermon transposes a model of consciousness (McClure, 1991:30).

In the Kenyan pastoral context, ethics in pulpit preaching need to respect the human autonomy of the listener inquirer and seasoned convert, alike. However, as Louw (1997:61) puts it, "Whatever the method, the common sequencing strategy is to lure listeners toward an unfolding that cannot be totally anticipated. Bona fide faith does not result from fear or guilelessness. It is unhindered and freely lived into." West (1982:18-19) presents this side of pulpit freedom when he speaks of democracy as the result of Christianity. He proceeds to stress the accountability of the preacher to the laity: "Democracy requires that accountability of institutions to populace, of leaders to followers, of preachers to laity, at the centre of any acceptable social vision. This accountability exists when people have control over the leaders and institutions

that serve them. Democratic participation of people in the decision-making processes of institutions that regulate and govern their lives is a precondition for actualising the Christian principle of the realisation of human individuality in community." Kenya, being a democratic government (Bworera, 1998:56) her citizens, including pastors, have been raised with a democratic mentality and therefore minister in a democratic atmosphere.

4.1.3.2   The pastor's ethics in the Altar Call

Altar Call ministry is viewed differently by different pastors across denominational lines. However, the issue here is not to go into the details of different denominational practices, but rather to focus on pastoral ethics when Altar Call ministry is exercised. In this case West (1982:18) maintains that the invitational preacher should not force faith into a mind and heart and soul in the way a nail is driven into a board or in the way water is poured into a cup. The preacher "…listens people into their own stories" in such a way that those stories are pre-empted and assessed in the light of the Gospel story.

As part of the invitation, the preacher may articulate his or her own doubts and anguish about the human predicament. This is a fully permissible path in the altar call, for it brings to light the hunger and advent of the event. The sermon need not close with a formal altar call, or an invitational hymn, as it does in some traditions. Noyce (1988: 60-61) is convinced that what is appropriate here is to have "…an element in the intent and ambience of the altar call." At the altar call, Marty (1981:65-67) believes that "…faith, as the old truism has it, is caught more than taught." The altar call should be such that faith may be caught from it, just as faith should be catchable from the experience of worship and congregational life (Goldman, 1980:19).

In the Kenyan context, pastors have made the altar call an ethical obligation. In most Kenyan churches and especially in the charismatic ones, hardly a sermon ends without an altar call. This, the researcher believes, is unfortunate. Sooner or later the altar ministry is likely to lose its meaning if it is done without the proper intentions. The pastor's ethical burden of the altar call should reflect God's intention and accomplishment through the working of the Holy Spirit. Pastoral ethics in the altar call does not carry with it the freedom to convert the exercise into a religious fanaticism.

Altar calls are meant to open to people the opportunity of decision-making and that means helping them to think and act ethically in the world, in response to God. The focus of the altar call will regularly illustrate and clarify the Gospel with allusions to both the personal and the social shape of people's lives and that of their culture. This will allow them (people who have turned to the altar call) to make a personal decision and a commitment to God, through Jesus Christ.

However, Tannen (1987:74) argues that people live within certain "frames." Each individual has his or her own "frame of reference." Asserting the uniqueness and importance of our frame is how we get a "footing" into that altar call, or how we hold on to our footing. Ethically speaking, clergy should be aware that sometimes they have to be content to fit the frames provided by others. In McClure's opinion, "…it is important that each member at the altar call be given the opportunity to both resist and change the frame for the altar call decision-making. When such language is heard, it empowers others to resist or change the frame also"(1995:84).

4.1.3.3 Pastoral Ethics in Cell Groups

This section will deal with cell groups in relation to pastoral ethics. Most denominational churches in Kenya have such groups where parishioners meet on weekdays to devote themselves to studying the Word of God and prayer. A church pastor can divide church members into small groups based on the localities where these members live. Deacons are allocated to lead such groups. Each group is at liberty to choose a weekday that is suitable for them to meet. The pastor visits each group in turn, to encourage them and even to lead some Bible study sessions with each group.

During these meetings the role of pastoral ethics is very important. In the Kenyan context, where a pastor is an important figure, his ethical influence is enough to make members eager to study the Bible. That is why pastors spend a lot of time with their church members; at least five days a week. In such meetings therefore, Perls' admonition to pastors (whom he also refers to as leaders and therapists) is appropriate. "The pastor needs to make the transition from external to internal support by locating the *impasse*" (1973:302). Perls describes the impasse "…as the place where people avoid experiencing threatening feelings and attempt to manipulate others by playing the game of being helpless, lost, confused, and stupid." In such cell groups, Polster and Polster (1973:101) believe that "…pastoral ethics play a roll of imparting new life through what is learnt."

Ethically, pastors are not supposed to dominate cell meetings. Instead they are supposed to help to facilitate the discussion by giving members time to speak in turn. They are also expected to make sure that everyone present keeps and respects every 'sensitive' discussion confidential. Sensitivity here is in reference to personal or family issues that are presented for discussion or prayer. As McClure (1995:61) argues, "…it is only with permission and great pastoral ethical sensitivity that a *pastor* will ever use anything verbatim, or refer thoughts directly to particular individuals in the *cell discussions.*" Although Stratman (1983:39) debunks such behaviour in a group meeting, he does not give a satisfactory suggestion that can counter McClure's point. He discusses pastoral ethics on a more superficial level, and therefore feels that the pastor should not be overburdened by extraneous messages, before he delivers what is at hand, at that moment.

In the Kenyan context, pastoral ethics may be of great value among cell group members if the pastor engages himself in what is commonly called, *mambo madogo madogo,* (this is an expression from a Kenyan national language, Kiswahili which is literally translated as 'small talk'). Parishioners feel loved when their pastor shares small talk with them. Such talk involves small matters, generally indulged in with no great sense of gravity or importance (Backus, 1991:175). Normally it is advisable that such small talk be part of socialising after the Bible study and prayers. Pastors come to know their members better and understand their ways of life, which often become "door-ways" to assist them in healing and growth in all areas.

Kenyan pastors who distance themselves from such small talk with their members have, in most cases, found themselves at loggerheads with their parishioners. Such people usually have one thing in common: they have never learned to indulge in casual conversation. They haven't acquired the skills of small talk. They feel, as the researcher has heard some of them comment, that the Bible does not not allow for such conversation; one has to be serious about matters of God. These ministers never envision Jesus Christ smiling or playing. They never let themselves imagine that He could have engaged in the random discourse of ordinary human beings at social gatherings.

The Bible certainly cautions us against indulging in coarse joking and foolish chatter with immoral content (Ephesians 5:4 condemns such vain speech). But the researcher finds nothing in Scripture that forbids moderate social discourse. Nowhere does it say, specifically, whether Jesus and the apostles practised small talk or not. We can only speculate.

The researcher's opinion is that they did. It is true that they observed other social conventions appropriate to their culture, and occasionally these would include attending a party or a wedding feast at Cana. They went fishing or hiking when they needed a break. More than likely, their camaraderie included more than just formal teaching and learning. The picture the researcher has of their mealtimes, for instance, is not that of a monastic refectory where all remain silent at the table while one reads from an appointed text. Rather, the researcher envisions men and women in relaxed desultory conversation, recounting their experiences, expressing their feelings, likes and dislikes, and discussing together the events of the day.

Perhaps in some contexts and cultures this small talk would not count for much, but in Kenyan pastoral ethics many unchurched people have received salvation and joined the Christian faith because a pastor had, at one stage, shared with them small talk. They opened up to the pastor and he was able to share with them God's word after their small talk.

Dusay and Dusay (1989:225) have also argued that in cell meetings a pastor's ethical role is to "…apply his knowledge to challenge group members to discover and experience more effective ways of being." In short, this means that the role of the pastor is to help members acquire the ethical tools necessary to effect change. The focus will tend to be on interactions between the pastor and individual parishioners. The ethical pastor occupies a central position in the group and works with each member in turn (Corey, 1995:336).

According to Dusay (1983:72) such ethical interactions are an acceptable answer to a pastor's question: "How will you know and how will I know when you get what you are coming to the group for?" It is crucial in a cell meeting that a pastor should aim at being an example to others; someone who can be followed easily, and with trust. A pastor should act in such away that he always treats humanity, whether in his person or in the person of any other, never simply as a means, but always at the same time as an end (in Walrond-Skinner, 1987:106). The pastor is an active participant in the cell group. He becomes a communication channel, which helps the cell members to recognise the importance of the church and its relationship with God.

Not only is the pastor a model for the cell group who opens channels of communication which he keeps open and functioning, but he also has the

ethical responsibility of being a paragon of acceptance and tolerance, and shares with the cell group members. He is to show by pastoral ethics that the function of the cell is to support, facilitate, and elicit the unique individuality of each of its members. Conversely, the most significant function of the individual is to be a well-functioning group member; to share and make fruitful his/her uniqueness (Wolberg, 1976:115).

However, McClure (1995:65) argues that pastors should ethically, "…from time to time, advise members of the group to avoid 'putting words into the mouths of others." Kenyan pastors can easily buy this advice. For the members who happen to be absent during the cell group meeting, McClure warns that pastors should be on their guard not to allow any cell group member to "…stereotype individual responses and to generate types of responses that are speculative." He believes, "…participants should not assume that they know someone else's opinion unless they have actually heard those opinions expressed." If need be, the clergyman should ask group members to refer, as much as possible, to specific, concrete experiences and not to generalise 'typical' experiences, especially when referring to those who are not present (Carroll, 1991:100).

4.1.3.4   Pastoral ethics in 'personal work'

The researcher chooses the phrase 'personal work' so that it may be easier for Kenyan pastors to grasp the message intended. 'Personal work' sometimes can be referred to as 'house visitation.' This is a time when a pastor makes arrangements to visit his parishioners' homes to have a time for spiritual and social strengthening. This kind of pastoral ministry is different from the one which has been discussed above - cell groups. Normally, 'personal work' is

undertaken in the evenings, when family members have returned from their day's work.

The duration of the visit varies. It can take one or more hours, depending on the 'mood' of both the pastor and the family members. It is important to note at this point, that the clergyman should be accompanied by some church deacons, the,reason being, firstly that they become eye-witnesses. They can vouch for the pastor in the case of any misinterpreted notions or messages that may arise after the visit. Secondly, they may help the pastor in eating food which is normally prepared in big quantities in the name of welcoming a 'man of God' into the family.

In such visits a pastor is expected to behave ethically and in a mature manner. In this context, to behave maturely, means not to interfere with family matters, unless the husband mentions them. Kenyan women don't initiate family talk or comment, if she has not been permitted to speak by her husband. The pastor has to measure his speech and know how to use language and expressions that are relevant and acceptable to a particular family. Kenyans are very sensitive to language idioms and the use of an idiom may either spoil or enhance the visit.

If the pastor is of a different tribe, he should not be tempted to imitate the mother tongue language of the visited family. One word wrongly uttered may change the total meaning of what is expected. For example, the word, *egetii* means field in the Kisii language, but the same word means a female organ in the Kikuyu vernacular. Ethically, pastors are encouraged to use national languages, for example, Kiswahili and English. In the case of a family, who

does not understand the two languages, which is very rare in Kenya, one of the deacons in the group can interpret. The deacon must be from the same tribe as the family visited.

To be accepted in a Kenyan family, the pastor needs to approach the family with respect for their culture, allowing attitudes and beliefs to exist which may be very important to the family. It is obvious for Kenyan families and typical in some tribes, to have the right to choose their own degree of involvement with their pastor. In due course, as the family begins to know and trust the pastor, they may become open to greater self-scrutiny.

The researcher has found that a certain focused quality of wisdom is required to approach a family sensitively and creatively. It has been useful to the researcher to discover this, namely, that a distracted manner may cause an important element of the interaction to be missed and that is, the pastor's own presence. This influences the opening conversation and the way that the involvement in time and space will be perceived, should the family recognise a potential close friend in the pastor. This demands what Pratt and Wood (1998:86) call "quality of life" on the side of the pastor, who ethically is at the centre as model to be emulated.

If the pastor's 'personal work' to a given family is aimed at solving a crisis, then Thompson and Kahn (1988:176-177) argue that a pastor has to be ethically involved in assisting to reduce or stop the crisis. In such cases, they believe the pastor should play the role of a "catalyst." This is applicable to Kenyan situations too. Should a pastor try to remain outside the family crisis, he risks appearing to the family as an intrusive alien. Whatever his ethical involvement

and point of reference, he has to enter into the family process and become part of it, while, at the same time, he has to remain outside of it. He has to expose himself to the family process, but must remain apart from what is going on, in order to challenge it.

In Kenya, if a pastor is to become, at least temporarily, a member of the family group in order to solve a crisis, he must be the one person who is able to assess and deal with the crisis objectively, thereby reducing the family's fears of a calamitous situation, and at the same time, challenge the family's defences. In other words as Beels and Ferber (1969:280) put it, "…the pastor must be willing deliberately to incur the risk and for him to be in a position to deal with the crisis." A pastor's 'personal work' has always proved to be positive and helpful in a Kenyan context. The reason is that a family is less vulnerable to the effect of pastor's ethical intervention, even though Cooklin (1982:251) argues against the idea. He believes that a pastor's intervention and transference into a family "…are not the main ethical tools that can reach out to assist the family in its psychoanalysis."

4.1.4 THE PASTOR'S ETHICAL RELATIONSHIP WITH FAMILY MEMBERS

In Kenya, a family consists of parents, children and 'blood' relatives. In other words, a family is based on ties of kin. In fact, this issue of the family as a major component is generally felt in Africa as a whole. According to David Lamb (1987:33), "…the family in Africa is generally more cohesive than anywhere else in the world. This provides a source of care and counselling even in the worst of circumstances."

It is readily understood,when one takes a keen interest, that people's ethics in Kenya give a great deal of attention to the 'levels' of the family hierarchy. Older people are respected and children are courteous and obedient. Children receive much attention in their early infancy, even though care may taper off to a less than satisfactory level, as they grow older.

Concerning pastoral ethics, when a pastor relates to any member of a given family, he has to consider the structural behaviour in that home. This means, what the family believes regarding such aspects as: different schedules for eating, sleeping, meeting for discussions, their likes and dislikes etc. all have to be borne in mind.

It is thus advisable in any ethical pastoral ministry, to consider approaching family relationships in the context of family awareness and giving formal recognition to the parent(s) first and then the children. This will alleviate any uncertainty or needless misunderstandings, which might be injurious to the healthy functioning of the relationship process.

However, this might not mean a great deal to Kenyan pastors, because many of them are greatly influenced by their parents and their family traits. Their ethics are often a mixture of their view of life and their own struggle to achieve 'independence.' They also incorporate experiences from their peer group and from the personalities with whom they grew up. The ethical approach of Kenyan pastors is, therefore, affected by the expectations built into them through education and class. They have an inherited view of what is 'normal'

and it requires a great deal of effort to take them beyond that, in their commitment to the families of their parishioners.

What is required then, is ethical prudence as pastors involve themselves in family relationships. Prudence is, according to Keenan (1999:67) "…one of the most important virtues. It is not simply the virtue that helps *pastors* decide what *ethics* will get them from one point to another. Rather, it also helps them to understand what *ethics* they personally are capable of." Since Kenyan family relationships are very complex, attached to many kinship lineages, clergy should be sufficiently sensitive to know how they may move forward with such relationships, without becoming a stumbling block.

Wadell (1993:68) calls such ethical ability, "a gracious realism." With that virtue, pastors should ethically acknowledge the difficulties involved in family relationships, and deal with matters in a gracious way. Ethical ministers must be attentive to the particular and all-too-human family relationships in which they find themselves (Kay, 1984:14). This discussion will now focus on three subtopics in an attempt at greater clarity. These will include, first of all, the ethics of a pastor in a husband/wife relationship; then, the ethics of a pastor in a father/children relationship and finally, the ethics of a pastor in an extended family relationship.

4.1.4.1 The ethics of a pastor in a husband/wife relationship

A pastor who is also a husband or wife needs to treat the marriage relationship in an ethical manner so that outsiders "…may be won to the *Christian faith* without a word …when they see *their* reverent and chaste behaviour" (1 Peter 3:2). Worthington (1989:45) states that an ethical pastor should be "…involved in habitual patterns of behaviour, such as the way the couple handles sexual intercourse, treat special anniversaries or events, discuss the mundane events of their workdays, argue, solve problems and resolve differences."

The pastor in a family situation should focus more on character than on conduct. Wilkinson (1988:164) emphatically believes that "…character determines conduct." If the character of an individual is upright and virtuous, then his demeanour and conduct will be equitable and exemplary. Jesus taught this in the Gospels by his analogy of the two trees: "Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire." (Matthew 7:16-19).

Family relationships are based on relational ethics. The pastoral view is that any family relationship based solely on man with self as its centre, is bound to fail because of the fallen state of man (Kung, 1978: 534-535). Pastoral ethics as relational ethics in a family situation arms the pastor with three attributes, which are of great importance in his ethical life and development. Mackintosh (1992:139) mentions the first that provides him (pastor) with a new centre in God for his life.

Boom (1971: 88-90) and Chesterton (1990:5) mention the second and third points, respectively. "It sets before him (the pastor) the example of Jesus Christ the Son of God" and "…supplies him (the pastor) with an ethical and spiritual dynamic in the Holy Spirit." Pastoral ethics is therefore, a relational ethics based on man's/woman's relationship to the triune God. If this relationship is denied its existence, then pastoral ethics in a family setup loses its basis and its uniqueness and becomes just another one of the ethical systems of the world, with no special claim of allegiance.

Even so, Geisler (1981:96) strongly believes that pastoral ethics "…would still find a place amongst the highest of those ethical systems." Hughes (1983:153) too affirms that "…the family was never intended to be structureless and disordered. The family is itself a structure whose own due order belongs to and partakes of the order of creation and as such, reflects the orderliness of God and His creative purpose."

In Kenya, clergy should identify the central goal which pastoral ethics provides in a family, to correspond with the will of God as revealed in Jesus Christ. From being self-centred, the life of the Kenyan pastor should aim to be God-centred. In this case, Kenyan pastors will agree with Wilkinson, quoted previously, that a family has to experience ethics that are "*theocentric*"and at the same time be "*theonomous*" or God-governed. This ethical belief is not only grounded in God, but also receives illumination and direction from God (Jeans, 1980:136). Because it identifies the moral ethic with the will of God, Kenyan pastors tend to deny the view of Kant (1983) and those who follow him,, that family ethics is autonomous and rooted in the will of man. However, although pastoral ethics is theonomous, it may also claim that it is autonomous, for when a person

becomes a Christian his/her will becomes identified with God's will, so that the desire and object of both wills is the same. This is what Augustine (1971:108-109) meant by his well known utterance, "*Dilige et quod vic fac.*" That is, love and do what you will.

4.1.4.2   The ethics of a pastor in a father/child relationship

In this section, the researcher is mainly referring the ethical pastor as a father to his children. It is also true that some readers might question the possibility of some pastors not having children. Nevertheless, the issue at hand is to investigate those ethical principles that qualify a pastor to behave as a father to his children. Unfortunately, this is where most Kenyan pastors fail to meet their ethical roles as parents.

The researcher found that most Kenyan clergy are so involved in 'church ministries' that they are absent from the home for most of the time.They are either ignorant, or simply ignore the wisdom of the poet of old which they need to heed, and teach their children: "Hear, my son, your father's instruction, and reject not your mother's teaching. For they are a fair garland for your head and pendants for your neck" (Proverbs 1:8-9, 6:20, 23:22). Hughes (1983:157) reminds us that, "…the family when duly structured is a source of strength and confidence to the children." Timothy of the Bible, for example, counted himself greatly blessed, because "from childhood" he had been "…acquainted with the sacred writings, which are able to instruct you for salvation through faith in Christ Jesus" (2 Timothy 3:15).

As the head of the family, the father has an ethical responsibility to ensure that his children are brought up in the discipline and instruction of the Lord. Paul of the Bible instructs fathers "…not to provoke your children lest they become discouraged" (Colossians 3:21). Ethically, they should treat their children with love for their own good and with the design of yielding "…the peaceful fruit of righteousness (Hebrews 12:5-11).

In Kenya, where some churches have elevated women to become pastors, the need also exists to know what is ethically expected of them as female pastors in relation to their children, if they have any. Proverbs 31:10-31 enumerates the principles of a good wife. Among them is the responsibility of looking after her children well. "She looks well to the ways of her household, and does not eat the bread of idleness. Her children rise up and call her blessed…"

To the same effect, St. Paul of the Bible declares that it is legitimate for wives to "…rule their households" (1 Timothy 5:14). It is with reference to such passages that Clark (1980:57) observes that "…the wife's role thus involves a real governmental function," for "…although the husband is head of the house, the wife functions under him as someone who rules the house." He further draws attention to the fact that Chrysostom (1980:20) calls the wife a "second authority."

The investigations of Mead (1999:92) in her time, led her to the conclusion that a woman in any capacity experiences contentment and fulfilment above all when she is dedicated to "the female role of wife and mother." Voth (1980:10) also speaks with authority when he affirms that the mother's role is paramount:

"Her ethical contribution to family transcends all others in worth and yet her worth is hardly recognised by society."

In any case, ethical fidelity to children in the family is a very powerful passion. Ethical fathers who happen to be pastors at the same time, need to unite their children, not allowing for any intrusion of evil.. Mcdonald (1995:92) says that, "…even when things are at their worst, when every avenue to patch up a relationship seems to have been explored, a father will ethically guarantee his family members a sense of perseverance." For the Christian, this parental love is an imitation of God's love – it is unconditional (Curran, 1983:124).

4.1.4.3   The ethics of a pastor in an extended family relationship

The issue of extended families is very common in Kenya and in most African countries. In Kenya particularly, there are strong cords linking family to family, especially 'blood' families. The ethics of pastors, therefore, is to eliminate any confusion or ill motives that may be felt among these members and build up a healthy Christian relationship in these extended families (Kisembo, 1977:117). However, because of 'civilization', most tribes in Kenya are adapting to some changes, since some of the family members have become city dwellers. Even so, the mentality and practice among extended families cannot pass by unnoticed.

The researcher found from one tribe in Kenya that a father went to study in United States of America with his family. When the time came to circumcise their male children, he had to postpone his studies and take the children home to join their extended family children for the rite. The infuence of extended

families is so strong that the feeling of disconnectedness with their members is a 'sin' in itself. That is why Hochstenbach (1968:26) proposes that the pastor should emphasise a "…greater autonomy of the married adults of an extended family in their own domestic affairs. The African sense of family and respect for authority and the role of the head of the extended family should be maintained, but as circumstances and time demand, it should be redefined and reformulated."

Sarpong (1967:162-173) argues further that "…ethical pastors should endeavour to shape "…that kind of social unity which allows greater independence for the adults in their private affairs but at the same time holds them together." Consequently, it is a family of relatives, existing and exchanging mutual life together, taking the most senior member of the family as decision-maker in all matters connected with the entire cluster. The pastor should interact with everybody in the family group, especially with those who have prominent positions, to ensure that they are worthy of such leadership and remain answerable for their ethical performance. Then, as Doucette (1972:108-18) recommends, "…within the extended family the clergy would ethically assist Christian spouses to be autonomous in their domestic affairs. The wives would be responsible primarily to their husbands, more accepted as a partner than as a mother, and the upbringing and education of the children would primarily be the responsibility of both parents."

4.1.5   THE ROLE OF CULTURE IN KENYAN PASTORAL ETHICS

Kenya, with many ethnic groups, has diverse cultural ways. In this case, the plural meaning of culture is applicable when the need arises in this research.

Indeed, there is much that can be said regarding the cultures of the Kenyans. However, in this section, the researcher will be limited to considering Kenyan cultures in relation to pastoral ethics. But first, it is necessary to begin by answering the question: what is culture?

4.1.5.1   Definition of Culture

Adeney (1995:16) admits that "…the word *culture*, like the word *religion*, is very difficult to define." Paradoxically, Ray (2001:3) gives a dual meaning to the word culture. He attests that "…culture, in the first case names the beliefs and practices we *share* with all members of our society; in the second, culture marks our efforts to fashion ourselves into *particulars*, that we might acquire a measure of distinction within that society."

According to Hesselgrave (1991:99), "The word culture is a very inclusive term. It takes into account linguistic, political, economic, social, psychological, religious, national, racial and still other differences" while Luzbetak (1993:60-61) understands culture to mean, "A design for living." When he elaborates on his definition of culture, Luzbetak asserts that "…culture is a plan according to which society adapts itself to its physical, social and ideational environment … cultures are but different answers to essentially the same human problems." Another way of expressing the meaning of culture is to say that it is a way of thinking, feeling, and believing. It is a group's knowledge stored up for future use (Kluckhohn, 1999:23).

For Geertz (1973:89), culture may be seen as the "webs of meaning" within which people live, with meaning encoded in symbolic forms (language, artifacts,

etiquette, rituals, calendars, and so on) that must be understood through acts of interpretation, analogous to the work of literary critics. What is significant in Geertz's interpretation of culture is his belief that culture ought to be fathomed "…from the actor's point of view."

Rosaldo (1989) presents the most cogent argument for accepting Geertz as an insightful and ethical sage. Citing Geertz at one point, as writing with "concentrated passion," Rosaldo says that "Geertz renders ethnographically and humanly vivid the force of his ethical vision about mutual engagement accountable to the depth and specific nature of human culture." But Abu-Lughod (1999:11) is convinced that the term culture "will depend on its uses."

Culture, if it is to continue to be understood as a vital part of people's lives, must then be located and examined in very different ways: as the clash of meanings in borderlands; as public culture that has its own textual coherence, but is always locally interpreted; as fragile webs of story and meaning woven by vulnerable actors in nightmarish situations; as the grounds of agency and intentionality in ongoing social practice (Ortner, 1999:11). It can be concluded therefore, that culture positions genuineness concurrently in humans' most contemplative, traditionally arbitrated endeavours and in humans' instantaneous and amiable instincts which dodge cognisance accurately, because they set standards.

4.1.5.1.1   Culture is not tradition in the Kenyan context

The researcher wishes to draw the reader's attention to the fact that the term 'culture' is not tradition in the Kenyan context. This distinction is necessary

because of the use of these terms among Kenyans. In Kenya, the term 'culture' is a very normal word that refers to daily living: ways of eating, dressing, visiting, talking to gender groups, and so on. The term is not as wide as the term 'tradition'. Each tribe has its own cultural behaviour that knits its people together in their daily activities. Generally, in every Kenyan ethnic tribe, one can sense cultural patterns that exercise the necessary control over emotionally upsetting stimuli. They give specific, explicit, determinate form to the general, diffuse, ongoing flow of bodily sensation, thereby influencing the continual order, so that people may not only feel, but know what they feel and act accordingly. It should not be said that in Kenyan cultures one lives as one wishes, but rather one lives under good community laws (as the ones that have been shown, such as,eating and the like). Kenyans are cultured people who seek distinction and individuality by making explicit the normative strictures of taste.

On the other hand, the term 'tradition', in most Kenyan societies, is connected with ancestral spirits and superstition. Most Kenyans who have not encountered Jesus Christ as Lord and Saviour in their lives, recognise traditional lifestyles that are tenuously connected. Their daily lifestyle focuses on how to appease ancestors through sacrifices. They always search for ways on how they can please the dead. This is tradition in the true sense. When disaster, upheavals, or any negative incident occurs in a tradition-oriented family, they begin to believe that their lives are not in tune with the wishes of their forefathers.

What is challenging about these traditionalists is that they are not alienated or marked off from the normal range of cultures, but in fact have deep connections with them. They deserve to be listened to closely, before being dismissed as a

figment of the traditionally extreme, or of being ethically condemned too precipitously.

In making such a distinction between culture and tradition in the Kenyan context, pastoral ethics then "…must allow all the basic needs of being human (including the important dimension of humanity and human rights) to be tempered by the human's most primary spiritual need: the will for meaning, liberation and redemption" (Louw, 1998:470).

4.1.5.2   Positive aspects of culture within pastoral ethics

The researcher has discovered that culture plays a vital role in pastoral ethics in Kenyan society. Culture is concerned with the whole person because of the unity of the human personality. What culture affects in one aspect of human experience, has an impact on every other aspect. Contrary to Western culture where every individual is included in the "…ebb and flow of the tide of important responsibilities" (MacCloughry, 1990:102), Kenyan culture usually encourages individuals to gain insight, in order to achieve independence from others. In this way, pastors find it easy to inculcate 'good' (godly) ethical principles in individuals for the practice of a better life.

Through different tribal cultures, ministers have gained understanding of how to create an ethical 'horizon' by uniting the parishioners (even in Kenyan communities), on the one hand, and the value of the Christian faith on the other. The Christian faith is no longer seen as a tribal or a traditional practice, but as a 'universal force' for all "peoples, tongues, nations and kings" (Rev. 10:11). Tribal cultures in Kenya are also seen to assist pastors to "cut into" the current

secular worldview with an ethical "network of Christian meanings." (Allen, 1986:207).

Further, Kenyan cultures play a legitimate part in those areas where the demands of Christianity and those of tradition exist. As in contextualisation, however, culture must never be allowed to alter the content of scripture when dealing with ethical issues (Eitel, 1986:87). From the general understanding of Kenyans, culture is considered to be a mixture of both good and bad elements. The extent of this surfaces particularly where ethical norms are an issue.

Pastors normally assist in filtering the good elements of cultures from the bad. The good are retained and encouraged to flourish, while the bad ones are refined or replaced. Christ, through His revelation, transforms culture and pastoral ethics critiques culture, not vice versa. The transformation of culture is normally gradual and when the process takes place the pastor's ethical principles have to be administered with great humility and with Godly love.

There is a valuable role that pastors, both expatriate and Kenyan, can play to achieve ethical cultural transformation and,to work as brothers, in one accord. Jesus Christ should be at the centre of cultural values, for He came to bear witness to the truth, and His kingdom is one in which the sanctity of truth is paramount. The mark of truth is chastity of speech and if pastors are faithful to their ethical norms and if their tongues are mellowed by the love of truth, they shall ethically and culturally not need to embellish and reinforce their affirmations, denials and promises by expressions which are the coinage of profanity and ultimately of untruthfulness. Jesus' teaching in this context is full

of meaning: "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil." (Matthew 5:37).

Bansikiza's (2001:14-15) analysis also states that culture "…is geared towards the integration of the community members by means of a collective orientation." His argument is based on Shorter's belief that "…focuses on how children who have received cultural communal formation enjoy more success in life than those brought up exclusively in the nuclear household" (1974:75). This kind of culture helps pastors "…to keep the beat of the music" (Deines, 1998:138). "Keeping the beat" in this context, Deines means "…keeping the pastors focused on their ethical mission and vision and holding the vision together." This is contrary to a culture that has fragmented people who have never been given guidance in their lives and a pastor's ethical guidance will probably have very little impact.

McCarthy (1934: xi) also notes the positive side of culture that may help pastors. He holds that "…culture helps a community to be responsible in ensuring that young people acquire a good ethical life and are able to cultivate maximum respect for one another." When pastors live among such communities, they find the cultural atmosphere very conducive to uprooting what is not Godly and replacing it with a Bible culture that is pleasing to God.

The idea of the positive role of culture is also supported by Mandelbaum (1957:173-9) who conducted his research among the Kiga of Western Uganda (Kenya's neighbouring country) and found that "…the young people learn the ways of their culture by observation and participation, and only occasionally by precept. And they grow up differing from each other in skills, interests, character

and habits, but all within a limited range of cultural standardisation. … And adults, teaching a child, simply correct specific errors as they occur by demonstration, instead of talking about the process, or trying to analyse in any way, what they are doing, or what the error was."

Through such cultural ethics young persons gradually acquire habits, attitudes, beliefs, skills and motives that enable them to perform duties as growing members of the community (Mugambi and Kirima, 1976:28). With the assistance of pastoral ethics at such a stage, young people are prepared for adulthood in their communities. Culture that is communally shared among members of a given community, has been strongly influenced by community ties, and this has made most Africans, so to say, vulnerable to God's word and open to the experience of pastoral ethical inspiration (Bennaars, 1993:26).

4.1.5.3   Negative aspects of culture within pastoral ethics

Culture has a side-effect in Kenya.   Firstly, there is the problem of misinterpreting the Word of God as a result of some cultural norm or other. At times, the Bible is governed and manipulated by cultural norms, which become the ultimate authority – an end in itself.   As Holme (1981:113) warns: "Converting a means into an end is basically what is meant by idolatry."   The Bible's value to pastoral ethics depends on its mediatorial function: it is a means by which the Spirit bears "…witness with our spirits that we are the children of God" (Romans 8:16), that it is "Profitable for teaching, for reproof, for correction, and for training in righteousness." (2 Timothy 3:16).

Secondly, problems arise as a result of the cultural social structure. The gap dividing the rich from the poor, the young from the old, the widow (and widowers) from the married, the literate from the illiterate and the employed from the unemployed,, has widened. They all attend church and are ministered to by one pastor, yet the cultural divisions are conspicuous and alarming and pastoral ethics must necessarily give direction. Therefore, the adults, who in the the Kenyan context, are models for change, should be ethically counselled to change and live according to Biblical culture. They need to demonstrate that Christianity makes no distinction, that status and position is unimportant: "… there is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female: for we are all one in Christ Jesus." (Galatians 3:28).

If these cultural gaps are not checked, Kenyan society may experience cracks as many more varied social values invade it. Wise (1966:135) sees social division as secondary to the individual's cultural growth through personal relationships and adds, "… without discounting the value of social action,…in the final analysis the cure of the illness of culture will depend upon ethical pastors to help adult persons to become 'whole' in the New Testament meaning of that word."   In assigning social structures to a secondary role, Wise is proposing the cultural sewing of fresh patches on an old garment.

The researcher has noted that cultural social divisions are not only present amongst individuals in Kenya, but also within the structures of the society in which they live. Until these cultural structures are changed, many adult persons will be hampered in their development. Therefore, in his pastoral ethics among these social groups, a Kenyan pastor's desire should be to lead groups gently, but firmly, in the direction of greater self-disclosure, more honesty and greater

transparency. He should do it most frequently through his own self-disclosure, and display what Wright (1986:40) calls "being truly human."

Thirdly, there is the cultural issue of 'prosperity techniques.' By this phrase, it is meant that some Kenyan pastors use counselling sessions to gain financially from their parishioners. This is different from charging a legal fee. It is a kind of cultural manipulation that is finding roots in Kenyan society. For example, when a counsellee seeks counselling with the pastor and opens up to explain the problem, the minister may respond in the following way: "Your problems seem to be great and if you are not careful they will multiply. Check your past life and decide if you have been faithful in paying your offerings or tithes." The counsellee will be compelled to give the unpaid tithes to the pastor as a sign of being 'faithful' and thereby seeking to be forgiven by God. Only then will the pastor offer prayers.

Money is very much a part of the Gospel – we need finances to reach out to people who need us for counselling and the sharing of the Gospel. However, it is only a part of the Gospel and the part is not greater than the whole. Noyce (1989:69) warns that "Pastors are charged with the responsibility of helping whole congregations of people ... they are not to exploit the numinous for their own gain, or for manipulating parishioners into thinking in the pastor's mould, their moral systems cloned from the pastor's. They are not to tame the holy by domesticating its moral demands until the membership think they live up to the whole of the Law. They are to point towards the holy, towards God's justice and God's mercy, so that moral life may proceed, rooted and grounded in faith."

Noyce, whose task is to help counsellors to be effective morally, reminds pastors in his book, *The Minister as Moral Counsellor*, that "… the central pastoral goal is not the righting of particular wrongs; it is the development of heightened moral sensibilities in the parishioner, and heightened motivation" (1989:115). That is why Martin Luther (in Larsen, 1991:90) was right to describe the pastor as "…a perfectly dutiful servant, subject to all." It is therefore appropriate in pastoral ethics, that pastors embrace the aphoristic prayer: "'God grant me the serenity to accept things I cannot change, courage to change things I can, and the wisdom to know the difference'" (see Noyce, 1989:114). As in other fields of church ministry, pastoral ethics should attain balance and relevancy.

Lastly, one of the Kenyan cultural problems is the issue that Benner (1992:78) calls "Engagement." According to Benner,"…the term engagement emphasises the fact that the ethical pastor is deeply involved with the person in working on his/her problems." This is rarely seen in the perspective of a Kenyan cultural context. Ministers are not fully and consistently concerned with their parishioners to ensure that ethical behaviour and personal growth are achieved.

Earl Anderson (in Nicholls, 1986:157) for example, has studied the Turkana people in the far northern parts of Kenya, and he says, "The ethical pastor has the care of the church activities, and tries to reach out to his people." Even so, many of the church members are left to home-cell group leaders who have no cultural training in ethical matters. The ignorance of these home-cell group leaders may result in problems because what is being ethically taught or counselled, may develop into heresy. Without correct ethical teachings, the

congregation may grow into a thorny bush which, when fully grown, will be impossible to prune.

Genuine pastoral ethics, according to Benner (1992:78), "…can never be mere advice offered from the sidelines." But, "Pastoral ethics is always incarnational; that is, the pastor comes to the people and makes himself or herself available to be used and even abused in the process." Benner emphasises further that "… ethics is not only personal, but it is also costly to the pastor. But if safety is sought in remaining on the sidelines or somehow hiding in objectivity and non-involvement, little help is communicated."

Kenyan pastoral ethicists should be encouraged to be more engaged and committed to helping and staying patiently with the persons they are involved with, until they see positive, spontaneous cultural change. They should deliberately and consciously practise relevant cultural behaviour that will demonstrate effective ethics.

Culture is valuable when it is assimilated with a definitely structured, lenient rapport, which permits a person to achieve a perception of himself or herself to such an extent, that it enables him/her to take optimistic steps in the direction of his/her new point of reference. Research has shown that certain attachment experiences facilitate secure cultural attachment behaviour and include: warmth and affection (Sroufe, 1983:41-81), sensitivity and responsiveness (Crockenberg, 1981: 856-865), comfort and security and autonomy and promotion (Ainsworth and associates, 1978).

The problems besetting culture in the Kenyan peoples should not be given a traditional eye or a religious ear. They should be looked at with an open mind and be squared out with positive attitudes, lest the attempts to localise cultural skills through home cells, do not achieve the expectations of the people needing pastoral ethical assistance.

4.1.5.4   Cultural shock as a hindrance to non-Kenyans

Luzbetak (1993:84-90) defines culture as, "Anxiety that results from facing new and unfamiliar gestures through sights, smells, tastes, ways of behaving, values and patterns of thinking." A pastoral ethicist, who is entering into a new culture, usually experiences a culture shock to some degree. Luzbetak says, "Most will deal with the newness and begin to adjust. Some will allow culture shock to push them toward rejection and either failure or lessened effectiveness as helpers." (1993:105).

It has been noted by the researcher that in Kenya, those pastors who experience culture shock, evade practical dialogue and the duty of building an intercultural praxis of ethics by following ways that are, somehow, harmonised and have almost institutionalised traits. Most of these ministers plunge into reductionism by choosing a remarkable character and nationality and thereby erroneously binding their possessions and societies. They may function, for all intents and purposes, as transitory ethicists and are pastoral in name only.

Others become contradictory by simplistically applying theological language or scriptural passages to human situations and by avoiding making use of sophisticated perspectives from the societal and human sciences to interpret

how people change. Those following a second path transfer identities and perspectives, depending on the prerequisites of the instant task, and thereby unintentionally function as "manifold personalities," without a plainly defined core.

Still some clergy arrive at incoherence by not succeeding in distinguishing the necessity to build up a sound interdisciplinary character and praxis. They inexorably assimilate diverse traditions and resources in a baggy mode, so that their psychological perception is fundamentally at odds with their confessional belief.

Some of these clergy find cultural shock alarming and therefore tend to opt for the *status quo.* It is not that the status quo is essentially wrong or evil, but that these pastors are expected to have a clear sense of right and wrong, justice and injustice in any society or culture. They are meant to be discerning, otherwise they cannot be an influence for good. If they have sopped up the world's values as they mature, how can they form a counter-culture or be 'light shining in the dark?' Part of the distinctiveness of the pastoral ethicist is that his or her thinking should be different.

In the atmosphere of a cultural shock, a pastoral ethicist must know, as Allen (1986:186) discovered that if "… he is to lead persons to true ethical lives, he must recognise that the *good* and *bad* are part of this life. *Good*, because God created the good; *bad*, because *good* is distorted by human beings and becomes *bad."* Ponticus (1978:38) of the Desert Fathers says it simply: "… the good and bad that we meet in life can aid both virtues and vices. It is the task of good judgement to use them to further the first, i.e. virtue, and to frustrate the second, i.e. vice." The basis for the proper choice ("to further the first and to

frustrate the second") is the ability to discern, to judge, to be aware – and these are functions of a pastor's consciousness, without which no pastor can begin to lead persons to growth (Allen, 1986:186).

In the midst of cultural shock, an ethical character is the basis for the affirmation of ability. In this context, a pastor has to bear in mind that it is his ethical foundation which prevents him from being ravaged by the powers of evil and not his cultural traditions. Once a pastor becomes a tool in God's hands, his ethical behaviour becomes the instantaneous target of public scrutiny and Satan's attack and the experience of cultural shock can be one of Satan's weapons. If the cultural shock (as Satan's tool) can destroy a pastor's character and his ethics, then his credibility counts for nothing and in its way, silences the redemptive power of God.

4.1.6   THE PASTOR'S ETHICS AND POLITICS

The word 'politics' is widely used in the modern world. The word may refer to secular politics (government of any country), may mean church politics, may refer to family or tribal politics (relevant in the Kenyan context) may also denote education politics or have many other connotations. The researcher will limit himself to two main areas of politics in Kenya, where pastors are primarily involved. These areas include government politics and church politics. The two areas will be succinctly analysed in relation to the pastor's ethics.

4.1.6.1   The pastor's ethics and government politics

Of late, there has been much political debate between some Kenyan pastors and Kenyan politicians (in this case, parliamentarians). The former, are very vocal about what they term 'social injustices and corruption' for which they feel the politicians are responsible. In turn, the latter,always reply by labelling the clergy as intruders and therefore missing their main purpose of preaching the Gospel. Greenslade (1974:82-85) wonders if pastors should pass judgment upon statesmen for their acts of State?

Hinchliff (1982:123) answers by saying that "… it is the duty of pastors to lay bare the ethical principles involved in public actions and policies, and to proclaim what they believe to be the truth. They may make statements on public affairs provided they are well-informed as well as theologically sound." Truman (1982:58) argues against Hinchliff's idea and instead warns, "Pastors, being holy, ought not to soil their hands by meddling in politics, which is a dirty game." But Thoburn (1984:213) believes that to step out of politics is cowardly and a sign of intimidation and defeat. He therefore warns, "…if you can't stand the heat, get out of the kitchen."

Pastoral ethics therefore, falls to a large degree within the scope of persuasion. A pastor may call politicians and the State to divine judgment but can he anticipate that judgment by spiritual sanctions? The verdict of history would be on the whole, no; it is too perilous; the sanctions are too often imposed on political rather than ethical grounds (Nabutuwa, 2000:14). And yet – there is an 'and yet'! – Christianity should claim to embrace the whole of life.

A pastor's ethics cannot entirely escape the feeling that the Church minister ought sometimes to make a stand in this way. He cannot depose rulers and

statesmen; that is not his function, but sometimes he may have to denounce and even excommunicate them for public actions, which are flagrantly un-- Christian. The effect of such actions would be proportionate to the extent to which public opinion is Christian (Mouw, 1976:30).

Turning to the other extreme, we need not review the dangers of allowing state politics to dictate in matters of faith and worship. The more insidious danger is to be too doctrinaire in eliminating politics. Greenslade, quoted above, observes, "It is good that the nation should corporately profess its faith to the world, good that Justinian's *Codex* began with an affirmation of belief in the Holy Trinity (which was no hypocrisy), good that the Sovereign should be crowned in a religious ceremony, good that parliament should not think it has no concern with religion, good to protest against any absolute distinction of sacred and secular. But if Christian ethics is thus to have power in state politics, the State cannot give *carte blanche* to the Church." The pastor should not, to take an extreme instance, allow the Church to put heretics to death. On the other hand, the pastor must not pay an improper price for his influence with or protection by politics. The fallen world being what it is, States are likely, unless they become merely indifferent (which is worse), to make wrongful ethical demands upon Churches, or to interfere with their liberty just where it is most important to be free (Jenkins, 1979:76).

To some extent pastoral ethics may be, in practice, driven to some form of dualism. In this case, the pastor will experience an absolute separation, a withdrawal of his identity from politics, or from any relation with State politics. He will not be reduced to the status of a voluntary human personality within the State, enjoying liberties which are dependent upon the State; for he is not

merely a person in society, and is not parallel to any voluntary association; he is a servant of God with a noble task.

The pastor must first be conscious of himself as the servant of God, aware of what makes him part of the Church, tenacious of the faith and those sacraments and modes of life which are divinely entrusted to him. He should rather be willing to lose his privileges, than his life, but he need not regard politics as intrinsically and necessarily an evil game to be shunned, and he should not be satisfied with the idea of neutral politics, if that really means an irreligious politics, acknowledging no responsibility to God.

Rather, on the basis of his self-consciousness as the servant of God, he may seek by friendly, though cautious contacts, to hold that position in politics. Malherbe (1977:87) argues that "…the politics which, adapted from time to time as the course of history requires, shall best manifest the Christian profession of the nation and secure to the pastor any proper vantage-point for educating the nation in the things of God."

Ethically, the relations between pastor and politics will always be turbulent and difficult, demanding strenuous thought and prudent statesmanship, unless the relations are unduly simplified by reduction. Yet one must not be too empirical. Maurice's (1983:424) *Kingdom of Christ* is a sustained endeavour to seize those essentials in beliefs which constitute the pastor as a servant of Christ and which stand as the foundation of his approach to politics, and the form of dualism which he expounds. For it is a dualism. "Abolish the distinction, "he says with reference to pastor and politics, "confound acts with principles, and of necessity merge the one in the other." Nevertheless, he has a high regard for

politics (he does not always distinguish between them), as "…part of God's great scheme for developing more fully the nature and character of Christ's Kingdom." He longs for what he is willing to call "…the union between pastoral ethics and political ethics", though not to stand upon decrees or acts of parliament, but to exist, he says, in the laws of society, in the nature of things.

Kenyan politics is so confused that there are no demarcations or directions for issues that are brought up for discussion. The media picks up distorted statements and makes prey of them. Pastors find themselves trapped and entangled in political affairs. This does not mean that pastors are not allowed to participate in politics, but they need not lose the primary purpose of their calling. Of course, one may argue that politics is part of their calling, because they deal with people, who are also part of politics.

The researcher, who is also a Kenyan and a pastor needs to contribute thus: A pastor needs to retain his ethical values, not only for himself, but for his parishioners and the community in general. A pastor cannot only react to political situations by saying, '…what would the kind of person who has these values do, when faced with a particular ethical choice?' A pastor may also have to ask, 'What kind of politics would enshrine ethical ideals? What can I do to make it that sort of politics?' The pastor needs commitment to Christ and the gift of His Spirit, in order to retain and preserve his ethical values. At the same time, the pastor may also work for change and transformation, so that politics does not remain in set structures, which deny ethical values.

A pure pastoral ethics, which accepts or ignores the structures, is not enough, nor is it enough to wait for everyone to be converted. There is an obligation to

protest, to proclaim the imperfections of politics and the need for change in the structures where their effects are unethical, even when pastor does not see how they can be changed, or whether he has the ability to achieve a change. To quote Benn (1979:310), "What would it mean to care for politics and ethics if one cannot express one's concern?" Though, Nabutuwa (2000:14-15) argues, "…pastors must ethically know how to discern the politics that are held out to them. They must be able to assess critically, and eliminate deceptive politics, which can only bring about a lowering of the pastor's ideal, and to accept those political values that are sound and beneficial, in order to develop them alongside their own, in accordance with their Christian faith."

4.1.6.2　　The pastor's ethics and church politics

At one of the pastors' conferences which was held in Nairobi, Kenya, one pastor commented, during tea break that church politics was worse than government politics. Some supported him and others disagreed. Later, after he had explained what he meant, he gained more support. What the pastor meant, was that church members are not expected to wrangle amongst themselves. Worse is when pastors politick against one another, for when they do that they lose the potency of their testimony and thus their Bible messages fall on deaf ears.

Pastors and parishioners are people who are expected to be "…the salt of the earth…and …the light of the world" (Matthew, 5:13, 14). It has become a common trend to hear that a church building has been closed down by government because of church politics. A pastor may not be wanted because of reasons best known to parishioners or church leaders who 'fight' over trivial

issues such as church offerings, suspension of a member and so on, but the question is to ask how pastors should ethically react to such events.

In the first place, when a church experiences internal politics, pastors are normally targeted to see whether they take sides.. It is advisable as Bok (1978:175) says for clergy to correct the misconception of many parishioners who think that "…going to church rather than 'being the church' is the way to articulate the nature of their membership" for doing that, can help the pastor to lessen the problem of church politics. People will know the purpose and commitment of going to church. The church is a place where people meet to worship God and not to engage in politics, especially 'bad' politics.

In addition to that, Hampshire (1978:6) points out that "…a pastor has to make decisions about how to behave and not simply to be governed by rules which are his authority; the pastor should strive to become his own person." If obedience to rules or principles is an end in itself, the pastor has either to face unresolvable church politics or specify, qualify and elaborate on the rules until they become unworkable as guides for action (Frankena, 1973:55). Because pastoral ethics are grounded, rather, in the concept of defining a person there is a criterion for deciding how to deal with the claims of different absolutes, which is rather different from resolving church conflicts. The pastor should recognise that he ought always to be truthful and yet that there are exceptional circumstances in which that obligation cannot, as matter of fact, be met (Gurevitch, 1988:1179-99).

Pastoral ethicists should live a life of example. To some extent, they should, according to George Herbert (1981:69), "… be admonitory and concerned with

the preservation of order and with sanctions." They should work with the parishioners' attitudes and openness to receive support (Gerard Egan, 2002:319). Personal service and constructive church politics cannot, therefore, be separated from pastoral ethics or from the lives of those serving God and in their relationship as co-workers with Him. Therefore, as John & Paula Sandford (1982:123) exhort: "…pastoral ethicists must not judge by what their eyes see or their ears hear. They must see beyond events and circumstances with the gift of insight. They must look, as God does, upon the heart." '…For God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.'" (1 Sam 16:1).

CHAPTER 5

5.1 PASTORAL ETHICS IN RELATION TO THEOLOGICAL ISSUES AFFECTING THE KENYAN CHURCH.

As mentioned earlier, most issues the researcher considers as topics or subtopics in this research are broad and need a substantial amount of research and resources. The researcher is quite aware of this. However, in the Kenyan context, issues are dealt with in a collective manner. To deal with one is dealing with all, in essence. That is why, as mentioned earlier, there is no definite distinction between ethics and ethos in the Kenyan way of life. The researcher has actually approached these topics with the aim of providing the reader with what he hopes is a true picture of the Kenyan pastor.

Without such an approach, Kenyan readers might take advantage in assuming that Kenyan pastors are not supposed to deal with such areas of life. As explained in Chapter 1 section 1.1, in the Kenyan context, a pastor is a 'Jack of all trades.' One issue leads to, or opens many channels for other issues to surface. It is the researcher's intention to include issues such as the ordination of women, post-modernism, divorce, marriage, remarriage, polygamy and abortion (though broad in nature) in this chapter, and relate them to pastoral ethics. The reader should also be reminded, as mentioned earlier, that the researcher is trying to show that ethics and ethos are not much different, as such. What the reader reads will hopefully give him/her a clear picture of an ethical Kenyan pastor, whose ethos is sometimes mistaken for his ethical behaviour.

5.1.1   THE ISSUE OF THE ORDINATION OF WOMEN IN RELATION TO   PASTORAL ETHICS.

The issue of the ordination of women is very 'confusing' among church leaders in Kenya. Kenya, as a country of many Christian denominations has varied opinions on whether women should be ordained as church ministers or not. Some denominations look at the issue from a cultural point of view,,while others base their arguments on theology.

A few churches, mostly the Pentecostal churches, are still making up their minds. They are in a dilemma about the whole issue. Before considering in depth the ordination of women in relation to Kenyan pastoral ethics, the researcher wishes to present to the reader some convictions put forward by clerical writers concerning the issue of the ordination of women.

5.1.1.1   Convictions: Selected Cases

According to En-Yu (1983:27), a bishop of Basel Christian Church of Malaysia, "Women's ordination is not only a recognition of the contribution women can make; more importantly, it is a restoration of their original and legitimate image and dignity." En-Yu argues from a Chinese cultural perspective, where women are regarded as sexually equal to men. "Males are perceived as heaven, or *yang,* and the earth as female, *or Yin. Yin* and *Yang* become one in harmony and permits peaceful human existence. Moreover, Chinese acclaim women as

'the other half of heaven'. This is indeed a profound philosophy of equality and partnership in ordination." (Kanyoro, 1997:139).

En-Yu is convinced that in the Christian arena, women should have equal rights to ordination. Women can seek election freely in any hierarchy, at every level; they are the *bona fide* colleagues of men. Women pastors should be recognised as having absolutely equal status with men pastors: the same benefits, the same job structure and the same remuneration. Any objection to that is a western ideology, which needs to be corrected or rejected.

In the Bible, according to En-Yu, "…the concepts of partnership and personhood are interconnected. Personhood is an inclusive term that includes the whole of humanity, men and women. Hence, any alienation between men and women must be done away with; reconciliation and harmonious relationships render partnership possible and ordination meaningful."

Hutabarat (1988:103) is a woman pastor with the Protestant Christian Batak Church in Indonesia. According to her, the Batak society rejects the ordination of women because "…women are not suitable to teach in the church, advise men and speak in public to a crowd. They are a lower class than men." Hutabarat laments further that in Batak society, "…church members, male and female, have great difficulty in accepting a woman pastor at a wedding ceremony or a baptism, particularly when the woman is not married."

Contrary to En-Yu's understanding of the ordination of women, the Batak people, Hutabarat says, "…give no chance to women pastors to speak in a formal cultural meeting, especially when the audience is male. Men ignore the

sermons given by women pastors and the views they express. Biblical verses such as 1 Timothy 2:11-12 and 1 Corinthians 14:34-35 are very often quoted to defend such attitudes and to weaken the integrity of women as the image of God."

Omari (1989:16-21) writes from a Tanzanian perspective. He believes that "…the ordination of women is simply a matter of decision, not for discussion or raising issues." Omari's proposal is based on the role women play in leadership. His argument is not based on culture as such, but on how women participate in all aspects of society. He strongly asserts that "…ordaining women must not be regarded simply as a demand for women to be involved in leadership or decision-making processes. Rather, it is a matter of principle in the fight for equal rights and the equal involvement of all people, without discrimination based on biological or social differences."

In fact, Omari believes, "The ordination of women is one way of breaking down the cultural barriers which have prevented us from seeing that we are treating women unjustly if we do not give them opportunities of leadership within the church when they have the same abilities as men and in some cases, are actually better qualified." Fortunately, Omari admits that "…the ordination of women is a result of the changes taking place in our society." Therefore, he is convinced that "…there is no area of responsibility, which a woman with ability cannot hold and fulfil."

Omari debunks the idea of culture as a major hindrance to the ordination of women. He seems to reject the philosophical argument of En-Yu and disagrees with Batak society that sees women as minors. Omari urges the church to take

stern measures to ensure women are given equal rights. "This step must be taken if the church is to stand on its principle of fighting for equality and human rights as a whole" (1989:19). For Omari, the church is "…not the slave of culture, but the creator of culture."

Swantz (1995: 21) concurs with Omari and adds that "…women should not only be ordained as church leaders, but be allowed to participate in politics in order to obtain a complete picture of women in their struggles for development. In the important lower levels of church leadership", Swantz continues, "…women have faithfully kept to their task." If church leadership is believed to have started at such a low level, then women have been leaders in the church ever since the times of the New Testament (Meena and Migiro, 1989: 16-20).

Fischer (1997:159-164) admits that the ordination of women is mandatory. He bases his assumptions on a feminist theology and praxis. Fischer strongly opposes the injustices shown to women, especially when they minister in churches and become mothers in the home. He emphatically believes that "…women all over the world are the pillars of the church. They are active, strong and ready to put effort into the church's mission: that the world may be characterised by justice and peace for all people today and in the future."

His research shows that "…in Pakistan, women are not culturally allowed to lead men …in South Korea, Confucianism is blamed for negative attitudes towards women in the church, and it is cited as the principal reason why the heads of all major departments in the church are men. …in one church in the USA, women have been ordained since 1970, but only four of the sixty ordained clergy are women..

In another church, where women have been ordained for over 120 years, only thirty clergywomen are serving as senior pastors of local congregations (this church has over 9000 ordained ministers). …in Canada, native women speak of a triple oppression: gender, race and culture. While there is a struggle to preserve the integrity of native culture from white supremacy, women face within native culture itself, a male dominance from which they seek liberation."

Writing from the African perspective, Kanyoro (1997:147152) too, is not left behind in giving his view on the ordination of women. According to him, "…the first women in Africa were ordained in the 1970s". Kanyoro's argument doesn't give a clear cut reason for whether the ordination of women is right or wrong in Africa. However, his findings from a few African countries shows that "…it is a subject about which very little has been said and written in comparison with other parts of the world. Most of the debate in Africa has not received extensive coverage, because it has been conducted at the level of church committees and elsewhere, rather than in books."

For example, he says that "…the Anglican Church in Uganda ordained women long before the world Anglican Communion voted to do so. The Anglican Church in Kenya ordained women in some dioceses and did not recognise women pastors in others, until the vote took place in the whole communion globally. Similarly, in Namibia the Evangelical Lutheran Church in the Republic of Namibia (ELCRN) ordained women long before the Evangelical Lutheran Church in Namibia (ELCIN) – another church of the Lutheran confession in the same country."

In following Kanyoro's arguments closely and critically, he tends to favour the idea of the ordination of women; however, he admits that what bars women is "…probably theological training which is something new in the African context." The issue of culture or male dominance is not an issue for table discussion, as far as Kanyoro is concerned. He questions African male clergy that if that were so, then even they (male clergy) are not eligible for church ordination according to Biblical standards because "…there were no Africans or gentiles within the tradition of male Jewish priests or among the twelve apostles."

Mbiti (1969) one of the renowned writers on African traditional religions, supports Kanyoro's belief and comments thus: "…the priesthood as a class is distinct and developed … Training may comprise seclusion from the world, instruction in laws and sometimes possession by divinity. The vocation of priesthood and devotion is highly honoured. It is generally open to both men and women."

5.1.1.2 The ordination of women in relation to pastoral ethics

As has been seen from the selected pastors' views above, it is evident that in modern society there has been an upsurge of women in dynamic and strategic careers. Women have reached out for new horizons in careers and have tried to advance and improve their abilities. This social move, with a spiritual awareness has brought the church face to face with the topic of the ordination of women and of leadership.

Thus, pastors are forced to deal with the issue (Hestenes, 1988:249). The challenge is to review Scripture to determine whether the ordination of women

is God's way or simply another example of the world's ways invading the church of Jesus Christ. Since most pastors base their arguments on Pauline letters to justify their ethical positions, a brief survey on some of these epistles in relation to pastoral ethics will follow.

5.1.1.2.1 Paul's epistles on the ordination of women (Leadership or Authority).

The researcher will use the terminology: ordination, leadership and authority, interchangeably as synonymous terms in this context. Pastors need not be partial in the whole matter of the position of women in Biblical teaching. They should ethically strike a balance when guiding people on the issue of the ordination of women. They should be aware of what the Bible teaches and make the relevant ethical application.

For example, Barrett (1957:247) argues that "1 Corinthians 11:2-16 deals with a unique situation in a church that accepted Paul's teaching about the equality of the sexes. Some members may have felt that head-covering was a denial of this equality, while others possibly feared the outcome of breaking ranks with the social norm." This is one of the many examples of women's leadership aspirations that pastors need to understand and how to handle morally (Evans, 1983:83).

In his theological understanding, Reinecker (1976:422) believes that "Man's authority over woman is not being established in the 'head' terminology. As head, man is not lord over woman but the source of her life (she came from man: Gen. 2:2,,22)." Some theologians have not believed in the veracity of this

aspect of the passage. In her understanding, Howe (1982:51) asserts that "…many commentators have isolated 'he shall rule over you' from its immediate context of intercourse, pregnancy, and birth and have conjured it into a spectre of male dominance." Delitzsch (1988:166) says for example that "…the woman will henceforth involuntarily follow the leading of the man, and be subject even against her will to his dominion … The man may command as master, and the woman is bound externally and internally to obey."

The foundation for this belief is in 1 Corinthians 11: 8, "For man was not made from woman, but woman from man." The emphasis is upon "…the unique relationships that are predicated on one's being the source of the other's existence" (Fee, 1987:503). This unique relationship implies diversity as well as unity (Talbert, 1987:68). Thus the stage is set for the remainder of Paul's exhortation in which he targets the diversity and the unity (1 Corithians 11:11-12) of the sexes. Sandwiched between these two sections is Paul's statement regarding woman's authority (Beard, 1980:107).

In her understanding, Kroeger (1988:76) explains the figurative use of 'head' as "…referring to one who is the life source of another. As head of his wife, the husband is the source of her life, growth, and nurture. There is *no* hint of authority or rulership in this word. Scripture does not define authority within the body of Christ in terms of lordship. In the church, it is always perceived in the context of servanthood." In the husband-wife relationship, servanthood is expressed in mutual submission (Swidler, 1979:33). Both voluntarily give in and cooperate, deferring to the other. Wives should submit to their husbands, and husbands should submit to their wives as an act of love (Ephesians. 5:21-33).

While Paul told women in particular instances to be quiet (1 Corinthians, 14:34), at other times he told them to speak (1 Corinthians. 11:5). Sometimes they were forbidden to teach, especially when they were unqualified, unstable, untaught, and immature (I Timothy. 2:11-15). This evidence points toward a positive role for women in ministry and in no way prevents them from being leaders (Spencer, 1986:21).

Another piece of evidence for the ordination of women is presented by Vincent (1914:176) from Romans 16:1. According to him, "Paul calls Phoebe 'a servant *[diakonos]* of the church in Cenchrea.' *Diakonos* means 'servant' or 'minister' and is sometimes translated 'deacon' in the New Testament. Paul used this word for Christ, Apollos, Epaphras, Timothy, and himself." In these cases, Paul linked it with ministerial activities, which sometimes included preaching and teaching. There is no valid reason to think this term carries any less weight when applied to Phoebe than it does when used of Paul, Apollos, Timothy, or Tychicus. When referring to these men, most versions translate *diakonos* as "minister" (Letha, and Hardesty, 1974:30).

Paul applies the same word to Phoebe, and it is best translated, as it is of other people in the epistles, as "minister" or "deacon" (Liddell and Scott, 1990:399). This therefore, gives Robertson (1991:425) a mandate to conclude that, "…calling Phoebe a *diakonos of the church* reinforces this conclusion. Her activity in this regard was directly associated with the church. This suggests she had a specific ministry within the congregation at Cenchrea." There is no reason to suppose that the service rendered by her in this capacity was any different from that of Paul and his fellow workers (Evans, 1983:126).

In Romans 16:2, Paul salutes Phoebe as a "…help to many and of myself as well." From this verse, Reicke (1968:703) takes the opportunity to assert, "The term 'help' is a weak translation of *prostatis,* which means '*protectress*' or 'patron.'" Its masculine form in the LXX is used of stewards (1 Chronicles. 27:31), officers (1 Chronicles. 29:6), chief officers (2 Chronicles. 24:11), and other leaders (Ford, 1973: 676-677). In the New Testament, its verb form is translated as "govern" (Romans. 12:8), "are over" (1 Thessalonians. 5:12), "manage" (1 Timothy. 3:4-5, 12), and "direct" (1 Timothy. 5:17). In each of these cases, the word is descriptive of a leader, or the activity of a leader (Bilezikian, 1988:141). In this context therefore, Kelly (1993: 83) argues, "…as a *protectress* of the church, Phoebe functioned in a pastoral capacity. Thus, whether as a patron, *protectress*, or both, Phoebe was a prominent woman of authority and responsibility."

Some Kenyan denominations refuse to accept this conclusion, objecting that such a claim would place Paul in a subordinate position to Phoebe. After all, they argue, she was a *prostatis* to many people, including Paul (Romans 16:2). However, it is hard to believe that Paul never submitted himself to other church leaders. Nor is there evidence that he considered himself on a higher level than they (Sayers, 1971:46).

Scanzoni (1974:63) describes another ministerial word, *sunergos,* to mean "fellow workers." It is used of Paul, Timothy, Titus, Epaphroditus, Mark, Luke, Priscilla (Rom. 16:3), and two women, Euodia and Syntyche, who contended with Paul on behalf of the Gospel (Philippians. 4:2-3). In describing these people as fellow workers, Paul was identifying them as significant individuals in the cause of the kingdom.

In addition, Paul's description of Euodia and Syntyche in Philippians 4:2-3 implies that they had authority in the church (Howe, 1982:72). Finally, Strong (1980:51) exegetes 1Timothy 5:14, to mean that Paul instructed women to take leadership responsibility in their homes. The word, "manage" *(oikodespoteo)* according to Strong means to "…rule a family, to rule over the house, to be master of the house." In that case, women were expected to manage, or become leaders of their households where husbands were also included.

5.1.1.2.2 The ordination of women and Kenyan pastoral ethics

The ordination of women is an issue to reckon with among Kenyan clergy. Those who feel it is not biblical for women to be ordained cite the Pauline epistles, which seem to imply the woman's subordination to the man. They believe Paul regarded the man as the "head of the woman" (1 Corinthians 11:3), that he charged silence upon women in church (1 Corinthians 14:33b-35), and that women are to learn in quietness, with all subjection, not being permitted to teach and not to have dominion over the man (1 Timothy 2:11).

The explanations of those who endorse the ordination of women vary greatly. According to Jewett (1980:67), "…some dismiss Paul out of hand as a hopeless misogynist. Others seek to reinterpret the so-called problem passage in his letters so as to give them a meaning amenable to the practice of sexual parity in the church of Christ." The former position appears to be baseless in the light of Paul's doctrine as a whole, while the latter position is culturally oriented. Paul's letters have to be ethically understood in light of the behavioural patterns of his day.

However, from the above survey, several points can be deduced to assist pastors to cope with the ethical issues of the ordination of women. Firstly, the researcher will take the three ethical approaches Paul of the Bible employed, when he was solving Corinthian issues in his first letter to them. These approaches are, "… I give charge, not I, but the Lord…" (7:10), "…I say, not the Lord…"(7:12) and "…I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy" (7:25). These phrases are drawn out of context, but are applicable to the discussion on the ordination of women.

Most Kenyan tribes have a tendency to treat women as second class people. Women in these ethnic groups have automatically accepted the notion, without a second thought or without biblical investigation on their position. Pastoral ethicists when encountering such a dilemma, have to ethically advise, command or express an opinion as Paul did. Where the issue of the ordination of women is not very clear in the Bible, clergy have to give their position as men, who by the Lord's mercy are trustworthy.

Where the Bible is very clear and straightforward, as seen from the arguments above, then pastoral ethicists have to give a command without any regrets. But all should be done ethically and with wisdom "…taking care lest this liberty of yours somehow become a stumbling block to the weak." (1 Corinthians, 8: 9). For some Kenyan tribes, women are not ready to take leadership responsibilities or become ordained ministers in the church. In this case, the pastoral ethicist is to advise and teach what is right and leave it to the women in such areas to "judge for *themselves"* (1 Corinthians 11:13).

However, it has to be noted that Paul's teachings about the position of women in his epistles is not a cultural issue that was relevant only for his day. The principles laid down, are also applicable to all peoples and tongues. Relevant hermeneutical approaches and applications should be dealt with properly otherwise the original intent may be missed. From the outset, it must be mentioned that the point of departure for Paul's exhortations, expositions, and commands is the new life in Christ (Eitel, 1986:102). This similarly depicts the certainty that Paul had no ethical teachings of his own. His ethical doctrines were simply expanded from those of Jesus. His ethical ideals are simply expansions and practices of the models Jesus entrenched.

Some parts of Kenya, the ordination of women is accepted on certain conditions. The researcher found that those women who have gone through theological training could be ordained to become girls' high school chaplains, to be in charge of their spiritual welfare. Some may be leaders in hospital ministries, while others may be deaconesses of women's groups in local churches. Generally, ordained women are not allowed to perform certain church activities like the laying on of hands, baptism, the Holy Communion service and the dedication of children. These services are left to clergymen. Ordained women may invite a male minister, in cases where these services are called for.

The idea of women not performing or ministering the whole spectrum of God in the Church of Jesus Christ is what particularly upsets Behr-Sigel (in Trasal, 1977:17) and she questions the way women are "…assigned places from time immemorial by nature and by tradition." In her paper, *The role and participation of women in the orthodox churches,* delivered at a women's conference in Agapia, Roumania, she protested that if pastors, who are predominantly men,

are to come to a consensus to help the situation ethically, they should start with themselves by changing their philosophical thinking and accepting women in the same positions as they are.

Behr-Sigel claims that pastoral ethics cannot be effective if the same pastors (men) cannot accept the biblical way of dealing with women in ecclesiastical positions. The biblical position of women in this context is understood by Tarasal (1977:17) to mean, "…the revelation of the one God in three persons … who is reflected as the creator's will in the multiplicity of persons and the unity of human nature in humanity."

What Behr-Sigel expects to be ethically 'right' and 'godly' is "…an imaginative new style of relationships and new structures in which liberated men and women can join together … respecting one another's dignity and distinctiveness." She doesn't believe the fact that "…the church can be a pyramid of authority." Instead, she advocates a church community to be "…a community of prayer and love." And this should be initiated and practised, so to say, by male pastors, if their ethical behaviour is expected to grow..

This belief is accommodated with difficulty, in the lives of Kenyan pastors; the reason being that even Kenyan women will not openly aspire to 'compete' with men. They would rather accept leadership or ordination on the grounds of protocol as has been seen from the above discussion Kenyan women have, what may be termed 'cultural' respect that always views men as superior in all matters. Even so, the Bible does not teach 'a flat leadership ethics' where everyone works on equal terms, as Behr-Sigel tries to suggest.

The Bible shows equality in salvation where "…there is neither Jew nor Greek, neither slave nor free, neither male nor female" (Galatians 3:28), but ministerial offices and gifts are given to individuals as the Holy Spirit wills (1 Corinthians 12:11, Ephesians 4:11-13). Whether the issue of the ordination of women is valid, the hierarchy in the church is nevertheless evident.

Kirschbaum (1994:4) dismisses Behr-Sigel's theology as purely liberal and against God's eternal plan for women. Kirschbaum's understanding is that God made woman unique with unique roles to fulfil. To strive for equality and leadership is directly in opposition to God. In her words she affirms, "The woman is so uniquely fulfilled in motherhood that if she does not achieve this state, she comes short of the creator's revealed purpose of her life when he made her a woman."

Kirschbaum's conviction is adopted by Jewett (1995:112) who argues from a Catholic theology that "…the woman has a fixed, inevitable destiny wherein she is dependent on the man, and 'knowing her place,' must seek to fulfil herself in obedient submission to him, while the man, being independent of the woman, is free to understand himself apart from her and free to understand her in terms of himself."

It should be noted, however, that this kind of argument of positioning women more in terms of their biological class than of their humanity, is what has aroused much concern by feminists and their reaction to virginity and motherhood; a reaction which was first deplored by Cardinal Ratzinger (now Pope Benedict XVI) (1967:135). In his defence of the Vatican decision against women priests, Ratzinger asserts that "…it is significant that the two qualifications in which the particular way and dignity of femininity are expressed

in an unchangeable way – virginity and motherhood – should be slandered and ridiculed in an unprecedented way today. In other words: the two fundamental ways of being in which woman, in a way granted to her alone, expresses the high point of being human, have become forbidden concepts, and anyone who brings them positively into action is suspected a *priori* of obscurantism."

In such mixed reactions and theological treatises, pastoral ethics has to avoid the extremes and create a balance with God's Word, the Bible. One extreme is where women believe they are entitled to leadership and equality with men. The other extreme is where the culture or tradition bars women from such privileges. Pastors should be bold enough and support Komonchak (1975:199-208) to challenge the tenacity of tradition and the wisdom of accepting its dictates without question.

Tradition must be understood, judged and evaluated (Howe, 1982:134). A custom without truth is simply the antiquity of error (Komonchak, 1975:199). Pastors must ethically re-examine consciously the issue of the ordination of women and make a correct judgement from the many ideologies, theologies and philosophies. If the reasons advanced against ordaining women are not valid, what authority does mere custom have? And Komonchak questions, "…what makes one tradition more sacred than another?"

For the General Council of the Assemblies of God, the ordination of women is a closed chapter. The agenda was accepted and sealed in their constitution. The clause reads:

Eligibility of women: The Scriptures plainly teach that divinely called and qualified women may also serve the church in the world (Joel 2:28, Acts 21:9, 1 Cor. 11:5). Women who have developed in the ministry of the Word so that their ministry is generally acceptable, and who have proved their qualifications in actual service, and who have met all the requirements of the credentials committee of the district councils, are entitled to whatever grade of credentials their qualifications warrant and the right to administer the ordinances of the church when such acts are necessary (Flower, 1978).

The strength of this article is based on the salvation Jesus brought to humanity. "Theologically speaking, the death of Christ released humanity from the curse brought about by sin. Woman is no longer to be subjugated under male headship. The mutual and complementary relationship that Adam and Eve enjoyed before the fall may now be restored, and the church should be in the vanguard of any movement which aims to restore this balance in a scriptural framework" (in Howe, 1982:139).

It is the ethical responsibility of the Kenyan clergy to teach church congregations and the community in general, to move beyond the 'clanistic tradition' and bring them to a level where they can consider the role of women and especially the position of their ordination, from a new vantage point. At first, clergy might lose membership and financial income, but considering the foundation they are laying for future generations, they need to ethically "…press on toward the goal for the prize of the upward call of God in Christ Jesus" (Philippians 3:14).

The ethical approach for pastors in such cases should be non-systematic. That means, according to Eitel, who was quoted above, "…setting out no tabloid of itemised rules and regulations." Pastors should not set ethical rules for women

218

who desire to be ordained or who strive for leadership. They should lead and "…recognise the professional skills, discern the spiritual gifts of women and encourage them to go God's way and will" (Rodd, 1990:113).

However, a great concern about the ordination of women surfaces when some denominations approve ordination and others reject it. It becomes a thorny issue, in the Kenyan context, when different Christian faith groups struggle with the issue in the same ethnic group. In such a case, Horton (in Rodd, 1990:114) believes that church ministers should ethically detach themselves from such 'politics'. "Paradoxically, their detachment will create for them ethical opportunities for involvement; not being tied to one denomination. They will be free to support or criticise (basing their criticism on the Bible) ethically any involved group as the situation may demand, without being accused of acting with prejudice."

The researcher believes such ethical ministry to be a costly one, but modelled on Christ Himself, it is the only participation open to pastoral ethicists in a perverse generation. If the pastor's involvement focuses on that, then the eternal purposes of God are conscientiously served. Pastoral ethics should be approached differently from other philosophies. The ordination of women should be approached with an end in mind, God's mind.

Wells (1998:161) argues in this regard, "When people turn from the truth about God's will and the ethical implications of that truth, God turns away from them." Luther (1954:44-45) too observes that "…when we dismiss what is good, we only sell ourselves to what is bad. When the mind turns from the one, it of necessity becomes addicted to the other."

Three times, therefore, Paul says that God "gave them up" (Romans 1:24, 26, and 28) to a fuller experience of their own decadence as He withdraws His restraints and allows the sin of idolatry to aggravate itself and take its toll on those who are in its sway. Therefore, if the issue of the ordination of women is not ethically stipulated, it is likely to get out of hand and God will not approve of what He never ordained.

5.1.2 POST-MODERN ISSUES IN RELATION TO KENYAN PASTORAL ETHICS.

Post-modern issues are quite a challenge in Kenya. The issues are immense, so the researcher will mention briefly some areas that are relevant to pastoral ethics to give Kenyan pastors an idea and an awareness of how they can approach such issues.

5.1.2.1 Definition

Most theologians confess, like Pattison (2000:214), that the concept of post-modernism is hard to define and its ideas complicated in nature. However, Lyotard (quoted by Comstock, 1989:196) explains the term *postmodernism* by contrasting it with modernism. Modernism, according to him, is "…any science that legitimises itself with reference to a meta-narrative of this philosophical kind, making an explicit appeal to some grand narrative, such as the dialectics of the Spirit, the hermeneutics of meaning, the emancipation of the rational or the working subject, or the creation of wealth". These meta-narratives form the

basis of modernism. They have a number of variations; for example, in epistemology we find the narrative that knowledge rests on a number of unquestionable facts (Descartes). In ethics, we find the narrative that morality rests on a fixed number of rational principles (Kant, Donagan), and in natural science, we find the narrative that true discoveries are the result of the application of a single objective method (Lawrence, 1989). Postmodern thinkers question the validity of all these grand legitimising narratives. As a result of their "…incredulity towards meta-narratives, post-modern thinkers accept that there are narratives, but they hold that the narratives are incommensurable, heterogeneous, uncertain and dispersed" (Lyotard quoted by Comstock, 1989:196).

5.1.2.2   Arguments of post-modernism and pastoral ethics

Most post-modern theorists agree that post-modernism has to do with scepticism about grand narratives and the promise of a positive, emancipating science. It is in fact about heterogeneity and the search for concrete, context-specific and historically situated narratives that are not divorced from the social and political interests of the people (Bobbie & Mouton, 2001: 645, Piker, 1998:149,).

In dealing with post-modernism, Kadoka (1999:3) upholds the view that people have to become subjects, not objects, of knowledge. He emphasises the idea of integration; that we are interconnected. Thus, it is not easy for the individual to operate on her/his own. We realise that the interrelation that Kadoka talks about is seen in our daily lives, and in different institutional structures. In everyday life, in Kenya in particular. individuals talk about what has happened in the past;

what we are doing in the present and how to plan for the future. We are aware that people cannot divorce themselves from these periods as their life stories touch on them. Degenaar (1987: 116) shows that the periodisation of time into pre-modern, modern and post-modern confirms that changes are taking place. With these changes there are alternative ways of understanding human experiences. Each time period explains a problem utilising different ways. Degenaar (1987: 117) asserts that "…post-modernism's social theory examines the world from various angles such as class, race, gender and other factors."

To understand the ministry of pastoral ethics in Kenya in relation to the context of post-modernism,, it is necessary to look at the impact created by the advocates of this movement. Cupitt (1987:109) is one of those who accepts the tenets of post-modernism and believes that "…we live in a contingent world of signs. There is no heaven above or hell beneath, no objective God who can be accessed by prayer, no hierarchical order of the universe, which is more real than what we perceive." With such knowledge, pastoral ethics are challenged and hence the Christian faith. It can be argued that Cupitt's thought is not uncontroversial or worthy of attention, but the point to be noted is that his work is significant for pastoral ethics (Pattison, 2000:214-216). However, according to a post-modern understanding of society, it is no longer possible to find one underlying truth or value system for society (van Rensburg, 2000:26).

While Christian ethics is geared to "The Way and the Truth and The Life" - Jesus Christ (John 14:6), post-modernist theory needs plural voices to give added meaning and to create an opportunity for listening to the experiences (Milbank, 1998). Therefore, pastors who are seen as models among their followers, and especially in the Kenyan context, need to be constructive in their

arguments when dealing with post-modern theories. Pastors' ethical lifestyles should be beyond reproach. They should be well-informed about the epistemologies of post-modernity, since the analysis of communications (conversations) with special attention to the author's or speaker's intent, is of great importance to post-modernism.

Post-modernism regards the concept of discourse analysis to be valuable, since it is used to indicate the concern with language use beyond the boundaries of a sentence, the interrelationships between language and society, and the interactivities of everyday communication. Deconstruction normally represents the starting point for discourse analysis. Deconstruction is generally associated with Jacques Derrida. Derrida shows that in a text a word can mean different things depending on its usage and therefore one should be flexible in adding meanings to words (Caputo 1997:27). McKenna (2002: 171) asserts that words can have different meanings, especially when integrated or connected with other words. Deconstruction thus draws attention to several meanings, which give way to deeper thinking, so as to uncover other meanings and avoid monotony.

Much of post-modern thought has to do with the 'other' - whether it is the 'other' individual, 'other' groups, 'other' races, the 'other' of male, the 'other' of the West, etc. Post-modernism's emphasis on otherness/difference has allowed formerly silenced 'others' such as gays, women, blacks, and such groups to express their own stories in their own voices. This is the point that some feminists acknowledge. Referring to a post-modernist feminist theory, Erasmus (1998:26) posits: "Post-modernism, in principle, enables previously peripheral

voices (including those of third world women) both to be legitimately heard and in relation placed on a stronger footing than previous discourses.

Pastors should therefore, know how to go about the deconstructive methods of post-modernism so as to bring awareness and assist parishioners (even the community around them) not to be confused or obsessed by the extremes of post-modernism. For Kenyan pastoral ethicists, post-modernism is a virus that needs to be diagnosed urgently. The intensive work of van Rensburg (2000) should be a recommended tool to be used. Van Rensburg takes pains to point out both the dangers and the value of post-modern epistemologies. His book (which the researcher recommends should be available for all Kenyan pastors) is part of that rare literature that can help the church of today avoid the traps of post-modernism.

In his exhortation, Van Rensburg (2000:9) advises: "Certain strategies used in post modernism may be fruitfully used, provided that they are not placed within a post-modern epistemology." He states emphatically that, "Epistemologically … a strategy-like narrative is not exclusive to post-modernism … it is not necessary to accept a conflicting paradigm in order to use its strategies…it is important to place such strategies within a compatible (Christian) paradigm" (2000:37-38).

As Kenyan pastors are struggling to cope with ethical issues brought about by post modernists, it is worth noting, that the doyens of this movement set no store by Biblical principles. Van Rensburg, who is quoted above, discloses that ",,,none of these philosophers is a Christian; none has any regard for the Bible. In fact, their one common feature is their rejection of a unity in discourse and an

aggression toward any effort to proclaim absolute truth" (2000:34). Their philosophical advocacy of post-modernism simply leads to maxims and proverbs which shape a language full of discourses which lead to the formulation of knowledge which essentially should be uncovered. Post-modernist theorists support various discourses and meanings, which form texts. The meaning of texts in post-modernism is not derived from literature only, but rather from the conversation between two people who form a text.

Certainly, if there is one nearly universally accepted guiding principle for ethics in the post-modern context, it is that the ethical life consists of whatever builds community (Grenz, 1997:237). Grenz notes with concern that "…despite the post-modern focus on social cohesion, the various communities remain quite different from each other." Jenkins (1976:102) also cautions against the pitfalls of reasoning that each person is perceptible from the social perspective and that individual expression is only feasible in the mutually gregarious dimension.

Despite this kind of protest against individualism and the exclusive attention to the person in isolation, prevailing ideology remains largely intact in pastoral ethics and theology, and is congruent with individualism dominant in society as a whole (Pattison, 2000:85). In this context, Todd (1994:96) argues for ethical discussions that can encourage "neighbourliness" and advance "the common good." In this way, Kenyan pastors are able to articulate and evaluate the way of every tribe in Kenya to decide the magnitude in which post-modern philosophy has impacted on people and help to assist in all possible ways to grasp true biblical ethics.

Grenz, who has been previously quoted, argues that "…a central goal of Christian ethics is the advancement of social cohesion. And in keeping with other community-based ethical proposals, it speaks of this goal as 'community' (or fellowship)." This will nurture and advance strong solidarity. Such a procedure can help to build a firm ethic, which will give no room to the underlying tenets of post-modern knowledge. According to Seidman (1991:131-146), the advocates of such post-modern knowledge include among others, "…social scientists who are intrinsically linked to their social and historical inquiry, knowledge and power that are closely related and mutually dependent."

However, the strategy of pastoral ethicists is to be vigilant against postmodern believers, as pastoral ethics are their target as the "eye" of the Church; and as Christian doctrine. Clergy should be aware of such 'cons'; otherwise, they may find themselves being sucked into them without knowing, and thereby misleading many who count on them as ethical models.

Intellectual wooing is what Lyotard (1984: iv) highlights as the central quality of the postmodern plight: "incredulity toward meta-narratives." By this, Lyotard believes that postmodernism entails the regression of every expression of moral vitality. Its ethics overwhelm any doctrinal complexities and endeavour to abridge the tale of all humanity, which is so common in the present era.

This situation is of concern for pastoral ethicists, with their intrinsic belief in the connection between the human and the divine as played out in the drama of the biblical narrative. To the postmodernist, the biblical story is only one such magnificent meta-narrative. The unconditional denial of multi meta-narratives

allows the Christian the privilege of maintaining the biblical story as the paramount narrative for people's lives. But the postmodern view requires that Christians do not "franchise" the Bible story. That is, that Christians should give up all aspirations to convey to other groups, under the shield of the biblical story the concept of creation-fall-new creation. In this context the Christian goal becomes simply one amid many. Pastoral ethics becomes only a part of many philosophies.

Pastors need to be wise though, because the ramifications of postmodern inquiry require that Christians cease from understanding all versions of ethical life under the axiom of what Grenz calls "Christian ethics." Any dialogue of the ecumenicity of the Christian understanding of the ethical life is loathsome to postmodern philosophy. Like the Christian narrative, the Christian focus is thereby underestimated as being simply one of a numerous aggregate of "tribal" ethical systems found in our earthly hamlet.

We are living in a post-modern world where the fragmentation and incompleteness of pastoral ethics should make pastoral ethicists aware that a post-modern pastor may relate well to others who also live in a fragmented and incomplete world. If pastoral ethicists consider the relevance of this situation, then a partial defect may be turned into a very considerable relevance and advantage (Pattison 2000: 215). Pastors should practise what they preach. Smith (1995:86) says they should "walk" their "talk." In this way, pastoral ethics will mean that pastors are more likely to be encouraged to exercise an ethic focused on individuals, than to find support for friendly and public action.

5.1.3 DIVORCE ISSUES IN RELATION TO PASTORAL ETHICS

This section will be divided into two sections, namely divorce and remarriage. In the Kenyan context, divorce and remarriage are considered two issues and may be discussed separately to help the reader understand the standpoint of each in the Kenyan context in relation to pastoral ethics.

5.1.3.1   Definition of Divorce

Adams (1980:32) defines divorce as the "…repudiation and breaking of the marriage covenant (or agreement) in which both parties promised to provide companionship (in all its ramifications) to each other. A divorce is, in effect, a declaration that these promises are no longer expected, required or permitted." Divorce is contrary to the divine institution, contrary to the nature of marriage, and contrary to the divine action in which the union is effected. Divorce is the breaking of a seal which has been engraved by the hand of God (Murray, 1980:33). From a reading of Deuteronomy 24:1-4 it can be said from the outset, that divorce was formerly accepted. The passage reads thus:

When a man takes a wife and marries her, if then she finds no favour in his eyes because he has found some indecency in her, and he **writes her a bill** of divorce and **puts it in her hand** and **sends her out of his house**, and she departs out of his house, and if she goes and becomes another man's wife, and the latter husband dislikes her and **writes her a bill** of divorce and **puts it in her hand and sends her out of his house**, or if the latter husband dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled; for that is an abomination before the Lord, and you shall not bring guilt upon the land which the Lord your God gives you for an inheritance.

The bolded phrases from the passage above show three main points that were a procedure for divorce. **Write her a bill**, meant that divorce was done legally and formally. **Putting the bill in her hand**, indicated an official transaction; no third party was involved. And **sending her out of his house** communicated the breaking of the relationship or union. In another explanation, Adams, who has been quoted above, believes that "…the Scriptures provide more detail about the process of divorce than they do about engagements or wedding ceremonies. Properly handled, a divorce was a formal, legal act whereby the covenant of companionship was repudiated and dissolved."

In the Babylonian culture "…the liberty to terminate a marriage at will was the prerogative of the husband alone. A woman could not divorce her husband without bringing a suit in a court of law" (Hurley, 1981:23). In such cases, she refused him intercourse and had to demonstrate that she had kept herself chaste and had no fault, and that her husband was given to going about (out of doors in a dissipated fashion and with other women), and thus had greatly belittled her. If successful, she might take her dowry and return to her father's house. There was no penalty for the husband (Miles, 1952:138-140).

Mbiti, (1969:141) has noted, "Divorce is a delicate 'accident' in a marital relationship." Because of the strong African cultural ties, the issue of divorce has not been a major issue in the past. However, some countries in Africa are experiencing the disintegration of these ties mainly because of external influences. Intermarriage, Western-African cultural affiliations and 'civilisation' are some of the causes that have made the divorce-mentality gain momentum. A succinct look at divorce generally and in Kenya will now be undertaken.

5.1.3.1.1   Divorce from a non-Kenyan context

Most Kenyan clergy feel confused about the issue of divorce, because some countries approve of divorce, legally.   It becomes even more confusing when fellow clergymen and -women are said to have divorced and yet are recognised as church ministers. Many examples are cited about couples who come to a Kenyan pastor for counselling, with the idea of a separation (this seldom happens in Kenya). It is, therefore, necessary for Kenyan pastors to have a broad view about divorce, so as to be in a position to assist their people ethically. Saxton (1968:30) is pessimistic that "…clergymen, though trained, rarely provide the couple with a completely new approach to their problems."

In Great Britain, for example, McCary (1995:375) reports that "…it is now possible for couples whose children are older than 16, and who have been separated for at least two years, to get divorced by mail. A form is filled in by one partner, agreed to by the other partner, and sent to the judge, who may, if he approves, send the divorce decree through the mail."   While, "…in the Swedish law", says Kephart (1991:231), "…instant divorce is allowed for couples with no small children. No reasons need to be given for the divorce to be granted." Couples with small children have to wait six months before a final decree is issued. The old law required a year's waiting period before a divorce was granted (Asimow, 1994:59).

In Libya, "…a man may no longer divorce his wife by the traditional manner of saying three times in public, 'Divorced.' Instead, the court appoints mediators to try to arrange for a reconciliation between the married partners. If none is possible, the husband must pay some recompense to his wife when the divorce

is granted" (Warner, 1994: 205). In the case of the Philippines, Clark (1995: 350) confirms that "…divorce is not allowed at all except in very unusual circumstance in which one partner usually has to be jailed for adultery or concubinage." Rather than divorcing, Filipinos, in growing numbers, are simply leaving their spouses, either with or without a legal separation and moving in with another person (Rheinstein, 1993: 58). So widespread is the custom, that the term "Number Two" is used to denote the illegal husband or wife. In the Philippines, divorce is out of the question, because of the influence of the Roman Catholic Church, but broken marriages exist nevertheless, and are increasing in number (Saltzman, 1984: 77).

Walzer (1974: 68) argues that Russia has the highest divorce rate among the world's major countries, but divorce frequently does not physically separate a couple because of the shortage of housing in Russia. "Newlyweds are given priority for new apartments, and unless one of the divorced parties is guilty of 'systematically violating the rules of community life' (whatever that means), a divorced couple is not granted separate apartments."

With such information and much more that has not been mentioned, a pastor is now able to approach divorce issues with confidence, giving ethical guidelines; the Bible being "a plumb line in his hand" (Amos 7:7), but leaving couples to judge for themselves (1 Corinthians 11:13). Ethical pastors are exhorted to avoid taking sides on issues presented and even to avoid the issues themselves, and instead deal with the emotions and feelings behind the issues (McCary, 1995:362).

5.1.3.1.2   Divorce and pastoral ethics in the Kenyan context

Each tribe in Kenya has reasons why divorce is allowed. Two principle causes that can be identified in almost all the forty-two tribes include firstly what Mair(1952:56) calls, "Failure to produce children." This, according to John S. Mbiti (1969:141-142), "… is probably the greatest single cause, since inability to bear children blocks the stream of life." Secondly, is Mbiti's observation that "… in some African societies the marriage breaks down completely if the bride is not a virgin at the time of the wedding." Mbiti's understanding shows that "… a divorce can be declared after three years of a couple staying together" (1969:141). According to Mair (1952:56) the "… importance of securing legitimate descendants accounts for most of the characteristic features of African marriage." Marriage certainly contains this aspect, to the degree that mutual commitment to marriage is expressed by means of a social language (Jean-Pierre Bagot, 1987:66).

Generally in Kenya, divorce is not accepted or required. It is rather discouraged, even on the grounds mentioned above by Mair and Mbiti. It takes a considerable amount of time to accept divorce. If divorce is finally declared, the divorcee returns to her parents and stays with them, patiently waiting to see and hear if her husband will change his mind and allow her back. It is seldom that divorced women accept another man in marriage, let alone mentioning to people that she is divorced. Most Kenyans,, as Ridley (1984) observes "…are reluctant to self-disclose …they socialise to 'play it cool' or to exhibit a 'healthy cultural paranoia.'" Kenyan pastors are able to handle this kind of situation. Non-Kenyan ministers find it difficult to cope with the cultural traditions when assisting such divorcees. Culture and sometimes traditional rites are involved when any divorce is finally accepted.

Ethically, the pastor who is ready to deal with divorce in Kenya, needs to determine how the divorcee - a divorcee in this sense is the wife. Men are never divorced by their wives in a Kenyan context - explains the nature of the divorce. This, in turn, will lead the pastor to help her examine her feelings and try to lead her in relevant ways that help her have a positive worldview and make sensible decisions Pastors should attempt to be balanced and objective in order to be impartial when evaluating the divorcee's conflicts because of his "outsider's view" (Pedersen, 1981:129-130).

In effecting an ethical character change in the divorcee's life, the pastor, like the surgeon, must patiently but thoroughly separate those aspects of the divorcee's character which are egoistic in nature from the couple's perception of each other. In psychological terms, the divorcee's ego-syntonic psychopathology should be made ego alien, before she may even consider reflecting on possible ways of restitution (Wolberg, 1976:141).   The divorcee should never be deprived of her freedom, not only to change, but also to consciously refuse to. Durkin (1994:48) believes that "…when divorcees appear to get well in order to please the pastor, their changes turn out to be unreal and usually short-lived."

Cultural constraints should not be ignored when pastoral ethics are applied to a divocee's interactions with the pastor. Kenya's tribal cultures tend to play a vital role in marriage and thus, when divorce occurs, it is necessary to consider the repercussions and hindrances of culture in the situation of divorce. However, culture cannot be blamed entirely. Samuel and Sugden argue that "culture – humanity's creativity within divinely ordained structures – is blessed by God. Relating it to him, we rejoice in it. But since culture is also involved in

humanity's rebellion against God, we do not idolise it. Rather we balance affirmation with judgment." Ethically, therefore, a pastor needs to be culturally-sensitive and begin with what the divorcee values and knows, and then expand on it. The pastor should "…proceed from the known to the unknown" (Snow, 1994:26).

5.1.4   Remarriage issues in relation to pastoral ethics

The issue of marriage is considered by Kenyans to have two facets namely, remarrying when a spouse has died and remarrying after divorce. The two facets will be separated for easier understanding.

5.1.4.1   Remarriage after the death of a spouse

The biblical verses that address the issue of remarriage after the death of a spouse are Romans 7:1-3 and 1 Corinthians 7:39. There is not as much explanation of this issue as there is of remarriage after divorce (which shall be discussed in the next subtopic). However, most pastors have mixed feelings on the interpretation of these verses. For example, Hafemann (1995:177) identifies the 'husband' in the analogy with the 'flesh' and Longenecker (1991:232) similarly links it with the 'old man'.

According to Hafemann and Longenecker the 'death of a husband' in the above passages is not associated with physical death. On the other hand, Dodd (1932:100) complains that Paul's (the writer of the epistles to the Romans and Corinthians) logic is skewed here, but Cranfield (1975:334-35) responds that Dodd "…tries to wring more from the illustration than Paul intended." Meanwhile, Little (1984:87) remarks that "…no analogy could perfectly express what Paul wanted to communicate since he describes a unique event in which a believer dies and yet continues to live."

Even so, "…the phrase that emphasises that 'a wife is bound to her husband by marriage as long as the latter lives' is a bit awkward", say Sanday and Headlam (1902:173). In their understanding, the phrase "…fits with a Jewish background since wives had no right in Judaism to divorce their husbands, while conversely husbands could divorce their wives (Deuteronomy 24:1-4). In addition, wives were considered free from the marriage upon the husband's death." What then should be the ethical guidance for pastors in this matter? The researcher believes that Paul of the Bible has shown a way that is a guide to pastors in Kenya and even in the wider church. Generally, Paul is theologically positive about the idea of remarriage after the death of a spouse. He directs the widows and widowers of the Corinthian Church to remarry if they cannot be self-controlled. "To the unmarried (widowers) and the widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion … A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord." (1 Corinthians 7: 8, 9 & 39).

In his first epistle to Timothy, Paul also raises the issue of remarriage to Timothy. He gives instruction that he "…would have younger widows marry, bear children, rule their households, and give the enemy no occasion to revile us." (5:14). Paul could see the possibility of temptation, scandal, busybodies and the placing of unnecessary burdens on the church to support widows, unless they remarried (Adams, 1980:79).

A pastor's approach to a spouse who has lost his/her partner is crucial and needs wisdom. In Kenya, for example, pastors have fallen victim to misleading the affected parties to 'buy' a tribal way of remarriage, rather than the biblical way. By the tribal way, it means eloping together and performing the rituals that are demanded by the tribal culture to which the living spouse belongs. A typical example is when the living spouse is instructed by the pastor to dress her/himself with clothes inside out and to shave his/her hair in the style that is demanded by the tribe. In every situation a pastor should be willing to participate in prayer and ensure that all goes well to the end. At the end of it all, the living spouse is allowed to approach any one of his/her choice for remarriage through eloping. The pastor is then expected to welcome the eloped spouse with salutation and prayer before they have sexual intercourse. This is a sad and unfortunate situation.

However, other pastors follow the Christian ethical way and guide the living spouse to marry whomever he/she wishes "only in the Lord" (1 Corinthians 7:39). What is expected of pastors and may be relevant in the Kenyan context, is when church ministers develop a good rapport with the living spouse and are willing to assist him/her indefinitely through the new courtship stage to the actual marriage. The pastor's ethical responsibility in such a situation is to keep

the living spouse well- informed of what is expected of him/her in the remarriage process. The pastor is also supposed to 'protect' this member from external attacks that might be brought by 'evil-wishers', as they are normally called in Kenya; people who do not wish that the living spouse should remarry and have a normal life once again. The courage to be then, is the courage to affirm one's being by transcending the fear of any dehumanising forces, which threaten his/her being.

The pastor's role is to build up this living spouse, despite the pain he/she may be experiencing from losing his/her spouse, to acquire an attitudinal mind-set that is capable of strong self-affirmation that cannot be challenged by any external force. This is a force which can replace such strength of personhood with a weak, reduced self-image. As Tillich (1952:3) puts it, "…the courage to be is the ethical act in which a person affirms his being in spite of those elements of his existence which conflict with his essential self-affirmation."

5.1.4.2   Remarriage after Divorce

According to Adams (1980:79), "…there is nothing, *per se*, against remarriage after the death of one's spouse." However, Adams notes, "…the issue is complex and an emotionally charged one when it comes to remarriage after divorce" (1980:84). In the first case, where remarriage is possible after death, Adams bases his argument on the first letter of Paul to the Romans. "A married woman is bound by law to her husband as long as he lives, but if her husband dies she is discharged from the law concerning the husband….and if she marries another man she is not an adulteress." (7: 2, 3)

But the second part of the issue where remarriage takes place after divorce is not an easy task to handle, for the Bible is not clear concerning the matter. The researcher sympathises with Adams's comment that favours the issue of remarriage after divorce. Adams argues from the first letter of Paul to the Corinthians (7:27, 28a) that it is possible to remarry after divorce. The passage reads: "Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you marry, you do not sin." Adams supports his arguments from the verse in the book of Ezekiel, "They shall not marry a widow, or a divorced woman, but only a virgin of the stock of the house of Israel, or a widow who is the widow of a priest." (44:22).

Adams seems to analyse Corinthians and Ezekiel from the perspective of the western mind. This kind of interpretation cannot be entertained, let alone accepted ethically, by Kenyan pastors.The ethical implication and conclusion is an anti-Kenyan way of thinking. The whole conclusion of Adams concerning this issue of remarriage after divorce will be quoted and thereafter critiqued from an ethical point of view in relation to a Kenyan context. Adams conclusion reads thus: " It is most important, then, to understand that the position of those who hold that under no circumstances whatever, may a divorced person remarry, is totally unwarranted. This passage (1 Corinthians 7:27, 28a) is fatal to that view; the Scriptures plainly contradict it when they affirm the opposite. There can be no doubt about it, the Bible allows the remarriage of some divorced persons (not those in view in Matthew 5, 19, etc.). The question must be put more sharply. To call 'sin' what God expressly says is not sin (v.28) – wittingly or unwittingly – is a serious error that cannot be ignored or lightly passed over (cf. 1 Timothy 4:3). In effect, it amounts to placing the traditions of men (whose motives may be good, but whose judgment seems clouded) above the Word of

the Lord, by adding restrictions and burdens that God has not required us to bear. This can (and does) lead to nothing less than confusion, unrest and division in Christ's church. …Nothing in the Bible forbids the remarriage of divorced persons without obligations, except for priests, who were exceptions to this policy. It is assumed in the Bible that wherever Scripture allows divorce, remarriage also is allowed." (1980: 84, 85)

The conclusion of Adams above, is very strong and dogmatic. The researcher is afraid that such ethical analysis may mislead most Kenyan churches and especially Kenyan pastors. The intention is not to present theological arguments put forward by theologians, but to try to look at the whole concept from an ethical perspective. At a glance, Grosheide (1984:176) debunks Adams's interpretation of 1 Corinthians 7:27, 28a. For Grosheide, the verses should "…not mean anything more than unmarried." In other words, Grosheide interprets the verses in the light of verse 25, "Now concerning the unmarried…."

The researcher risks standing on shaky ground to ethically challenge Adams's view that God has permitted remarriage of some kind after divorce. In the first case, Adams contradicts himself. He fails to recall that he had mentioned earlier that "…remarriage after divorce is an attitude that is exchanged for condemnation" (1980:84). Secondly, the passages mentioned above from first Corinthians are left out and interpreted out of context. Paul (the writer of the Corinthian epistles) was looking at the situation during his time of writing the epistle ("I think that in view of the impending distress…" 1 Cor. 7:26) and was giving his personal ethical advice. "I give my opinion as one by the Lord's mercy is trustworthy." This is where the interpretation of Grosheide, who has been

quoted above, is valuable and may be ethically accommodated by Kenyan pastors. He conclusively asserts that "…the Corinthians might think that Paul held that it was better not to marry because of the existing distress, and they would then construe these words as a prohibition of marriage. But actually,Paul states that continency is something good, only if it is possible to have it without falling a victim to immorality."

Ethically, therefore, the issue of remarriage after divorce cannot be adjusted to fit practical living of most Christians in Kenya. Generally speaking, a Kenyan who remarries after divorce is considered a polygamist, and therefore falls under the category of polygamists. Kenyan pastors may find it almost impossible to amalgamate Adams's analysis to their ethical teachings among their Kenyan parishioners. To teach that the Bible allows remarriage after divorce is like a denying the Christian faith. The ethical emphasis for pastors in Kenya on the issue of remarriage after divorce has always been negative and anti-biblical. Whether the Bible makes provision for this kind of behaviour is not an issue for Kenyan pastors. The idea under scrutiny, is not to allow any kind of ethical behaviour into a family that may deviate from the whole concept of marriage as set out in the Bible.

The researcher does not intend to digress, but is anxious to help Kenyan pastors to strike an ethical balance on the issue of remarriage after divorce. According to Deming (1995:176-7), 1 Corinthians 7:25-28 must be considered as communicating the same stance, which should be viewed in the "circumstances" of that time. Deming argues further that "…Paul's inclusion of these verses (1 Cor. 7:25-28) was based on the "…stoic argument against marriage, with an important modification. Stoics, who objected to marriage

maintained that 'circumstance' often prevented one from embracing the responsibilities of married life."

In Deming's understanding, therefore, Paul's ethical implication was not to be a command, as Adams tends to put it, but that "…Paul makes it very clear that this is the basis on which he is advising these virgins not to become 'bound' by the obligations of marriage: 'I think, therefore, that this is good because of the present necessity': 'it is good for a man' to be thus." In Dunn's careful and critical analysis of the passage (1 Cor. 7: 25-28) he maintains that "Paul addresses the whole church of Corinth in their social tensions and factional tendencies and wished them to be tackled with as common a will and mind as possible" (1995:91).

To deal with Kenyans on the matter of ethics, a common will and mind is what can be of great value without being too dogmatic or prescriptive. Bearing in mind that Kenyans are communally oriented, to approach them on matters such as remarriage after divorce, which are not very familiar to them and then seek to impose one's will as a command from God, would be to 'kill' the community and prevent the biblical message of salvation from being accepted.

Pastors need to ethically address such issues in a 'down-to-earth' manner. In Giddens's (1991:201-221) words, "…explanation should be contextual and ethically applicable to the people addressed." Engberg-Pedersen (1997:576) approves of Giddens's approach and moves a step further. He shows the advantage of how pastors may use an ethical approach when dealing with such tough issues. Taking Paul of the Bible as a model, Engberg-Pedersen argues that "…Paul begins where people are by insisting on a form of behaviour

which is within their immediate reach; yet he also shows what the implications of a radical understanding of the Gospel can be." He goes further to point out that "…Paul's 'allowances' (which are required by the Gospel itself) are constantly overlaid by the alternative picture of an actual application of the Gospel which is radical and which can destroy any social differences." "Thus, although Paul's solutions are indeed realistic and practicable, they do not constitute a compromise; there is much more to them than that" (Martin 1990: 126-29).

Kunkel argues to that effect that "…Paul is not concerned with the practice of arranging marriages in chapter seven of first Corinthians; rather, he is entirely focused on what is right and correct in terms of fulfiling family roles and obligations." The ethical implication here may be said to be that "…Paul emphasises the value of remaining single both for those who have never been married (7: 25-28) and for those who have been widowed (7:39-40). This is a highly unusual perspective within the Graeco-Roman and Jewish contexts, where it was typically expected that people would marry and produce children and remarry fairly quickly after being widowed or divorced" (Crocker, 2004:150).

Having said all that,, Kenyan pastors need to have a significant ethical role in the continuing task of helping other people (especially Christians, (Galatians 6:10)) to adjust to Christian ethical morals. Clergy are ethically in a position to deal with issues such as the one of remarriage after divorce, not as 'people say' or 'cultural know-how' but as the Bible leads the way. Where the Bible is silent, they are able provide, with the help of the Holy Spirit, balanced ethical solutions. They are able to direct people "…not the Lord …no command of the Lord, but …give …opinion as one who by the Lord's mercy is trustworthy" (1

Corinthians 7: 12, 25). The structure and governance of such issues must be brought to bear with great carefulness and with fervent prayer.

5.1.5   ISSUES OF POLYGAMY IN RELATION TO PASTORAL ETHICS

In this section the researcher will use Parrinder's (1990: 3-5) definition of polygamy and show its effects in Kenya in relation to pastoral ethics. Polygamy is thus defined by Parrinder as being a "…term used to denote a marriage where there are more than two partners. More exactly it should be divided into 'polygamy,' where a man marries more than one wife; and 'polyandry,' where several men are married to one woman; a state that is much more rare than the former. Polygamy however, is the word in popular employment to describe the state of a man who has more than one wife."

 The issue of polygamy is very common in most parts of Kenya. Unfortunately, some clergy are victims. Before entering into a discussion on the role of pastoral ethics in a polygamous situation, the researcher wishes to point out twelve major reasons why polygamy is valued so highly by some tribes in Kenya. There are more than twelve reasons, but some have been omitted because they are no longer binding. The points will be numbered in their order of importance, from the most valued, to the least important.

1. The issue which Mbiti (1969:165) calls, "immortality" is what the researcher also found to be essential for the existence of polygamy in Kenya. In Mbiti's words, "He who has many descendants has the strongest possible manifestation of 'immortality'; he is 'reborn' in the multitude of his

243

descendants, and there are many who 'remember' him after he has died physically and entered his 'personal immortality.'"

2. Polygamy is a source of wealth and female children are usually seen as its source.. When they are married, their fathers usually receive a substantial amount of money or many head of cattle. Some tribes such as the Masaais, Turkanas, Luhyas and Kisiis negotiate between Kenya Shillings 100, 000/= (equivalent to Rands 12,000) plus twenty head of cattle and some goats, usually four which are used as meat when the parents meet in preparation for the wedding. Therefore, the more daughters one has, the more money and cows one receives.

3. Leadership aspirations are also an issue that contributes to polygamy. It is believed that one cannot be appointed as a leader in any capacity if one has only one wife. It is believed that a man with more than two wives may easily manage other people's affairs as he does in his different wives' homes.

4. Male children are considered inheritors of their parents. Failure to give birth to a male child with the first wife, means a man will always opt to go for a second marriage. If the second wife too fails to give birth to a boy, the man will choose a third wife and continue with successive wives, until he succeeds in producing a son.

5. Most tribes in Kenya have a custom that when a husband dies, the widow left behind is, by necessity, taken as wife by the eldest brother of the deceased. If he is already married, polygamy results.

6. Sometimes women refuse their husbands sexual intercourse when they are nursing an infant. It is generally believed that if a couple indulge in sex, the child's life will be jeopardised. In this case men are compelled to negotiate a second marriage, since the weaning of the child may take up to two years at least.

7. It is believed that when a man marries more than two wives, his sexual desire ceases and thus prostitution and unfaithfulness are combated and controlled. In the case of a working husband, he is able to take one wife to his place of work and leave the other at home in charge of the property. The wives at times alternate when one of them needs to fall pregnant.

8. Sickness is also a contributing factor to polygamy in Kenya. When a wife becomes sick to the point of not being able to have sex with her husband, then the only alternative, which has always been taken by men, is to marry another wife. If such mothers have daughters they are more easily accepted into a polygamous family than those who have sons. The reason is that the daughters will bring in an income, while the sons will demand shares in the existing wealth.

9. Women who have children out of wedlock have always been considered second-class among women in a society. Polygamy is the solution, for no man is ready to marry a woman who has already had someone's child or children.

10. Wives who do not treat their husbands well at home, may expect their husbands to ignore them, with the result that the husband marries another

wife in search of love and acceptance. This normally occurs when the wife senses that the husband is not faithful to her in all the duties expected of a man.

11. Polygamy may occur as a result of sorcery. If the man's family does not practise witchcraft and he marries a wife who is a sorcerer, she is then divorced and another wife is considered. If the sorcerer had given birth to children who are subsequently adults and able to protect their mother, then the husband/father will separate from that family and marry another wife. This too, is considered polygamy.

12. In some Kenyan tribes men compete in the marriage stakes. The more wives one has, the more respect one receives from one's colleagues. Gitari (1981:64-70), one of the prominent theologians in Kenya and a pastor of the C.P.K. (Church of the Province of Kenya) once remarked, "…wives are like cattle in a way because the number one has is directly related to one's prestige in society. Subjection of women by a male-dominated society is in view here." Therefore, in this context "…polygamy exists because the tribal beliefs use women as property" (Eitel, 1986, 138).

5.1.5.1   Polygamy from a biblical perspective.

The heading of this section seems to imply that the researcher will deal with polygamy as seen in the entire Bible and perhaps give a theological position of the Biblical teachings on polygamy. This is will not be done at this juncture. The writer will choose a few cogent examples from the Bible to form a basis for the main theme of this research, pastoral ethics.

Genesis 4:19 records the first mention of polygamy in the Bible. We read of Lamech having two wives. In Genesis 16:2 we also read of Abraham who was persuaded by his wife, Sarah, to take Hagar, the maid as a wife to give birth to children. Abraham was accustomed to the practices of pagans (Dwight, 1836:7) and he decided to listen to the request of his wife.

According to Packer (1980:435), Levirate marriage is considered part of polygamy in a way. "If a woman was widowed without having any children, the brother of the deceased husband was to take the woman as his own. The children of the union would carry the deceased brother's name. Thus, the bloodline would continue."

This kind of marriage is recorded in Genesis 38:8 where Judah wished Onan to take his brother's wife in order to preserve the bloodline (Eitel, 1986:140). Keil and Delitzch (1973:340) argue in relation to the ethical way of life of the day, "…the custom of Levirate marriage was not divinely instituted. Scholars point out that it most likely had its origins in the customs of ancient Chaldea."

Levirate mariage is recorded in the Mosaic Law. Deuteronomy 25:5-10 records this practice. The marriage is, however, totally separate, to guarantee that its practices do not interference with the piety of the establishment of God's marriage. Keil and Delitzsch point out that "…Moses did not blatantly condemn the practice, but he placed strict regulations on it. This in and of itself implies it was only a tolerable practice, not a recommended one."

Jacob becomes a polygamist after being deceived by his father-in-law, Laban, who was also his uncle (Genesis 29: 21-30:13). In practice, Jacob had four wives, Leah and Rachel and their maids with whomJacob also had children.. The practice is later condemned by God in Leviticus 18:18, "Do not take your wife's sister as a rival wife and have sexual relations with her while your wife is living" (NIV). Murray (1957:250-3) asserts that "…the same basic structure is used elsewhere in the Old Testament without implying any relationship but only 'one to another.' It is even used to refer to situations that do not involve people at all (Exodus 26:5,6,17 and Ezekiel 1:9,23; 3:13)."

The researcher cannot cite all the examples from the Old Testament concerning polygamy; however, leaders like David and his son Solomon cannot be excluded.. They too practised polygamy in their tenure. Though, in Deuteronomy 17:17 God forbade leaders to marry many wives because their hearts would turn away from Him. On the one hand, we read passages like Exodus 21:7-11 and Deuteronomy 21:10-17 which give the impression that God gave certain privileges to multiple wives and concubines. This was not done to establish or sanction the practice; it was to protect them from uncontrolled lust and blatant injustice (Eitel, 1986:147). It is believed by Eitel that "…polygamy in the Old Testament was simply a deviation from the prototype established by God in Genesis 2:24, "…for this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (NIV).

According to Wuest (1950:197-8), the sin of adultery is equated with polygamy in the New Testament. Wuest bases his arguments on Mark 10:11-12. "Whoever divorces his wife and marries another, commits adultery against her

and if she divorces her husband, and marries another, she commits adultery."
In this respect Hodge (1973: 882) asserts that "…adultery is joining one's self to
a person while having a living marital partner, and in this sense, polygamy
constitutes adultery."

This shows that divorce and remarriage is another way of talking about
polygamy in Jesus' teaching. Parrinder (1990:152) confirms this by saying, "…if
a man or woman, leaves a first partner, and in marrying another 'committed
adultery,' does not this apply even more to polygamy? … But Jesus, in
disallowing or restricting divorce, prohibits polygamy more than was current
among the Jews of his day … if, then, a man cannot leave his wife, it is obvious
that Jesus would not countenance a man's taking a second wife. This would be
sheer adultery. The 'one flesh' makes this quite clear."

Paul also highlights the issue of polygamy in some of his letters; especially in
Romans 7:2-3. Lenski (1961:443-7) comments that "…Paul used the legally
binding sanctions of marriage to illustrate the fact that since only death can
dissolve a marriage without adultery arising, spiritual death with Christ frees the
believer from the bonds of sin."   The researcher adopts the application of
Lenski, that besides death, it can be concluded that adultery (which is, in a real
sense, polygamy) is practised when a man is involved in sexual affairs with
another woman, who is not legally his.

The same issue of immorality is also mentioned in chapter seven and verse two
of the first letter to the Corinthians. This then suggests that polygamy is
shunned. Some Jewish teachers were apparently advocating polygamy, and in
a morally unstable Corinth, this would have firmly established monogamy as the

marital model for the Christian church (Robertson and Plummer, 1914:132-3). Paul continues to emphasise in Ephesians 5: 22-23 that monogamy is what God ordained between a husband and wife. This he shows when he connects this kind of relationship with that between the church and Jesus Christ. In this case, therefore, a third party entering the marital union destroys the entire analogy (Simpson and Bruce, 1957:133-4).

Further prohibition of polygamy is depicted in the letters of Paul to Timothy (3:2) and Titus (1:6). In both letters the reference is to the church leaders who are reminded that they should be 'husbands of one wife.' According to Eitel (1986:151), "Paul reaffirmed the precedent set in Deuteronomy 17:17 regarding the characteristics of a King for Israel. Both figures - the King and the Overseer … were leaders set as examples before the people of God. Polygamy was prohibited explicitly for both. This strongly implies it was not to be practised by their subjects."

From a few passages that have been surveyed, it may be concluded that God did not mandate polygamy. Although He allowed it to some extent, "…his reasoning would be similar to the reason Moses allowed divorce – hardness of hearts" (Eitel, 1986:151). Ethical standards for Christians and pastors of this generation and the generation to come, have to embrace monogamy which Eitel, who has been quoted above, terms as "God's will."

5.1.5.2   Pastoral ethics in relation to polygamy in Kenya

The issue of polygamy in Kenya generates mixed reactions from pastoral ministers. This is partly contributed to by the theological training and partly by

the cultural influences mentioned above. The former has stronger impact than the latter. Some denominations train their pastors to believe that Christians are offspring of Abraham by faith (Galatians, 3:29) and therefore may take a second wife, as Abraham took Hagar for sexual intercourse. The researcher witnessed a clergyman in one of the independent churches in Kenya (the name of the church is reserved) marrying a second wife. The wedding was conducted in Nakuru town.

There has always been argument during theological symposia about the issue of polygamy. The first letter of Paul to Timothy (3:2) and his epistle to Titus (1:6) have always been the centre of interest. Most pastors and Bible lecturers believe the instruction, "husband of one wife" is particularly true for church leaders, but not for all Christians. It is then argued that if one doesn't desire to become a pastor or a leader of any church position, one is entitled to have more than one wife, if one so wishes and that counts as no sin. However, the number of wives depends on the decision of the husband. Such teachings are equated with Islamic doctrine,where one can have more than one wife. This has caused,, according to the researcher's findings, most 'Christian' men to have sexual intercourse with more than one wife and some denominations easily accommodate them.

What then should be the ethical position for pastors in this discussion of polygamy, generally? Deines (1998: 12) suggests that clergy should have a "loose-tight principle." From the context of his remarks the principle means "…to have a direction but not being slavishly wedded to it." Most pastors in Kenya, although trained as church ministers, do not portray a Christ-like character in their lives. They are "…tossed to and fro and carried about with

every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles." (Ephesians 4:14b). Some of them may easily accept and approve of polygamy. The principle of Deines is appropriate. Such pastors, therefore, need a lot of ongoing support. They need to learn the path of action the Scripture takes on polygamy and to act accordingly,

5.1.6   ABORTION ISSUES IN RELATION TO PASTORAL ETHICS

Abortion is an issue that is viewed differently by different cultures in Kenya. Even among Kenyan Christians, abortion is a matter with which to wrestle, in terms of doctrine. Some denominations view abortion as totally sinful. Pastors of this kind of faith preach against any attempt at abortion and this may lead to a member's excommunication from the church. In most cases, in this context, most parishioners attempt abortion in secrecy. Other denominations are open to the debate on abortion and members may have abortions when the situation necessitates it. Unchurched Kenyans, who believe in tribal traditions view abortion in accordance with their traditional beliefs. However, one common underlining fact is evident: abortion is a result of 'demonic influence.'

Briefly, there are three different types of abortion in the Kenyan context of understanding, according to the findings of the researcher. First is the deliberate act of destroying the embryo or foetus. This is commonly found among schoolgirls who 'accidentally' become pregnant. They fall into the dilemma of whether to continue with their studies, or to drop out to become mothers. Most prefer the former and therefore abortion becomes a ready solution. Decisions are made privately within the close-knit family and often by the parents, rather than the girl, who is a helpless pawn in every stage of the

tragedy. Most parents prefer village abortionists to medical doctors, because of the simple fact that the former will keep their secret. The latter, on the other hand, will record the event,, which might expose the victim to many readers. Some of these readers might be close relatives; friends or church members who can easily reveal the incident to the general public. This is a disgrace to the victim in particular and to the family in general. Village abortionists normally use sharpened sticks or plant infusions when aborting.

Second, is what is normally termed a miscarriage. This has no side effects at all. It is generally unpreventable and therefore left to 'God' who is purported to be in total control. Normally, the husband is blamed for not being sensitive enough to care well for his wife. Traditional herbs are given to such mothers and sex is encouraged for the 'remains in the womb to catch fire' to allow another pregnancy to take place. It is generally believed among many Kenyan tribes that if a miscarriage takes place, the original 'seed' remains alive and therefore needs a male sperm to strengthen it for growth.

Third, most Kenyans believe that traditional herbalists are capable of giving the right herbs to pregnant mothers to destroy unwanted babies. Those who have undergone such treatment have testified to the researcher that the medication works very well. The liquid medicine has to be drunk by the expectant mothers when the pregnancy is between three and seven months. If it is taken before three months and after seven months it can endanger the mother and she may possibly die.

The researcher is afraid that this section on abortion will be lengthier than other sections in this chapter. For the sake of the Kenyan church, the gathered information will be of worth, especially for pastoral ethicists.

5.1.6.1 Definition and highlights of abortion

Potts and his colleagues (1977:1) define abortion as "…the loss of pregnancy before the foetus or foetuses are potentially capable of life independent of the mother." In their context of explanation, "…abortion is a ubiquitous and important medical, demographic and sociological event." The event may occur spontaneously, in which case it is usually referred to as a 'miscarriage', or it may be induced artificially (Savage and Paterson, 1982:364). Abortion is also a moral problem, precisely because the situations out of which it arises present conflicts of values and rights (Hunter, 1990:2).

Abortion is the subject of heated debates on the part of those who favour it and those who do not (Cameron and Sims, 1986:7). While some Christians condemn abortion in all but the most extreme cases, others view it as the right of any woman who chooses it (Hunter, 1990:2). Cameron and Sims, who have been quoted, argue that "…the strongest supporters of abortion are those who see it as an essential element in 'women's rights' …every woman, they claim, has an absolute right to control the functions of her own body. She has a right to stop herself becoming pregnant, and if that fails, she has an equal right to stop herself giving birth – so that both contraception and abortion are methods of 'birth control'…No-one else can challenge her right to dispose of it should she so choose."

Hunter, who has also been mentioned above, observes with concern that "…a broader consensus exits in favour of abortion as an option when the mother has been victimised by rape or incest, when her physical health is seriously endangered, or when the child will be severely abnormal." Hunter therefore advises that "…it is in any case extremely important that the pastor be in touch with his or her own feelings and values concerning abortion. He/she should not feel compelled to limit the counsellee's freedom of conscience. …The pastor's task is then to help the person expand her level of awareness so she can reach a decision with more internal freedom and a greater range of choice."

Pastors, as much as possible, should not lose sight of trying to show ethically, that God is the initiator of our lives and therefore the choices should not be atheistic in nature. "For thou didst form my inward parts, thou didst knit me together in my mother's womb. I praise thee, for thou art fearful and wonderful. Wonderful are thy works! Thou knowest me right well; my frame was not hidden from thee, when I was being made in secret, intricately wrought in the depths of the earth. Thy eyes beheld my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of them" (Psalms 139:13-16).

5.1.6.2   Different beliefs on abortion – a selected few

Jones (1985) in his book, *Brave New People*, has caused great controversy about his defence of abortion. Jones argues from a purely ethical therapeutic stand point. It should be noted that Jones's own conclusions are apparently more conservative than those of some other Christians (Cameron and Sims,

1986:85-86). "Foetuses are human beings", Professor Jones writes, "…they are genetically part of the species, *Homo sapiens*." But, he goes on, "…when is a foetus at a particular stage of development a *person,* in the sense that it has as strong a claim to life as a normal adult human being?" He sees this as a point of departure, since "…if it is a person in this sense, it also has a claim not to be killed" (Jones, 1985:162-7).

Jones begins by rejecting the notion that there is a particular point in foetal development at which a line may be drawn, before which it is 'a non-person' and after which it is 'fully a person.' A variety of possible stages have been recorded from conception to birth and, indeed, a year or so further on. This suggestion is passed over in favour of the notion of 'potentiality' as governing our ethical response to the foetus. The 'potentiality principle' takes seriously the 'developmental continuum of which the foetus is a part.' The 'potentiality principle', as Professor Jones defines it, has certain distinct implications. It does not *deny* the 'personhood' of the foetus, although '…it is prepared to assess foetal capabilities in terms of the extent of its biological development.' So, '…while foetal material is always genetically human, the very rudimentary stages of its development manifest few qualities of established personhood' (Cameron and Sims, 1986: 86).

Islam too has some opinion on abortion. Mufti (IPPF, Vol. 1, 1971) says that "The jurists have stated that it is permissible to take medicine for abortion so long as the embryo is still unformed in human shape. The period of this unformed shape is given as 120 days. The jurists think that during this period the embryo or foetus is not yet a human being." Potts and his colleagues (1977:9) comment, "The Qur'an verses to which the jurists refer describe

human embryonic development with words which are poetic, but remain scientifically accurate after a millennium and a half:

> We placed him
>
> As a drop of seed
>
> In a safe lodging
>
> Firmly affixed;
>
> Then fashioned we
>
> The drop into a clot
>
> We developed
>
> A [*foetus*] lump; then
>
> We developed out of that lump
>
> Bones, and clothed the bones
>
> With flesh;
>
> Then we produced it
>
> As another creature.
>
> So blessed is God
>
> The Best to Create.

The Hindu religion also has some comment on abortion in the Hindu scriptures (the Vedas, c. 2000-8000 B.C.). Bloomfield (1990:165) states, "Wipe off, O Pushan, the misdeeds of him that practiseth abortion." On the whole, abortion is regarded as a serious crime, to be categorised with incest, murder, or adultery with the wife of your guru (Chandrasekhar, 1974:82). However, exceptions are foreseen and Susruta (in Potts and his colleagues, 1977:9) an early teacher, advises that, "…the pregnancy may be terminated to save her life

because it is improper to let the pregnant woman die. So the proper step is to induce abortion."

The Catholic position on abortion is not absolutist as is commonly believed (Potts and his colleagues, 1977:9). "Many of the Latin Fathers of the Church don't believe in the immediate animation of the embryo," says Noonan (1970:114). Noonan quotes Gratianus in a codification of Canon Law that "…abortion is not murder before the infusion of the soul."

Callahan (1970:62) a Catholic theologian, has argued the essentially human quality of the decision for abortion in his book, *Abortion: Law, Choice and Mortality*. He seeks for a meaningful abortion ethic within a pluralistic society. He warns how "…the abortion debate has prepared the ground for deception on all sides. Those opposed to abortion, particularly on the grounds that it is the taking of human life, may well be tempted to sacrifice other values – truth-telling, open discussion, freedom of choice – for the sake of protecting that life. Those in favor of abortion, and convinced that an embryo or foetus is not human life, may be subject to exactly the same temptation." Callahan, however, supports the idea that "…abortion only becomes an anathema when a second doctrine is introduced, namely that of original sin." In Taussig's words, "…the foetus as the inheritor of original sin was certain of eternal damnation if it perished without baptism" (1974: 5).

Writing from the orthodox viewpoint, Beric (1970:8) asserts, "The orthodox Church, like the Roman Church, claims to be the only infallible church of Christ and, like Rome, strongly condemns abortion." Beric quotes the 91st Canon of the Ecumenical Council of Troullo (A.D. 691) and affirms, "As for Women who

furnish drugs for the purpose of procuring abortion and those who take foetus-killing poisons, they are made subject to the penalty prescribed for murderers."

Protestant reasoning permits a substantial modification of the approach to abortion. Fisher (1966) believes the issue should be dual. If the mother is in danger and abortion call for rescue, it is no 'sin'. However, on the other hand, once the embryo has been formed in the mother's womb, life begins and therefore needs protection, care and nourishment.

5.1.6.3　　　　　Feelings about abortion

A woman's feelings after an abortion, both immediate and long-term, are a frequently and unfortunately overlooked aspect of abortion care (MacDonald, 1967). Long-held beliefs state that women suffer deleterious effects from an abortion (Janas, 1967). Evidence gathered challenges this indictment, suggesting that the most common post-abortion response is relief and delight (Dauber et al, 1972; Dudar, 1973). Also, the majority of women feel positive and happy that their difficult decision has been resolved and a solution found (Freeman, 1978).

According to Bracken et al. (1974:155): "Women who had found the decision to abort more difficult also reported feeling more guilt following the abortion." Addelson (1973:13) reports that most of the women in her study expressed relief often coupled with sadness, but felt that they had made the best decision. Bracken et al. (1978:253) suggest that women who are most vulnerable to a negative response are those who are persuaded by others to abort (and significantly similar reactions occur in women who are pressured to deliver).

The importance of women making their own decision and not feeling pressured may affect their feelings after the procedure. Guilt is seen more often and more emphatically in women who have found the decision difficult to make (Nadelson, 1972:45; Osofsky & Osofsky, 1972:81).

Some women are not severely affected by guilt and depression. This statement is not meant to minimise or simplify the feelings frequently expressed by women or to suggest that most women view an abortion as an inconsequential experience. Most do not, but neither do most women experience incapacitating depressions or psychotic breakdowns. These are the reactions that a very limited number of women have, and most of them were ill before the abortion. Franke (1978:93) has chronicled many such reactions in her book, *The Ambivalence of Abortion.* She has noted with deep concern that "…the cause and effect relationship has not been established. A significant number of women do experience some guilt and depression."

5.1.6.4 A pastor's ethical critique on views about abortion

The researcher comments with the Kenyan context in mind that in a pluralistic society where people's beliefs and value systems differ widely, it is difficult to achieve legal let alone ethical consensus. Pastors may propose laws based upon voting majorities and may submit these laws to the scrutiny of an Olympiad judiciary, which simply represents another level voting majority, but they shall experience great difficulty making everybody happy with the results, as is the case in Kenya. To achieve consensus is difficult, but pastors must try. What follows may be considered an attempt to bring a measure of rational

tranquility into an intensifying ethical storm. It is expressed in the hope that it may even serve to promote more meaningful public practice.

The issue of abortion is wide and needs lengthy discussion. The researcher, however, does not intend to enter into such discussions. The researcher is also aware that the topic of abortion has many theological facets, which need time and space. However, the researcher's concern here is to critique haw Kenyan pastors should view and tackle the issues of abortion. Wright (1994:82) has ovserved that: "…one distinctive contribution of pastoral ethicists is the sense of the preciousness of human life." Abortion should not be encouraged. Human beings are valuable not because of any inherent characteristics, but because God, the creator of heaven and earth, willed that they should exist and knows them by name, numbering the hairs on their heads (Wogeman 1993:34). This is surely no easy doctrine in the light of the observable facts about the origin of human life. Nevertheless, it is funadamental for pastoral ethics.

Kenyan pastors must always seek the integrity of being the Christian community helpers. When the issue of abortion surfaces, they need to use wisdom, and deal with the issue in a manner that will create a positive image to the victim(s) of abortion. In the Kenyan context, pastors should be advised to use secular, empirically derived wisdom, but not be determined by it. Pastors have been called to be servants of the Word of God, and therefore able to build up the community in all areas of life.

The abortion issue cannot be solved by finding "the moment," because all of the moments after the first are "moments" only arbitrarily. Certainly the legal definition of viability as a precise number of weeks, however, necessary for

jurisprudential convenience, is nonetheless artificial and if one defines humanness only in terms of human functions - even in terms of human functions for one day - that is, in terms of choice, accountability, and so on, one opens up a host of other Pandora's boxes besides this one. The researcher readily recoils at the prospect of legitimising infanticide, as such a definition might.

Infanticide could be seen as a possibility for those individuals who, by reason of a brain defect having occurred genetically or in intrauterine life, may never lead a normal life. Kenya, for example, has institutions overflowing with handicapped persons. What would happen to such individuals if the researcher defined humanness in these terms? These ready-made sources of non-resisting, experimental subjects and organ transplant donors have already been eyed with some eagerness. And what of *our* responsibilities as pastors toward those who can do certain things no longer – our senile, demented elderly citizens? We, too, perhaps, are "cluttering up" our institutional and financial panorama.

It is possible, of course, to grant intrinsic worth to a foetus, at whatever stage, even as an embryo, on grounds other than its "soul." Embryos and foetuses are of greater value than mere tissue, largely because of what they may become. They borrow at least a part of their value from that possible future, but they also possess other "intrinsic" values for those of us who are sensitive to such things. The marvel that is the genetic code! As soon as all of those genes and chromosomes have come together, it has happened. Those fantastic, incredible things that will be taking place over the weeks, months, and years that follow are already established in that microscopic miracle of creation. One is almost tempted to bow one's head in awe and reverence at the vision.

Personally, the researcher cannot understand how molecular and cellular biologists can avoid becoming deeply Christian people engulfed with Christian ethics and beliefs. Even if foetuses and embryos have no really human future because of a genetic or other defect, their value still transcends mere tissue-value, because of another quality that defines humanness. This is the main point of departure of the researcher in the ongoing discussion on abortion, its complexities and the beliefs surrounding it.

Genus *homo* along with his *sapiens* and *faber* qualities possesses another quality that is, in a measure, derived from these others. He is *Homo symbolicus.* None of these qualities is possessed in absolute degree, of course, but their relative extent is so great that we can almost speak of absolute distinctions between a person and even his/her nearest relatives. By *Homo symbolicus,* the researcher refers to that quality in man that enables him to posit representative values. The term 'symbol' in this case indicates any entity, object, thing, or action that refers to, points to, or stands for something else. That which serves a representative function may, of course, also have its own greater or lesser intrinsic non-referring value.

It is this gift in man that forms the basis of most of his human activities. It is the basis, for example, of his articulate speech. Sounds, or inscriptions, come to have meaning. When one reads or listens to another talking, one does not merely see markings on the paper or hear sounds; one "sees" and "hears" ideas. The markings and sounds are thus symbolic - they refer. This gift is also the basis for the human intellect. Most of human thought, once language structure is established, is verbal (symbolic) thought.

The use of symbols is the foundation for most of our complex social interactions, including the economic. Without the ability to attribute representative value to pieces of paper, bars of metal, shiny pieces of carbon, or whatever (some of which might be relatively worthless, intrinsically), all the "Wall Streets" of the world would grind to a halt and we should be reduced to crude barter economics - a sack of wheat for a shirt or a pair of shoes.

Symbols are thus enormously useful to humans at all levels.and they are not to be taken lightly if humanness is to persist. Christian people, for example, always have understood their significance, in part, because of another feature of symbols. They not only stand for and thus communicate, but they also condition attitudes, including value attitudes, toward the reality symbolised. The way one treats or regards the symbol may very greatly affect one's attitudes toward that to which the symbol points, or refers. This is why Christianity generally has abounded in symbolic richness. Some Christian structures almost overwhelm us with a sense of awe and reverence just by our stepping inside them. The Bible, therefore, becomes a holy book because it points to; that is, it represents what Christianity is about.

It is this symbolic quality in man that is too frequently overlooked in the issue before us. To illustrate it most effectively, the researcher takes a brief look at the opposite end of life. He wishes to illustrate from a patient of his own. She was a woman in her late 80s who had suffered a number of small strokes, which diminished her capacity in a variety of ways. She had become something of a care problem, but was still kept in the home of her son who loved and looked after her.

One night the son called in great distress, "Pastor, please come; something terrible has happened to my mother." The researcher arrived at the home a short time later to find the old lady lying in bed in a profound coma; her respiration was laboured and erratic, her pulse irregular and difficult to palpate. It took no special degree of medical acumen to recognise that a serious cerebral accident had occurred and that her survival was in question. She was taken by ambulance to the hospital, where further observation confirmed the seriousness of her condition. The researcher tried to prepare the son for the obvious. His thoughtful response after listening to my portrayal of the situation was, "Pastor, I don't think I want you to do anything for my mother."

Now, of course, he did not mean that to be taken literally. What he was thinking of was all of those sophisticated gadgets: respirators, cardiac pacemakers, and the like, by which we may almost endlessly prolong the dying process these days. Understanding this, the researcher replied, "There really isn't very much we can do for your mother." This was not strictly true, either. What the researcher meant was "to bring her back to normal mental functioning." "But," the researcher went on, "we will do all we can to keep her comfortable."

Now, who was the researcher treating? The son, of course. There was no reason for his decision to leave him with a residue of guilt, but the researcher was also treating *himself,* and the nurses and others who were responsible for her care. The researcher obviously was not directing his remark to the patient, who by definition (deep coma) was about as "comfortable" as anyone can become. The facts were, that the researcher cared about his attitude toward

people. The researcher wanted to preserve his humanness and his compassion.

The old woman was no longer "human" by any functional definition. She was already a "functional" corpse, and we probably could have kept her corpse pulsating for a fairly long time if we had hooked her up to the gadgets. Nonetheless, she still appeared to be human at this point and thus retained a human quality, albeit symbolic.. Until the changes could be placed on that symbol so that she could come to be a corpse – and we have fairly well-established, even ritualistic, ways of doing this – it was important that we honoured the claims of that symbolic human life for our own sakes.

The researcher submits that what is true at the end of life also speaks to life at its beginnings. Symbols are usually not consciously created, though they may be consciously, or even unconsciously, destroyed. Symbolic values can be desymbolised when, for example, we objectify and depersonalise those individuals whose claims to be human we do not wish to listen to. The original claims come to us from our traditions and collective experiences.

Foetuses have always generally meant something special. One does not carry a foetus as one "carries" an appendix. One is "with child"; one is "going to have a baby" and that is one of the things that has kept human life 'human' since time immemorial. It is this attitude that provides the open arms at parturition and thus a sense of acceptance of and value for children, without which there may be tragic consequences. We can desymbolise foetuses, too. In fact, Kenyans seem to be doing so in some segments of their society, but they had better take a long look at the general consequences of this tendency, if what the

researcher has been suggesting about the attitude-conditioning potential of symbols is true. To desymbolise may also be to devalue and Kenyans have enough of that going in their society to keep them awake all night.

5.1.6.5 The role of pastoral ethics in issues of abortion

Kenyan pastors have a role to play ethically, as far as issues of abortion are concerned. Right from the start, they need to know how to protect and implement symbolic values as explained above. This includes looking after the marginal, even the submarginal, among us. It includes developing our ability to feel compassion for our elderly people. It also includes resisting foetal devaluation.

Nevertheless, there are times when values clash and compete and ethics should also wrestle with these times. Often, in order to resolve a conflict, it is necessary to decide that one value is more important than another. What this means, in the present discussion, is that sometimes a foetus (as a symbol) may be sacrificed because of its threat to the humanness (not merely the life-humanness) of its mother. The thing symbolised always takes a prior claim over the symbol. This must *never* be accepted unless that threat is severe enough to require it – a judgment, involving all of the persons directly concerned.

An abortion must *never* become a trivial action. The division must *always* be carefully considered, even if finally it rests in the hands of the pregnant woman. There should *always* be counselling, most appropriately, pastoral ethical counselling. It ought *always* to pain our souls a little, for the sake of our common humanity. Pastors should be prepared to share the burden, *and* they

ought to be prepared to pay the bill (in the Kenyan Context, where some tribes, in remote areas look to the pastor as the main source of income). The researcher experienced that when he pastored the Masaai people. Providing viable alternatives to abortion could be a costly matter, but the researcher submits that, on the above terms, a foetus is worth it.

Naturalist Edwin Way Teale (in Berger and his Colleagues, 1981:220) once said, "It is those who have compassion for all life who will best safeguard the life of man. Those who become aroused only when man is endangered become aroused too late." Perhaps this also applies to symbolic man as well as to "endangered species." Man, at least moral man, may be the most endangered species of all.

Regardless of the stage of the abortion: pre-abortion, during the procedure, or after the abortion, pastors are encouraged to ethically help the woman be comfortable with the decision she makes about the abortion (in the case where the woman has not heeded the pastor's objection to the abortion). Pastors should also explore the woman's feelings about the abortion, then provide the woman with anticipatory guidance about the abortion and its consequences. Lastly, the pastor could provide her with information about sex and contraception. These objectives can be achieved in a variety of ways in the counselling situation.

The basic ingredients of a pastor's counselling include being ethically focused on persons, their feelings, and their environment, and where appropriate, on the significant others pertinent to the situation. Pastors should be very clear about their own perspectives on abortion and abortion care. Within the counselling

process, pastors should separate their feelings from those seeking service and be prepared to support abortion victims. The counselling situation is not a place for moralising or chastising victims of abortion for their behaviour. Pastors should be cognisant of the covert responses of individuals and the system that denigrates people who have abortions.

Pastors may carry out Individual and group sessions to assist those with abortion problems. The group approach is normally advantageous because firstly, it offers economical conservation of personnel. Secondly, it encourages the support provided by other women and thirdly, it recognises that one is not alone. Two disadvantages the researcher found were the fact that many women feel uncomfortable sharing private feelings in front of a group and then, there may be those individuals who feel that they are not receiving enough personal attention. The pastor's ethics are usually the most significant factor in the quality of the counselling process. If the minister is more skilled in group technique, it probably should be the approach of choice. Regardless of the approach, individual or group, the goal of ethical counselling encounters should be to help the women confront their feelings.

The researcher found that in Kenya it is very common for pastors to be involved in abortion counselling even though they have limited training in the process. There are several reasons for this, including the fact that many services are not "purely mental health services" and pastors are believed not to need this type of training. Abortion services are frequently not given legitimate status in the traditional health care system and pastors are mainly volunteers, ethically aiming at serving God through their ministry.

CONCLUSION

Throughout the research, the task was to understand the importance of pastoral ethics in the Kenyan context. The approval or disapproval of the hypotheses that were laid down by the researcher in chapter one was the target. Five hypotheses were laid down. The researcher endeavoured to examine whether cultural influences precede pastoral ethics in day-to-day living and whether some cultural behaviours have a positive influence on pastoral ethical practices. Another question needing analysis was whether pastoral ethics have contributed to mutual growth among parishioners of different cultures in the forty-two tribes in Kenya. Then there is the question of whether referrals are influenced by the effects of pastoral ethics, despite cultural differences. Lastly, is the question whether Kenyan cultures are a powerful influence on the interrelationship between western and Kenyan ethics. It remains to be seen whether some, or all of these hypotheses are in themselves culturally bound.

From the findings the researcher has gathered it appears necessary for Kenyan cultures to be considered as a 'secondary force' in pastoral ethics. By 'secondary force' it means that Kenyan cultures are not to be treated as 'pilots' of pastoral ethics, but as secondary to the Word of God. The Word of God should lead, and culture should adapt, whenever possible, not vice versa. It was found that tribal cultures that adapt to the expectations of Bible culture may be perceived with great credibility. In general, the research is in support of the view. In any case, as Samuel and Sugden (1987:77) believe, "No culture is static: all of them change, though some change faster than others. This change can be any modification of the ideas, society, technology, economy, and

ecology of a people due to factors working from within or without." Any pastoral ethics that relies on such culture is bound to fail or be flawed.

It has been further found that for pastoral ethics to be effective, pastors have to deal with specific skills or counselling model styles for different cultures. If this is done relevantly and wisely, cultural differences will never be a hindrance to clergy. It has to be noted however, that in Kenya the simplification of the ethical approach and the use of appropriate language will open up a free atmosphere of pastoral (Christian) ethics to be embraced by others (parishioners and community). In western/Kenyan cultural communications, pastors should be sensitive to the meaning and connotations of language, both in tribal culture and in contextual culture surrounding interaction. Words carry different emotional meanings and bring different images to mind in persons of different cultures. Likewise, nonverbal aspects of communication enter into the understanding of feedback and reinforcement patterns. Westerners often misinterpret as "no" the slight twist of the head that in Kenya signifies "yes" or "it is agreed."

Pastors should learn first to deal with specific and concrete ethical issues, before dealing with more complex ones. Pastors who are open and able to relate to their communities and/or parishioners' cultures are better equipped to function ethically in an effective manner. Issues that affect the church today may be handled well with pastors whose ethical approaches are up-to-date and not biased. When they draw their ethical principles from the Bible, then humanistic cultures are likely to bow and submit.

Cultural empathy may be a necessary part of western and Kenyan pastoral ethicists, although its attributes and characteristics have yet to be operationally defined. Even though the research demonstrates that empathy is an important factor in pastoral/Christian ethics and in counselling, its precise role in western/African pastoral ethical relationships and counselling is still not clear. Different definitions and concepts of cultural empathy need to be developed and tested with different Kenyan tribal groups.

A common understanding of pastoral ethical purpose is more important in some instances than in others within the Kenyan context. The researcher found that a pastoral ethicist/counsellor may assist someone from another culture with a minor problem more easily than he could help someone from his own culture with a serious problem. Minor problems are more likely to be alleviated by the simple provision of information, or they may just go away. The clarity of communication is likely to relate to the ethical effectiveness of the contact. The more the problem or the issue can be ethically clearly identified and dealt with, the more likely it is that both the ethical pastor/counsellor and the counsellee/parishioner will be satisfied with the outcome.

From the research findings, it has been discovered that in Kenya, it is impossible to engage in pastoral (Christian) ethical ministry and practice of any kind unless there is a sufficient level of rapport and continuing cooperation. One of the most useful applications of pastoral ethics is to support and develop a sense of security in the ethical alliance (for example that of the western/Kenyan alliance) and to structure a positive transference free from the contamination usually associated with cultural shocks.

A number of specific pastoral (Christian) ethical strategies have been described for supporting the ethical alliance (mentioned above). These strategies are based on an objective-relational Christian approach to understanding the way in which the pastoral/Christian ethics of the personality emerges from the internal representation of various important interpersonal experiences. The internal representation of a safe and stable relationship with God provides the anchor point around which the personality's fragmented internal sense of self may begin to ethically coalesce.

Effective pastoral ethicists need to develop the skill of motivation. Contrary to a common misconception, motivation is not doing whatever is necessary to get others to do what they are required to do. According to Schaller and Tidwell (1975:67), "…a motive is what causes a person to act or to react. Motivation is the act of unleashing that within the individual which insights him to act or to react." Pastors need to be both motivated intrinsically and extrinsically. The former in Schaller and Tidwell (quoted above) has as its definition "…unleashing stimulus from within a person…which many feel to be the purer kind, is like impulses or springs, often unrecognised or unconscious, providing impetus or driving power arising in oneself." The latter is also defined by them as "…stimulus generated from without…which is considered by some to be less preferred in terms of ethics…is like an inducement, a spur, a goad, or an incentive, stimulating from outside oneself the internal impetus, causing one to act or to react."

Ethically, pastors should not simply try to get people to do things. From the Kenyan perspective, pastors should attempt to enable people to ethically unleash their motivations to their full capacity. Without the interference of one's

culture and tradition, the pastoral ethicist may work with ethical realities that surface from motivational unleashing. Good pastoral ethics work alongside with others to get the task or job done that will reflect proper ethical esteem for all persons. Hendrix (1976:89) confesses that this is not an easy skill to master, and there is always some risk of misunderstanding. Nonetheless, there are times when pastoral ethicists must persevere. It is a skill, which requires cultivation on the part of the pastor as an ethicist.

Good pastoral ethics begins with purpose and moves on to objectives. Ethical objectives reflect values, direct efforts and are standards for selecting means. They motivate people and measure results. Pastoral ethics are very vital for pastoral ministries, Christian orientations and counsellings. The pastoral ethicist should not only help to start things but also help to keep them moving. Especially when pastors employ their ethical skills in politics (see Chapter 4.1.6), they should be good ethical delegates of God's Word. "Good delegating matches the assignment with the abilities of the person who receives the assignment. It also carries with it the freedom to act and the authority to carry out the assignment"(Hickman, 1990:349-50).

Modern problems are complex. To discover the action most consistent with Christian principles is not a simple matter. A pastor who seeks to relate a high ethical principle to a complicated and imperfect social system may find himself bogged down in a multiplicity of detail and overwhelmed by the claims of rival values. To begin sliding down the slippery slope of compromise, is easier than finding proper stopping places (Bennett, 1986:73). Pastoral (Christian) ethics cannot exist in an intellectual vacuum. To turn lofty desires into everyday reality requires vigorous analysis and sound pastoral ethical knowledge.

Pastoral ethics should not manipulate situations or persons to fulfil its end. The researcher has pointed out that at times, if pastors are not aware, they may unintentionally manipulate others, instead of assisting them to their betterment. According to Webster's New Collegiate Dictionary, "Manipulation is to control or play upon artful, unfair, or insidious means." According to this, Webster's definition of manipulation is ethically wrong.

It should be noted that it is not wrong to get others to do something by saying directly, what you want done. Neither does this mean that no one should ever attempt to change others, or persuade them to do things one wishes them to do,but manipulation in going beyond merely saying what is wanted, or beyond trying to persuade someone to change, is wrong. The manipulator thinks, *I can't just come right out and say what I want. Matata would never agree. So I have to figure out a way to make Matata do what I want him to do, without directly stating what I desire.* Backus (1991:52) believes, "Manipulation is usually fleshly and sinful because it is an attempt to control others without honesty or proper God-given authority."

Pastoral ethics in all relationships and interactions should aim at embracing love, especially God's love. In this case, love means acting in the other person's best interests. For example, if a pastor loves a person, he has to speak the truth to him/her, not only for his/her benefit, but for pastor's also. He has to seek the best not only for himself or for those to whom he feels drawn and attracted, but for all those with whom he associates. In all his ethical actions, including his speech, he has to work for the other person's highest good.

The research findings do not advocate that ethical pastors in their love for others, should do to them what they want, regardless of their feelings or desires. Pastors should also not give up their own judgments, thoughts, feelings, and wishes,to simply perform whatever other people request of them. Such love might even serve evil purposes, since it would make pastors obedient servants of people's whims, whether good, bad, or indifferent. Such love might conceivably turn the other person into a whining, demanding, spoiled brat. In the case of ill-informed Kenyan pastors, many try to give their parishioners misdirected love which grants all wishes. Parishioners become demanding,intolerable to others, impossible with peers, and dominated by the belief that the world exists to cater for them.

On the other hand, the research approves the pastor's (Christian's) ethics of loving others to mean discerning, saying, and doing what is *really* in the pastor's best interests. In the process of this obligation to love,, pastors should not simply love others by saying or doing what sounds good to them. Rather, they should speak the truth that is good for them. They should not merely bandy pleasantries and compliments about, but should consider what is both true and good before they speak; not merely, "What would Matata like to hear me say today?" but, "What is true and good for Matata to hear today?" This kind of love requires ethical sacrifice – pastors may, after all, risk their friendships by telling other persons the truth in love. This is the kind of love that ultimately lays down its life for others; love that has to be incorporated into one's truthful communication.

Throughout the research, the developing interest in pastoral (Christian) ethics has therefore been accompanied by an emphasis on the deeper disciplines of

biblical ethics. Pastors have to come to a more profound appreciation of the implications of Christian ethics and be led to more insistent morals. Instead of duplicating the usual procedures of unethical self-indulgence, they have to enrol as athletic trainees of the Spirit. This concept of ethical discipline should involve living all one's life in single-minded ethical devotion to one central compulsion – the cause of God. All one's capacities should be fully developed and directed toward this single goal. This concept, it should be emphasised, is liberating rather than inhibiting.

The word 'discipline' strikes many an ear with a strange and sombre sound. In Kenya the word 'discipline' carries connotations of the schoolmaster's rod and the sergeant's oaths. Pastoral (Christian) ethical discipline, in this context, however, is not such an externally imposed restraint. Instead it involves a joyful and voluntary acceptance of values, which pastors freely recognise as superior. As Binns (1989:6) once said, "True spontaneity is the fruit of discipline." Kirby (1994:44) lends support by illustrating thus: "The artist who has perfectly mastered the technique of his art can best express his vision in pigments on canvas. So also can that individual respond with greater freedom to the demands of life who has developed his resources to their highest potentiality."

Nor does ethical discipline for Christians pastors require a dreary denial of normal impulses through a formidable collection of chores akin to the beds of spikes, or the flagellations of past times. Pastors should avoid the heresy of the schoolboy who wrote as his version of a familiar text, "He came that we might have life, and have it moribundantly" (Elliot, 1982:16). Pastors may agree with Berdyaev (1987:48) that "…there is nothing more repulsive than petrified lifeless virtues, or an ascetic turned mummy to become an enemy of all human

impulses." Noncommittal pastors, who with dull foreboding adopt abnormal and fanatical perversions of natural drives, are not the goal of pastoral ethicists. Rather, pastors should search for a recipe for the full release of abundant life, so that ethical disciplines may grow out of the recognition of the high worth of pastoral possibilities. Pastors then become, not a gloomy conspiracy against existence, but a gateway to larger life.

Pastoral ethics do not emphasise discipline that becomes a legalistic attempt to circumscribe the requirements of religion by rigid rules. Here "…the written code kills, but the Spirit gives life." (11 Corinthians 3:6) Salvation is not to be found through mere external alterations – in the way one combs one's hair, or spends one's money. Pastors should begin with a reorientation of basic ethical values. The light within, revises a pastor's total reaction to the world and makes him a new creature.

When the chief focus of attention is on such a central aim and loyalty, a certain ethical flexibility in specific responses should always result. Because circumstances change, adjustments must be made and no set of detailed requirements may be allowed to become a substitute for the alert exploration of idealistic minds. No formulation of disciplines can be considered the final law of Medes, Persians or Christians, forever imposed as a discouragement to new discoveries. Yet, even though they are somewhat tentative, as a stage in the dynamic process, formulations of the highest ethical goals are required. To rely on mere impulsive or haphazard ethics is dangerous. Pastors should have ethical guides, rationally considered and adopted.

Pastoral ethics are not the acceptance of disciplines where a selfish attempt can accumulate personal merit. Albert (1974:15,16) argues that "…we are not traders in the celestial market – so much humility for so much heaven, so much purity for so much peace, so much simplicity for so much serenity." Eckhart (1947:56) long ago condemned those who love God "…as they love their cow – for the milk and cheese and profit it brings them." The aim of pastoral ethical discipline is not self-improvement as much as it is social contribution. The fullest development of personal powers is to be sought not for a person's own advantage, but for the sake of a cause much greater than him- herself in which he/she loses him- herself in the service of God and the reconstruction of community (Macolm and Hewish, 1993: 105).

In Kenya, pastoral ethics ought to utilise the deepest insights of tribal cultures and traditions, but it must also go beyond them to an even more profound attack on those cultures and traditions that portray atheistic features. Such a combined surgery of soul and structure is the most important enterprise on which pastoral ethicists may embark. Such a complete permeation of culture by the total Gospel may be made only through pastors who are committed to their Christian ethical lives. No others can do it. "There is no phalanx of super-pastors waiting to be released into the world and there are no dramatic solutions to the world's problems, which will drive Kenyans to their knees. Only the pastors, in the Kenyan context are in a position to offer, to this generation, real Christian hope." (Paraphrased from Orera's Master's thesis, 2003:100). The kernel of Christian ethics lies in the hands of those pastors (Christian) who dare to aspire to the Christian way.

Finally, pastoral (Christian) ethics in Kenya should aim at an ethical formation that fosters the ethical transformation of churches and co-operates with multiple institutions, if it is to have a powerful and far-reaching impact on the ethical direction of the family and the community as a whole. To have members who are ethically nutured, the pastoral (Christian) ethical ministry should focus on core values such as: *integrity, impartiality, accountability, respect for self and others,* etcetera.

Kenyan tribal communities in the past were acknowledged for their major role in the ethical formation of each member of the community. With a deep respect for the dignity of the person, pastors and communities should therefore, continue to cultivate Christian ethics for the true well-being of their members in all situations. In this regard, promotion of the Christian education of pastors, parents and community leaders in Christian ethical issues is vital. Such a programme is meant to promote a better understanding of the meaning and significance of Christian ethical formation, the dignity of the people and the sacredness of human life, created in the image and likeness of God.

Now is perhaps the opportune moment for each Kenyan pastor to examine his/her Christian ethical behaviour. It is time to re-evaluate one's Christian - ethical affiliation in a serious attempt to overcome a particularistic approach to Christian ethical questions. Such a systematic self-criticism would manifest and strengthen the meaning of Christian ethics. Furthermore, it would lead individuals and communities to the value and meaning of Christian ethical virtues that characterise Christian ethical configuration.

In the final analysis, Kenyan pastors' responsibilities are to encourage Christian ethics through important bodies such as parents, tribal communities, schools, churches and governments. For instance, if these bodies neglect their Christian ethical responsibilities, pastors should be prepared for a nation of destructive terrorists in the future. Pastors need to come up with strategies and action plans such as instituting ethical environments for their members, particularly young members, in order that they may have strong spiritual families, communities, believers and citizens. If not, the future social arena will be a destructive domain of young and adult urban and rural drug addicts, murderers, robbers, prostitutes, etc. Consequently, pastors (Christians) may encounter disruptive forces of unruly people in all spheres of human development.

Responsible pastors and other Christian leaders should examine the dangerous life-style of young people of school age, who roam around in urban and rural areas. Some of them are truants and others are vagrants and social misfits. The situation is unquestionably one of the off-shoots of a lack of Christian ethics. Needless to say, Kenyan families, churches, communities and governments are suffering from a burdensome deterioration of Christian ethics with detrimental consequences, such as hooliganism and vandalism. Ethical pastors have the responsibility to initiate programmes that should attempt to rehabilitate Christian ethical behaviour in all communities. Moreover, the greater challenge rests with committed clergy in different denominational churches. They have to attend decisively to the urgent need for Christian ethical propagation. The aim is to instill Christian virtues and Christian ethical values in Christian community members and in the wider Kenyan society.

BIBLIOGRAPHY

ABU-LUGHOD LILA
1995. *Objectives of understanding the Christian life*. Grand Rapids: Baker.

1999. "The objects of Soap Opera: Egyptian Television and the Cultural Politics and Modernity," In *Worlds Apart: Modernity through the prism of the local*, ed. Daniel Miller. London: SCM.

ADAMS JAY E
1973. *Competent to counsel.* Grand Rapids: Presbyterian and Reformed.

1977. *Competent to counsel.* Michigan: Baker.

1978. *Lectures on counseling.* Grand Rapids: Baker.

1980. *Marriage: Divorce and Remarriage in the Bible*. Phillipsburg, NJ: Presbyterian and Reformed.

ADAMS LUTHER JAMES
1958. "The Social Import of the Professions*," American Association of theological Schools Bulletin* 23: 154

ADDELSON F
1973. Induced abortion: Source of guilt or growth. *American Journal of Orthopsychiatry*, 43 (5), 816-823.

ADENEY BERNARD T
1995. *Strange Virtues: Ethics in a Multicultural World.* Illinois: InterVarsity.

ADEYEMO TOKUNBOH
1979. *Salvation in African Tradition*. Nairobi: Evangel.

AGUILERA D AND MESSICK J
1974. *Crisis Intervention: Theory and Methodology.* St. Louis: C. V. Mosby.

AICHORN A
1985. *Way Word Youth*. New York: Viking

AINSWORTH M AND BLEHAR M AND WATERS E AND WALL S
1978. *Patterns of Attachment*. Hillsdale, NJ: Erlbaum.

AJZEN ICEK
1989. "Attitude, Structure, and Behavior." In *Attitude, Structure, and Function,* edited by Anthony R. Pratkanis, Steven J. Breckler, and Anthony G. Greenwald. Hillsdale, New York: Lawrence Erlbaum Associates.

AKESTRAW WILDON
1994. *Practical Christian living.* Springfield, Missouri: Gospel Pub.

HALBERT DAY E
1974. *Discipline and Discoveries.* Nashville: The upper Room.

ALLEN JOSEPH J
1986. *The ministry of the Church: The image of pastoral care.* New York: St. Vladimir's seminary.

ALLPORT GORDON W
1937. *Personality: A Psychological interpretation.* New York: Henry Holt.

AMBROSE PETER AND HARPER JOHN AND PEMBERTON RICHARD
1983. *Surviving Divorce: Men beyond Marriage.* Brighton, Sussex: Wheatsheaf.

ANDERSON R S
1992. *Ministerial Ethics.* Irving: ICI

ARNOLD E
1982. *The Virtue of Ethics.* Philadelphia. Westminster.

ASIMOW M
1994. "Tax Planning and Divorce: Let Uncle Sam ease the Financial Pain." *Marriage and Divorce,* March/April 64, 65

ATKINSON TERRY
2002. *More than conqueror.* Nottingham: New Life

AUGUSTINE   T
1971. 'Authority and personality in the Christian tradition' In   *Epist. Joannis Tractatus.* V11:8

AUTTON CANON NORMAN
1985. *Hospital Visitation.* Edinburgh: T&T. Clark.

BABBIE EARL R

2001. *The practice of social research/*Earl Babbie, Johann Mouton; with contributions by Payze Boshoff Prozesky*.* Cape Town: Oxford University press Southern Africa.

BACKUS WILLIAM
1991. *Telling each other the Truth: Find freedom and Honesty in communicating with family, friends, and co-workers – particularly those who irritate.* Minneapolis: Bethany.

BAGOT JEAN-PIERRE
1987. *How to understand Marriage.* London: SCM.

BANDLER R AND GRINDER J
1979*. Frogs into Princes.* Moab, Utah: Real People Press.

BANDRY F AND WEINER A
1974. A pregnant patient in conflict about abortion: A Challenge for the obstetrician. *American Journal of Obstetrics and Gynaecology*, 119 (5), 705-711.

BANSIKIZA CONSTANCE
2001. *Restoring Moral Formation in Africa.* Limuru: Kolbe.

BARCLAY WILLIAM
1978. *Flesh and Spirit.* Edinburgh: The Saint Andrew.

BERKLEY JAMES D
1987. *Making the Most of Mistakes.* Grand Rapids, Michigan: Baker.

BARNES ELIZABETH
1991. *People in Hospital.* New York: Macmillan

BARRETT CHARLES KINGSLEY
1957. "A Commentary on the Epistle to the Romans." *Black's New Testament   Commentaries.* Edited by Henry Chadwick. London: Adam & Charles Black.

BARRY F R
1999. *Christian Ethics and Secular Society.* London: Hodder and Stoughton.

BARRY WILLIAM A
1977. "Spiritual Direction and Pastoral Counseling." *Pastoral Psychology* 26(1): 4.

BARTH KARL

1976. *The Epistle to the Romans*. Trans. Edwyn C. Hoskyns. New York: Oxford.

BATE STUART C
2003. *Catholic Pastoral Care as a Response to the HIV/AIDS Pandemic Southern Africa*. Johannesburg: St. Augustine College of South Africa.

BATTIN MARGARET P
1990. *Ethics in the Sanctuary: Examining the Practices of Organized Religion*. Grand Rapids, Michigan: William B. Eerdmans.

BAXTER RICHARD
1974. *The Reformed Pastor*. Edinburgh: Puritan.

BEARD HELEN
1980. *Women in Ministry Today.* Plainfield: Logos International.

BECKER ARTHUR B
1987. "Professional Ethics for Ministry." *Trinity Seminary Review*. Vol. 9 No. 2:72.

BEELS C C AND FERBER A
1969. "Family therapy." A view of *Family Process* 8:280.

BEISNER CALVIN
1990. *Prospects for Growth: A Biblical View of population, Resources, and the future*. West Chester: Crossway.

BELASIC DAVID S
1986. *The Penguin Principles.* Lima: C.S.S.

BENEDICT H
1985. *Recovery: How to survive sexual assault – for women, men, teenagers,   their friends and families*. Garden City, NY: Double day

BENN S I
1979. "The Problematic Rationality of Political Participation" in P. Laslett and J. Fishkin, *Philosophy, Politics and Society* (5th Series): Blackwell.

BENNAARS G A
1993. *Ethics, education and Development*. Nairobi: East Africa Educ.

BENNER DAVID G
1992. *Ethical Studies in a secular environment*. Philadelphia: F.A. Davis.

1994. *Strategic Pastoral Counseling*. Grand Rapids, Michigan: Baker.

BENNETT JOHN C
1973. *Christian Ethics and Social Polity*. New York: Scribner & Sons.

BERDYAEV EMORY S
1987. *Foundations of Social Psychology*. New York: Scribner & Sons.

BERGER GARY S AND BRENNER WILLIAM E AND KEITH LOUIS G
1981. *Second Trimester Abortion: Perspectives after a Decade of Experience*. Boston: Martinus Nijhoff

BERIC B M
1970. *Personal Communication*. The Times, 2 November, 15

BERINYUU ABRAHAM A
2002. An African Therapy in dialogue with Freudian Psychoanalysis. *Journal of Pastoral Care & Counseling*. 56 (1): 11.

BERKHOF HENDRIKUS
1996. *Christ the Meaning of History*. Richmond: John Knox.

BERNSTEIN N AND TINKHAM C
1971. Group therapy following abortion. *The Journal of Nervous and Mental Disease*, 152 (5), 303-313.

BILEZIKIAN GILBERT
1988. "A Critical Examination of Wayne Groden's Treatment of *Kephale* in Ancient Greek Texts," *Women and Men in Ministry: Collected Readings,* Roberta Hestenes, compo. Pasadena: Fuller Theological Seminary.

BINNS MILDRED YOUNG
1989. *A Standard of Living*. New York: McGraw-Hill.

BIRCH BRUCE C
1991. *Let Justice Roll Down: The Old Testament, Ethics and Christian Life.* Louisville, Ky.: Westminster John Knox.

BIRGER GERHARDSSON
1981. *The Ethos of the Bible.* Philadelphia: Fortress.

BLAMIRES HARRY A
1978. *The Christian Mind*. Ann Arbor: Servant.

BLOESCH DONALD G

1987. *Freedom for Obedience: Evangelical Ethics for contemporary times.* San Francisco: Harper & Row.

BLOOMFIELD M
1990. *Hymns of the Athara-veda*, ed. Muller F. M. London: Clarendon.

BLUCKBURN BILL
2003. "Pastors who Counsel." *In Sanders*. Alexandria, VA: American Counseling Associations.

BLUMBERG B AND GOLBUS M
1975. Psychological sequelae of elective abortion. *Western Journal of Medicine*, 123, 188- 193.

BOK S
1978. *Lying: Moral Choice in Public and Private Life*.: Harvester.

BOLTON I
1984. *Families Coping with Suicide*. Rockville, MD: Aspen Systems.

BONDI RICHARD
1989. *Leading God's People*. Nashville: Abingdon,

1990. *Leading God's people: Ethics for the Practice of ministry*. Nashville: Abingdon.

BONHOEFFER DIETRICH
1971. *Letters and Papers from Prison*. London: SCM.

2004. *Life together.* London: SCM.

BONINO MIGUEZ JOSE
1997. *Revolutionary Theology Comes of Age*. London: SPCK.

BOOM CORRIE TEN
1971. *The Hiding Place*. London: Hodder & Stoughton.

BOSCH DAVID
1980. *Witness to the World*. Atlanta: John Knox.

BOSZORMENYI-NAGY I
1987. *Foundations of Contextual Therapy: Collected Papers*. New York: Brunner/Mazel.

BRACKEN M HACHAMOVITCH M AND GROSSMAN G

1974. The decision to abort and Psychological sequelae. *The Journal of Nervous and Mental Disease*, 155 (1), 154-161.

BRACKEN M AND KLERMAN L
1978. Abortion, adoption or Motherhood: An empirical study of decision-making during pregnancy. *American Journal of Obstetrics and Gynecology*, 130 (3), 251-262.

BRAMMER LAWRENCE M
1979. *The Helping Relationship: process and Skills*. New York: Englewood Cliffs.

BRIDGE DAVID J
1985. *The Pastor's Priorities*. Edinbugh: T&T Clark.

BRIDGES CHARLES
1976. *The Christian Ministry*. London: The banner of truth.

BROADIE SARAH
1991. *Ethics with Aristotle*. New York: Oxford

BROTHER LAWRENCE
1982. *The Practice of the Presence of God*, Trans. E. M. Blaiklock. Nashville: Thomas Nelson.

BROWNING DON S
1976. *The Moral Context of Pastoral Care*. Philadelphia: Westminster.

1983. *Religious Ethics and Pastoral Care*. Minneapolis: Fortress.

BROWNMILLER S
1975. *Against our will: Men, Women and Rape*. New York: Simon & Schuster

BRUEGGEMANN WALTER
1978. *The Prophetic Imagination*. Philadelphia: Fortress.

1989. *Finally comes the poet*. 1989. Minneapolis: Fortress.

BRYAN WILSON
1982. *Religion in Sociological perspective.* Edinburgh: T&T Clark.

BRYDE J F
1991. "Christian Acculturation, self-identification, and personality adjustment." *Christian ethics journals*, 29, 151-153.

BUBER MARTIN
        1970. *I and Thou*, trans. Walter Kaufmann. New York: Charles
              Scribner & Sons.

        1989. *Pastoral Ethics in hospitals*. Notre: T&T Clark.

BUDMAN S H
        1981. *Forms of brief therapy*. New York: Guilford.

BURKETT CHRISTOPHER P
        1985. *Pastors and Colleagues*. Edinburgh: T&T. Clark.

BUSH JOSEPH E
        2003. *Informed Consent and Parish Clergy*. New Brighton, MN: United
              Theological Seminary.

BUTTRICK DAVID
        1987. *Homiletic: Moves and Structures*. Philadelphia: Fortress.

BWORERA TITUS
        1998. *Kenya Music in Theory*. Nairobi: Kenyatta University.

CACIOPPO JOHN T RICHARD E PETTY AND THOMAS R GREEN
        1989. "Attitude, Structure, and Function: From the Tripartite to the
        Homeostasis Model of Attitudes." In *Attitude, Stucture, and Function*,
        edited by Anthony R. Pratkanis, et al. New York.: Lawrence Erlbaum
        Associates.

CAHILL DAVID
        1992. *The Work of the Pastor*. Irving: ICI

CALABRIA MICHAEL D AND MACRAE JANET A
        1994. *Suggestions for Thought by Florence Nightingale*. Philadelphia:
        University of Pennsylvania.

CALHOUN L G AND SELBY J W AND KING H
        1976. *Dealing with Crisis: A Guide to critical life problems*. Englewood
        Cliff;   N J: Prentice-Hall.

CALLAHAN D
        1970. *Abortion: Law, Choice and Morality*. New York: Macmillan.

CALLAHAN WILLIAM E
        1974. *Pastoral Care and Counseling*. Minneapolis: Augsburg.

CALVIN JOHN
1960. *Institutes of the Christian Religion.* Vol.1. Translated by Ford Lewis Battles. Philadelphia: Westminster.

CAMERON NIGEL M S DE AND SIMS PAMELA F
1986. *Abortion: the crisis in Morals and Medicine.* England: InterVarsity.

CAMPELL ANGUS
1976. *The quality of life: Perceptions, evaluations and satisfactions.* New York: Russell sage.

CANTOR P
1975. "The effects of youthful suicide on the family." *Psychiatric Opinion*, 12(6), 6-11.

CAPPS DONALD
1980. Biblical models in pastoral counseling. *Pastoral Psychology.* Philadelphia: Westminster.

1981. *Biblical Approaches to Pastoral Counseling.* Philadelphia: Westminster.

1990. *Reframing – A New Method in Care.* Minneapolis: Fortress.

1995. *Agents of Hope: A Pastoral Psychology.* Minneapolis, MN: Fortress.

CAPUTO JOHN D
1997. "Mysticism and transgression: Derrida and Meister Eckhart," in *Derrida and Deconstruction*, ed. Hugh J. Silverman. New York: Routledge.

CARROLL JACKSON
1991*. As one with Authority.* Louisville: Westminster/John Knox.

CAVENAR J AND MALTIBIE A
1977. Anniversary reactions masquerading as a manic-depressive illness. *American Journal of Psychiatry*, 134 (11), 1273-1275.

CAVENAR J AND MALTIBIE A AND SULLIVAN J
1978. Aftermath of Abortion. *Bulletin of the Menninger Clinic*, 433-444.

1978. Psychiatric Sequelae of therapeutic abortion. *North Carolina Medical Journal*, 39 (2), 101-104 (b).

CECIL PAUL R

1981. *Passages of a Pastor*. Grand Rapids, Michigan: Zondervan.

CHAFFEE PAUL
    1997. *Accountable Leadership: A Resource Guide for Sustaining Legal, Financial, And Ethical Integrity in Today's Congregations*. London:Jossey-Bass.

CHALFANT WILLIAM V
    1973. *Introduction to Pastoral Care*. Philadelphia: The Westminster.

CHANDRASEKHAR S
    1974. *Abortion in a crowded world: Problem of Abortion with Special Reference to India*. London: Allen and Unwin.

CHARRY ELLEN T
    1991 "The Moral function of Doctrine." *Theology Today*, April, 49:9.

CHESNEY DAN
    1993. *Thriving on truth: Freedom for intimidators and Victims*. Chichester: New Winepress.

CHESSICK RICHARD D
    1969. *How Pychotherapy Heals: The Process of Intensive Psychotherapy*. New York: Science House.

CHESTERTON G K
    1990. *What is wrong with the world?* London: Hodder & Stoughton.

CHILDS BRIAN H
    1990. *Short-Term Pastoral Counseling: A Guide*. Nashville: Abingdon.

CHODOROW N
    1974. *Christian Structure and ethical personality*. Stanford, CA: Stanford University.

CHRISTENSON LARRY
    1974. *The Renewed Mind*. Minneapolis, Minnesota: Bethany.

CHRYSOSTOM B
    1980. *Homilies on the Epistle to the Ephesians*. Notre Dame: Ave Maria.

CHUNG R C Y AND KAGAWA-SINGER M
    1993. "Predictors of psychological distress among southeast Asian refugees." *Social Science and Medicine*, 36, 631-639.

CLARK DAVID K AND RAKESTRAW ROBERT V

1994. *Readings in Christian Ethics*, Volume 1: Theory and Method.

2001. "Readings" in *Christian Ethics*, Volume 2: Issues and applications. Grand Rapids, Michigan: Baker.

CLARK L
1995. "Painful intercourse." *Sexology*, Oct. 194-196.

CLARK STEPHEN B
1972. *Building Christian communities: Strategy for Renewing the Church*. Notre Dame: Ave Maria.

1980. *Man and Woman in Christ*. Ann Arbor:

CLARK STEPHEN R L
1982. "God's Law and Morality." *Philosophical Quarterly* 32, No.   129: 339-47

CLARKE JAMES FREEMAN
1982. *Self-Culture: Physical, Intellectual, Moral and Spiritual*. Boston: James R. Osgood.

CLARKE RITA-LOU
1986. *Pastoral Care of Battered Women*. Philadelphia: Westminster.

CLARKSON PETRUSKA
1997. "Integrative Psychotherapy, integrating Psychotherapies, or Psychotherapy after 'Schoolism'?" in Colin Feltham, ed. *Which Psychotherapy*? Thousand Oaks, CA: Saga.

CLEMMONS JAMES T
2003. *Perspectives on Suicide*. Louisville, New York: Westminster.

CLINEBELL HOWARD
1987. *Basic Types of Pastoral care and counseling*. Nashville, TN: Abingdon

1984. *Basic Types of Pastoral care and counseling.*   Nashville, TN: Abingdon.

COLBAUGH JOHN W
1993. *Counseling for Church Leaders*. Nashville, Broadman.

COLLERAN JOSEPH M
1969. *Why God became man and the virginal conception and original sin*. New York: Magi.

COLLINS GARY R
    2001. *The Biblical Basis of Christian counseling for people helpers: Relating the Basic Teaching of Scripture to people's problems*. Colorado Springs, Colorado: Navpress.

COLLINS PHIL AND STEVENS PAUL.
    1993. *The equipping Pastor*. Washington. D.C. Alban Institute.

COMBLIN JOSE
    1980. 'What sort of service might theology?' in Rosino Gibellin (ed), *Frontiers of theology in Latin America.* London: SCM.

COMSTOCK RICHARD
    1989. *Contingency, Irony and Solidarity.* Cambridge: Cambridge University.

COOK KEITH J
    1983. *The first Parish: A Pastor's Survival Manual*. Philadelphia: Westminster.

COOKLIN A
    1982. Change in here-and-now systems vs. systems over time. *Family Therapy,* Vol 1 ed. Bentovim A., Gorell Barnes G. London: The Academic.

COPAS J B
    1982. "Suicide in psychiatric in-patients". *British Journal of Psychiatry*, 141, 503-511.

COREY GERALD
    1995. *Theory and Practice of group Counseling*, 4th edition. Pacific Grove, California: Brooks/Cole

CORTESE ANTHONY
    1990. *Ethnic Ethics: The restructuring of moral theory*. Albany: State University of New York.

CRABB LAWRENCE J
    1975. *Basic Principles of Biblical Counseling*. Marshall: Morgan & Scott.

CRABTREE DAVIDA FOY
    1989. *The empowering Church*. Washington, D.C. Alban Institute.

CRACKNELL KENNETH

1992. "God and the Nations," in *Dialogue in Community*, ed. C. D. Jathanna. Mangalore: Karnataka Theological Research Institute.

CRADDOCK FRED B
1978. *Overhearing the Gospel*. Nashville: Abingdon.

CRAIG P A
1948. *Foundations of Contextual Therapy: Collected Papers*. New York: Brunner/Mazel.

CRANFIELD C E B
1975. *A Critical and Exegetical Commentary on the Epistle to the Romans: Introduction and Commentary on Romans 1-VIII. International critical commentary*. Edinburgh: Clark.

CROCKENBERG S B
1981. "Infant Irritability, Mother Responsiveness, and Social Support Influence on the Security of Infant – Mother Attachment," *Child Development*. Vol 52: 856-865.

CROCKER CORNELIA CYSS
2004. *Reading 1 Corinthians in the twenty-first century*. New York: T & T Clark.

CULLY IRIS V
1995. *The Bible in Christian Education*. Minneapolis: Fortress.

CUPITT DON
1985. *Only Human.* London: SCM.

1972. *Crisis of Moral Authority: The Dethronement of Christianity*.: Lutterworth.

1987. *The Long-legged fly*. London: SCM Press.

CURRAN DOLORES
1983. *Traits of a Healthy Family*. New York: Bullantine.

DALY ROBERT J
1984. *Christian Biblical Ethics*. New York: Paulist.

DAVIS CHARLES
1990. "Theology and Praxis." *Cross Currents 23*. Philadelphia: University of Pennsylvania.

DAUBER B AND ZALAR M AND GALDSTEIN P
> 1972.   Abortion counseling and behavioural change. *Family planning perspectives*, 4 (2), 23-27.

DEGENAAR J
> 1987. The Collapse of Unity. In Du Toit, C W (ed.), *New Modes of Thinking on the eve of a new century: South African Perspectives*. Pretoria: University of South Africa, 5-21.

DEINES RICK
> 1998. "An Orientation to city Ministry," *The participants Manual*, Milwaukee,   November 12

DELITZSCH FRANZ
> 1988. *A New Commentary on Genesis*, trans. Sophia Taylor. Edinburg: T & T Clark

DEMING WILL
> 1995. *Paul on Marriage and Celibacy: The Hellenistic background of 1 Corinthians 7*. New York: Cambridge.

DENNIS LANE
> 1996. *Evangelical Publishing and the crisis of our Day*. New York: W.W. Norton

DENTON MICHAEL
> 1986. *Evolution: A Theory in Crisis*. Maryland: Adler & Adler.

DERRIDA JACQUES
> 1984. "Deconstruction and the other," in *Dialogue with contemporary continental Thinkers: The Phenomenological Heritage*, by Richard Kearney. Manchester: Manchester University.

DE VORE N
> 1979. "The relationship between previous elective abortions and postpartum   depressive reactions." *JOGN*, 8 (4), 237-239.

DEURZEN-SMITH E VAN
> 1988. *Existential counseling in practice*. London: Sage.

DICKS RUSSELL L
> 1949. *Pastoral Work and Personal Counseling*. New York: Macmillan.

DOBIHAL EDWARD
> 1984. *When a friend is dying*. Nashville: Abingdon.

DODD C H
1932. *The Epistle of Paul to the Romans. Moffatt New Testament Commentary*. London. Hodder & Stoughton.

DODD J D
1980. *The meaning of Paul for Today*. New York: Maryknoll.

DOUCETTE MELVIN
1972. "A Marriage Catechumenate," *AFER*, Vol, XIV, No. 2:108-18

DOWNERS GROVE
1984. The Transforming Vision, *"Shaping a Christian World View* II, chap. 3. InterVarsity.

DRAPER E G
1965. "On the Diagnostic value of Religious ideation." *Archives of General Psychiatry* 13: 202-7.

DRISKILL JOSEPH D
2000. *Ethics and Spiritual Care. A guide for Pastors, Chaplains and spiritual Directors*. Nashville, TN: Abingdon.

DRUMMOND LEWIS
1994. *Eight Keys to Biblical Revival*. Minneapolis: Bethany House Publishers.

DUDAR H
1973. Abortion for the asking. *Saturday Review of the Society*, 30-35.

DUNN JAMES D G
1988. *Word Biblical Commentary.* Edited by David A. Hubbard and Glenn W. Barker. Vol. 38. Dallas: Word Pub.

1995. *1 Corinthians: New Testament guides*. London: Sheffield.

DUNNE EDWARD J AND JOHN L MCLNTOSH AND KAREN DUNNE
1987. *Suicide and its Aftermath: Understanding and Counseling the survivors*. New York: W.W. Norton.

DURKHEIM EMILE
1976. *The Elementary of the Religious Life*.:Allen and Unwin.

DURKIN H E
1994. *The group in Depth*. New York: International University

DUSAY AND DUSAY

1989. "Transactional analysis." In R.J. Corsini (ed.), *Current Psychotherapies* (4th ed.). Itasca, IL: F.E. Peacock.

DUSAY J M
1983. "Transactional analysis in groups." In H. I. Kaplan & B. J. Sadock (eds.). *Comprehensive group Psychotherapy* (2nd ed.). Baltimore: William & Wilkins.

DUSSEL E
1978. *Ethics and the Theology of Liberation*. New York. Maryknoll.

DWIGHT S E
1836. *The Hebrew Wife*. Boston: Leavitt.

EBERHARDT T
1996. "Storytelling and Pastoral Care." In *Journal of Pastoral Care*, 50/1, 23-31.

ECKHART MEISTER
1947. *Methods of Private Religious Living*. New York: Macmillan.

EGAN GERARD
1982. *The Skilled Helper*. 2d ed. Monterey, California: Brooks/Cole.
1995. *The Skilled Helper.* California: Pacific Grove.
2002. *The Skilled Helper.* California: Pacific Grove.

EHRLICH PAUL R
1990. *The Population Explosion*. New York: Simon and Schuster.

EITEL KEITH
1986. *Transforming Culture: Developing a Biblical Ethic in an African Context*. Nairobi: Evangel

ELLIOT H S
1982. *The process of Group Thinking*. New York: Association.

ENGBERG-PEDERSEN T
1997. *1 Corinthians 11:16 and the Character of Pauline Exhortation*. Minneapolis: Fortress.

ENGLISH HORACE B AND ENGLISH AVA C
1958. *A Comprehensive Dictionary of Psychological and Psychoanalytical Terms*. New York: Longmans, Green & Co., Inc.

EN-YU DATUK THU
1983. *Cultural Elements and Women's Ordination*. Geneva: WCC

EPTING FRANZ R
1984. *Personal Construct Counseling and Psychtheraphy.* Chichester: John Wiley & Sons.

EVANS MARY J
1983. *Women in the Bible.* Downers Grove: InterVarsity.

EWING JAMES
1984. "The Pastoral – Therapeutic Stance." In *Psychiatry, Ministry, and pastoral counseling,* edited by A. W. Richard Sipe and Clarence J. Rowe. Collegeville, Minneapolis: Liturgical Press.

FABER G L
1991. *Christian Morals Today.* Philadelphia: The Westminster.

FAULKNER BROOKS
2003. *Healing from and preventing personal attacks.* Grand Rapids, Michigan: Baker.

FAWLER H W AND FOWLER F G
1964. *The Concise Oxford Dictionary of Current English*, Fifth Edition. Oxford: Clarendon.

FEE GORDON D
1987. "The First Epistle to the Corinthians." *The New International Commentary On the New Testament,* Vol. 46. Grand Rapids: Wm. B. Eerdmans.

FEIL NAOMI
1982. *Validation.* Cleveland, Ott: Edward Feil.

FERENCZI ALBERT
1965. *The Ethics of Ambiguity. New York*: Macmillan.

FIELD MARGARET
1960. *Search for security*. London: Faber.

FIRESTONE L H
1970. *The Challenge of New Testament Ethics.* St. Martin's Street, London: Macmillan and Co. Limited.

FISCHER NICOLE
1997. *A Decade of Discovery*. Geneva: WCC.

FISHER L
1966. *The Times*, 2 November, 15.

FLETCHER JOSEPH
1971. *Situation Ethics*. London: SCM.

FLOWER JOSEPH R
1978. Bylaws, Articles V11, section 2.K; "Does God Deny Spiritual Manifestations and Ministry Gifts to Women?" in *General Council of the Assemblies of God*, January 2.

FOOTE NELSON N AND COTTRELL LEONARD S
1955. *Identity and Interpersonal Competence*. Chicago: The University of Chicago.

FORD MASSYNGBERDE J
1973. "Biblical Material Relevant to the Ordination of Women." *Journal of Ecumenical Studies* 10 Fall.

FOSTER RICHARD
1981. *Freedom of simplicity*. New York: Harper & Row.

FRANKE L
1978. *The Ambivalence of Abortion*. New York: Random House.

FRANKENA WILLIAM K
1973. "Utilitarianism, justice, and Love." In *Ethics*. 2d ed. Englewood Cliffs, N. J.: Prentice-Hall, 34-65.

FREEMAN E
1973. *Ethics, 2nd ed*. Englewood Cliffs, New Jersey: Prentice-Hall.

1978. Abortion: Subjective attitudes and feelings. *Family Planning perspectives*, 10 (3), 150-155.

FROHMAN B S
1984. *Brief Psychotherapy*. Philadelphia: Lea and Febiger.

FROST ROBERT
1969. "Forgive, Oh Lord…" in Connery Lathem (ed), *The poetry of Robert Frost*. New York: Holt, Rinehalt & Winston.

FULLER R H AND RICE B K
1999. *Christian and the Affluent Society*. London: Hodder and Stoughton.

FURLONG MONICA
2001. *Traveling In*. London: Hodder & Stoughton.

FURNISH PAUL VICTOR
1993. *The Love Command in the New Testament*. London: SCM.

GADOKA EDWARD
1999. Toward a PostModern Chaplainy. *The Journal of Pastoral Care*. Vol. 52 (3): 252.

GARFIELD A E
1989. *The collected Dialogues of Ethics*. New York: Charles Scribner's Sons.

GARROW DAVID
1986. *Bearing the Cross*. New York: William Morrow.

GASSER CLIFFORD
1985. *The Interpretation of Cultures*. New York, NY: Basic Books.

GAYLIN WILLARD
1979. *Feelings: Our Vital Signs*. New York: Harper & Row.

GEERTZ CLIFFORD
1973. *The interpretation of cultures*. New York: Harper & Row.

GEHMAN RICHARD J
1989. *African Traditional Religion: in Biblical perspective*. Kijabe: Kesho.

GEISLER NORMAN L
1971. *Ethics: Alternatives and Issues*. Grand Rapids: Zondervan.

1981. *Options in contemporary Christian Ethics.* Grand Rapids, Michigan: Baker.

GERKIN CHARLES
1986. *Widening the Horizons*. Philadelphia: Westminster.

GETZ GENE A
1974. *Sharpening the focus of the church*. London: Victor.

GIBBONS ANN
1992. "Mitochondrial Eve: Wounded, But not Dead Yet," *Science*, Vol. 257, August, 14:873.

GIDDENS A
1991. *Structuration theory: Past, Present and Future*. London: Macmillan

GILKEY LANGDON
    1966. *Shantung Compound: The Story of men and women under pressure*. New York: Harper & Row.

GILLIGAN C
    1982. *In a Difference Voice*. Cambridge, MA: Harvard University.

GILLILAND BURL E AND JAMES RICHARD K
    1993. *Crisis Intervention strategies*. Belmont, California: Brooks/Cole

GILL ROBIN
    1991. *Christian Ethics in secular Worlds*. Edinbergh: T & T Clark.

GILPIN JAMES
    1976. *Thoughts on Revival*. New York. Harper & Row.

GIRDANO DANIEL A
    1982. *Controlling stress and Tension: A Holistic Approach*, 2d ed. Englewood Cliffs: Prentice-Hall.

GITARI DAVID M
    1981. *Church and Polygamy*. Address to C.P.K. Theologians. Mombasa, May, 18-22.

GITELSON M
    1984. "Character Synthesis:The Psychotherapeutic problem of adolescence." *Amer J. Orthopsychiat*, 18:422-431.

GITTINS ANTHONY
    1989. *Gifts and strangers*. New York: Paulist.

GLASSER WILLIAM
    1965. *Reality Therapy*. New York: Harper &Row.

GOLDFRIED M R
    1980. "Toward the delineation of therapeutic change principles." *American Psychologist,* 35, 991-999.

GOLDMAN ALAN H
    1980. *The Moral Foundations of Professional Ethics*. Totowa, N.J.: Rowman and Littlefield

GOLDSCHMIDT WATER R
    1999*. Comparative Functionalism: An Essay in Anthropological Theory*. Berkeley: Inuversity of Calfornia.

GORDON JEWETT
    1980. *Ordering your private world*. Nashville, Tennessee: Highland.

GRANTHAM RUDOLPH E
    2002. *Lay shepherding: A guide for visiting the sick, the Aged, the troubled, and the bereaved*. Valley Forge, PA: Judson.

GREELEAF ROBERT K
    1982. *The servant as Religious leader*. Peterborough, N.H.: Windy Row.

GREENFIELD GUY
    2003. *The Wounded Minister*. Grand Rapids, Michigan: Baker.

GREENSLADE S L
    1974. *Church and State*. New York: Paulist.

GREEN RONALD M
    1988. *Religious Reason*: OUP.

GRENZ STANLEY J
    1997. *The Moral Quest: Foundations of Christian Ethics*. Illinois: InterVarsity.

    2000. The Hopeful Pessimist: Christian Pastoral Theology in a Pessimistic   Context. *The Journal of Pastoral Care*. 54(3): 309.

GROSHEIDE F W
    1984. *Commentary on the first Epistle to the Corinthians*: *The English text with Introduction, Exposition and Notes*. London: Oxford

GROTH A N AND STEVENSON T M
    1984. *Anatomical drawing for use in the investigation and intervention of sexual Abuse*. Newton center MA: Forensic Mental Health Association.

GROVE SAMUEL
    1984. *Christianity in the move*. New York: Doubleday Currency.

GULA RICHARD M
    1996. *Ethics in Pastoral Ministry*. New York: Paulist.

GUMPER LINDELL L
    1981. *Legal Issues in the Practice of Ministry*. Birmingham, Michigan: Psychological Studies and Consultation.

GUREVITCH Z D

1988. "The Other side of Dialogue: On Making the Other strange and the experience of otherness," *American Journal of Sociology* 93, March, 1179.

GUROIAN VIGEN
1991. "The shape of Orthodox Ethics," *Epiphany Journal* 12, NO. 1, 8-21

GUSTAFSON JAMES M
1984. *Theology and Ethics*. Chicago: University of Chicago.

HABGOOD JOHN
1983. *Church and Nation in a Secular Age*. Darton: Longman & Todd.

HAFEMANN S J
1995. *Paul, Moses, and the History of Israel: The Letter/spirit contrast and   the   argument from Scripture in 2 Corinthians 3*. Tubingen: Mohr.

HALL THELMA
1988. *Too Deep for words. Rediscovering Lectio Divine*. New York: Paulist.

HALMOS PAUL
1995. *The Faith of the counselors*. Philadelphia: Westminster.

HAM KEN
1998. *Creation evangelism for the New Millennium*. Green Forest: Master books.

HAMPSHIRE S
1978. "Morality and Pessimism" in S. Hampshire (ed.), *Public and Private Morality*. London: Cambridge.

HANSON N R
1969. *Perception and Discovery*. San Francisco: Freeman.

HARALAMBOS M AND HOLBORN M
1991. *Sociology: Themes and Perspectives* 3rd(ed.) Cambridge: Harper Collins.

HARBAUGH GARY L
1984. *Pastor as Person: Maintaining personal Integrity in the choices and challenges of ministry*. Minneapolis: Augsburg.

HARMON NOLAND
2002. *Ministerial Ethics and Etiquette.* Nashville: Abingdon.

HARVEY COX
2004. *Religion in the Secular City: Toward a Postmodern Theology*: Simon and Schuster.

HATCH ELVIN
1983. *Culture and Morality*. New York: Columbia University.

HAUERWAS STANLEY
2000. *Suffering Presence*. Notre: T&T Clark.

HAWTON KEITH AND HEERINGEN KEES VAN
2000. *The international Handbook of Suicide and attempted suicide*. Chichester: John Wiley & Sons Ltd.

HEIJE P A
1991. *Situation Ethics: The New Morality*. Philadelphia: Westminster.

HEIJE FABER
1999. *Pastoral Care and Counseling*. Philadelphia: Westminster.

HENDRIX OLAN
1976. *Management for the Christian Worker*. Milford, Michigan: Gill.

HENRY MATTHEW
1989. *Pastoral Transition: From Ending to New Beginnings*: Philadelphia: Westminster.

HENSLEY CLARK J
1985. *Preacher Behave!* Dallas: Dallas Printing.

HERBERT GEORGE
1981. *The country Parson*. London: SPCK.

HESSELGRAVE WILLIAM
1991. *The Prospects for New Christian ethics*. New York: Macmillan.

HESTENES ROBERTA
1988. "Women in Leadership: Finding Ways to Serve the Church." *Women and Men in Ministry: Collected Readings.* Compiled by Roberta Hestenes. Pasadena: Fuller Theological Seminary.

HICKMAN TITUS CHARLES
1990. *The processes of Leadership*. Dubuque, Ia.: William C. Brown.

HILL ALEXANDER

1997. *Just Business: Christian Ethics for the Marketplace*. Downers Grove: InterVaristy.

HILL CRAIG
  2002. *The Ancient Paths Seminar Level 1: Family Foundations*. Littleton: Family Foundations.

HILTNER SEWARD
  1949. *Pastoral Counseling*. New York: Abingdon Press.

HINCHLIFF PETER
  1982. *Holiness and Politics*. London: Longman & Todd.

HOCHSTENBACH GERARD
  1968. "Towards a true Christianization of marriage and family life in the lower shire valley of Malawi." *Essay submitted for the Diploma of Pastoral Studies*, Pastoral Institute of Eastern Africa, Gaba.

HODGE CHARLES
  1973. *Systematic Theology*, 3 Vols. Grand Rapids, Michigan: William B. Eerdmans

HARALAMBOS M AND HOLBORN M
  1991. *Sociology: Themes and Perspectives* 3rd(ed.) Cambridge: Harper Collins.

HOLTZ A
  1995. "Notes on Moral ethics" *Theological studies*, 40:80

HOLZMAN TRAUGOTT
  1973. "The Question of the Content of Paul's Instruction." In *Understanding Paul's Ethics: Twentieth Century Approaches*. Ed. By Brain S. Osner. Grand Rapids, Michigan: Eerdmans.

HOWE MARGARET E
  1982. *Women and Church Leadership.* Grand Rapids: Zondervan.

HUEBNER HARRY AND SCHROEDER DAVID
  1993. *Church as Parable: Whatever Happened to Ethics?* Winnipeg, Man: CMBC.

HUGHES PHILIP E
  1983. *Christian Ethics in secular Society*. Grand Rapids, Michigan. Baker.

HULME WILLIAM E

1981. *Pastoral Care and Counseling*. Minneapolis: Augsburg.

1985. *Pastors in Ministry*. Minneapolis: Augsburg.

HUNTER RODNEY J
1990. *Dictionary of Pastoral Care and Counseling*. Nashille: Abingdon.

HURDING ROGER
1992. *The Bible and Counseling*. London: Hodder & Stoughton.

HURLEY JAMES B
1981. *Man and Woman in Biblical Perspective*. Leicester: InterVarsity.

HUTABARAT BASA
1988. *Women Pastors in Indonesia*. Geneva: WCC

MUFTI GRAND
1971. Islam and Family Planning Vols. I and II. IPPF, Middle East and North Africa Region, Beirut.

IVEY A E
1978. *Microcounseling* (2nd ed.). Springfield, IL: Charles C. Thomas.

IWAMASA G
1993. "Cognitive behavioral counseling." *Behavior Therapist*, 16, 233-235.

JACKSON EDGAR N
1963. *For the living*. Des Moines: Channel.

JADAD ALEJANDRO
2003. "Review of quality and Types of spirituality Research in Three Health Care Databases: Implications for Health Care ministry.*" The Journal of Pastoral Care & Counseling*. Vol. 56 No. 3:227.

JANSE VAN RENSBURG J
2000. *Paradigm Shift*. Pretoria: Van Schaik.

JAVIER ELEAZER E
1989. The understanding of Christian ethics. London: SCM

1990. *The work of the Pastor: An Independent Study textbook*. Irving: ICI

1992. *The Work of the Pastor: An independent-study Textbook,   first edition*. Irving, Texas: International Correspondence Institute.

JEANS JAMES
   1980. *The Mysterious Universe*. Philadelphia: Westminster.

JENKINS DAVID
   1976. *The Contradiction of Christianity*. London: SCM

   1979. "Faith and Politics." In H. Willmer (ed), *Christian Faith and Political Hopes*. London: Epworth.

JERSILD PAUL
   1990. *Making Moral Decisions: A Christian Approach to Personal and Social Ethics.* Minneapolis: Fortress.

JEWETT PAUL KING
   1975. *Man As Male and Female.* Grand Rapids, Michigan: Wm. B. Eerdmans.

   1995. *The Ordination of Women.* Grand Rapids, Michigan: Wm. B. Eerdmans.

JOHNSON D W
   1986. *Reaching out: Interpersonal effectiveness and self-actualization.* New Jersey: Prentice Hall.

JONAS C
   1967. More Victims than one. *Way*, 23 (4), 40.

JONES CLINTON R
   1974. *Homosexuality and Counseling*. Philadelphia: Fortress.

JONES GARETH D
   1985. *Brave New People.* Grand Rapids, Michigan: Wm. B. Eerdmans.

JONES MAJOR J
   1974. *Christian Ethics for Black Theology*. Nashville: Abingdon.

JUNG CARL
   1953. *Psychological Reflections.* New York: Pantheon.

KAHN RICHARDS L
   1988. *The Responsible Self.* Grand Rapids, Michigan: Zondervan.

KANT HENRY F H
   1983. *Christian personal ethics*. Grand Rapids, Michigan: Baker.

KANT IMMANUEL

1947. *The Moral Law or Kant's Groundwork of the Metaphysics of Morals*, trans, by H. J. Paton. London: Hutchinson's University.

KANYORO MUSIMBI R A
1997. *In Search of a Round Table: Gender, Theology and Church Leadership.* Geneva: World Council of Churches

KARIUKI MACHARIA WA
1987. *Kenya since Independence*. Nairobi: Cana.

KATO BYANG H
1986. "Theological Issues in Africa," *Bibliotheca Sacra*, April: 133: 143-52

KAY JUDITH
1984. *Treatise on the Virtues*. Notre Dame: University of Notre Dome.

KECK LEANDER
1978. *The Bible in the pulpit: The Renewal of Biblical Preaching.* Nashville: Abingdon.

KEELY KEVIN T
1983. *Divorce and Second Marriage*. New York: The Seabury Press.

KEENAN JAMES F AND KOTVA JOSEPH
1999. *Practice what you preach: Virtues, Ethics and Power in the lives of Pastoral ministers and their congregations.* Franklin, Wisconsin: Sheed & Ward.

KEESECKER WILLIAM F
1987. "The Law in John Calvin's Ethics," *in Calvin and Christian Ethics,* ed. Peter De Klerk. Grand Rapids, Michigan: Calvin studies society.

KEIL C F AND DELITZSCH F
1973. *Commentary on the Old Testament in Ten Volumes, Vol 1: The Pentateuch*, trans. James Martin. Grand Rapids: William B. Eerdmans.

KELLY G A
1980. A Psychology of the Optimal man. In A.W. Landfield and L.M. Leitner (eds.) *Personal Construct Psychology: Psychotherapy and Personality.* New York: John Wiley & Sons.

KELLY JOHN NORMAN DAVIDSON
1969. "A Commentary on the Pastoral Epistles." *Harper's New Testament Commentaries,* Vol. 13. New York and Evanston: Harper & Row.

KEPHART W M
>   1991. *The Family, Society and Individual.* Boston: Houghton Mifflin.

KERFERD C B
>   1967. "Arete," *Encyclopedia of Philosophy*, Vol. 1, ed. Paul Edwards. New York: Free Press.

KEVIN JAMES
>   2001.*Deeds and Rules in Christian Ethics.* New York: Charles Scribners.

KHUON EDWIN
>   1987. *Generalization in Ethics.* New York: Alban

KIAMBARI MOSES
>   2002. "Leadership roles and obligations in Africa." *Pastoral Journal*, 09 :7

KIERKEGAARD SOREN
>   1949. *Concept of Dread, trans. W. Lowrie.* Princeton: Princeton University.

KILLENGER JOHN
>   1981. *Christ in the Seasons of Ministry.* Waco: Word.

KINZIE J D
>   1993. "Post trauma effects and their treatment among Southeast Asian refugees." In J. Wilson and B. Raphael (eds.), *International handbook of traumatic stress syndromes* (311-320). New York: Plenum.

KIRBY PAGE
>   1994. *Living Abundantly.* New York: Farrar and Rinehart

KIRK KENNETH E
>   2000. *The Vision of God.* London: Longmans.

KIRKWOOD MARCUS
>   1995. *Critique of pastoral reason.* Now York: Macmillan.

KIRSCHBAUM KATHERINE
>   1994. *Die Wirkliche Frau.* Zurich: Evangelisher Verlag

KISEMBO BENEZERI AND MAGESA L AND SHORTER A
>   1977. *African Christian Marriage.* Now York: Macmillan.

KLANN RICHARD

1961. "Lutheran Ethics." In *Baker's Dictionary of Christian Ethics*. Grand Rapids, Michigan: Baker.

KLEINMAN A
1980. *Counselees and counselors in the context of culture*. Berkeley: University of California.

1998. *Clinical lessons from anthropologic and cross-cultural research*. Baltimore: John Hopkins.

KLINK THOMAS W
1962. "The referral: Helping People Focus Their Needs," *Pastoral Psychology*, Dec. p.11.

KLUCKHOHN F R AND STRODTBECK F L
1991. *Variations in Value Orientation.* New York: Harper & Row.

KLUCKHOHN DUNCAN
1999. *The Counseling of Jesus*: Hodder & Stoughton.

KOHUT H
1996. "Forms and Transformation of Narcissism." *J. Amer Psychoanalysis Association,* 14:243-272.

KOMONCHAK JOSEPH
1975. *Women and Catholic Priesthood: The Detroit Ordination Conference.* New York: Paulist.

KNISKERN D P AND GURMAN A S
1988. Research. In H.A. Liddle, D. C. Breunlin, & R. C. Schwartz (eds.), *Handbook of Therapy training and Supervision*, 368-378. New York: Guilford.

KNOWLES MALCOL M
1973. *The Adult Learner*. Houston: Gulf

KRAFT CHARLES H
1991. "Receptor-Oriented Ethics in Cross-Cultural Intervention," *Transformation* 8, January-March.

KRASS ALFRED
1998. *Five Lanterns at Sundown*. Grand Rapids: William B. Eerdmans.

KROEGER RICHARD AND CATHERINE CLARK

1988. "Pandemonium and Silence at Corinth." *Women and Men In Ministry: Collected Readings.* Compiled by Roberta Hestenes. Pasadena: Fuller Theological Seminary.

KUNG HANS
1978. *On being a Christian*. London: Collins Fount Paperbacks.

KUNKEL WOLFGANG
1930. "Matrimonium," *in Paulys Realencyclopadie der classischen Altertumswissenschaft*. Stuttgart: Alfred Druckenmuller, 14:2259-86.

KUSHNER HAROLD S
1981. *When Bad things Happen to good people*. New York: Schocken.

LADD ELDON GEORGE
1996. *Jesus and the Kingdom*. New York: Harper and Row.

LAKE TONY
1981. *Relationships*. London : SCM.

LAMB DAVID
1987. *The Africans: Encounters from the Sudan to the Cape*. London: The Bodley head.

LAMPHERE LOUISE
1994. "Feminism and Anthropology: The Struggle to Reshape our Thinking About Gender" in Forhen Christie (eds.). *The Impact of Feminists Research*. The Acadamy, Bloomington and Indianapolis: Indiana University Press.

LANG-TAKAC E AND OSTERWEIL Z
1992. *Separateness and connectedness A: Christian perspective*. London: SCM.

LANNING W
1999. "Development of the Supervisor Emphasis Rating Form." *Counselor Education and Supervision*, 25, 191-196.

LARSEN DAVID L
1991. *Caring for the flock*. Illinois: Crossway.

LAWRENCE A C
1989. *Pastoral Care As Dialogue*. Philadelphia: Fortress.

LAWRENCE S P
    1982. "The significance and challenges of Christian ethics." Christian Bulletin, June 19:431

LEBACQZ KAREN
    1985. *Professional Ethics: Power and Paradox.* Nashville: Abingdon.

    2000. *Ethics and Spiritual Care. A guide for Pastors, Chaplains and spiritual Directors.* Nashville, TN: Abingdon.

LEE KEVIN C
    2001. *Fixing our eyes.* Grand Rapids, Michigan: Zondervan

LEHMANN PAUL
    1999. *Ethics in a Christian Context.* New York: Harpet & Raw.

LEITH JOHN H
    1990. *From Generation to Generation: The Renewal of the Church according   to its own theology and practice.* Louisville, Kentucky: Westminster/John knox.

LEMASTERS PHILIP
    1992. *Discipleship for all Believers: Christian Ethics and the Kingdom of God.* Scottdale: Herald.

LENSKI R C H
    1961. *The Interpretation of St. Paul's Epistle to the Romans.* Minneapolis: Augsburg.

    1968. *The Sermon: Its Homiletical Construction.* Michigan: Baker.

LESTER ANDREW D
    1995. *Hope in pastoral Care and Counseling.* Minneapolis, MN: Fortress.

LETHA NELSON N & HARDESTY LEONARD S
    1974. *Identity and Interpersonal Competence.* Chicago: The University of Chicago.

LEVENSON DANIEL
    1982. *The seasons of a man's life.* New York: Alfred A. Knopf.

LEWINSOHN P M AND HOBERMAN H M
    1992. "Behavioral and Cognitive approaches." In E. S. Paykel (ed.), (pp. 338- 345). *Handbook of affective disorders.* Edinburgh: Churchill Livingstone.

LEWIS RALPH L AND LEWIS GREGG
    1983. *Inductive preaching: Helping People listen*. Illinois: Westchester.

LIDDELL HENRY GEORGE AND ROBERT SCOTT
    1990. *A Greek-English Lexicon.* Revised by Henry Stuart Jones, with the assistance of Roderick McKenzie. Oxford: Clarendon Press.

LIN K M AND MASUDA M AND TAZUMA L
    1979. "Adaptational problems of Vietnamese refugees." *Archives of General Psychiatry*, 36, 955-961.

    1982. "Adaptational problems of Vietnamese refugees: Part III. Case studies in clinic and field: Adaptive and maladaptive." *Psychiatric Journal of University of Ottawa*, 7(3), 173-183.

LITTLE J A
    1984. "Paul's use of Analogy: A Structural Analysis of Romans 7:1- 6." *Catholic Biblical Quarterly* 46:82-90.

LOHSE EDUARD
    1995. "The Church in Everyday Life. "Translated by George S. Rosner and Brian S. Rosner. In *Understanding Paul's Ethic*: Twentieth Century Approaches. Grand Rapids, Michigan: Eerdmans.

LONG THOMAS G
    1989. *The Witness of Preaching*. Louisville: Westminster.

LONGENECKER SCHVICK
    1991. 'All I didn't Know.' *Westminster Theological Journal*, 3, 281-299.

LOUW DANIEL J
    1979. *A Pastoral Hermeneutics of Care and Encounter*. Cape Town: National Book Printers.

    1998. "Pastoral Care and the Therapeutic Dimension of Christian Hope." *Pastoral Sciences,* Vol. 17 p. 91.

LOWRY EUGENE L
    1997. *The sermon: Dancing the edge of Mystery*. Nashville: Abingdon

LUCAS ERNEST
    1997. *Christian Healing: What can we say? Doctors and theologians reach a unique consensus*. London: Lynx Communication.

LUTHER MARTIN

1954. *Commentary on the Epistle to the Romans*, trans. J. Theodore Mueller. Grand Rapids, Michigan: Kregel.

LUZBETAK R
1993. *Pastoral Ethics and Personal Counseling*. New York: Macmillan

LWAMASA PHILIP
1993. *Counseling skills in the Modern Ministry*. Nashville: Abingdon.

LYOTARD JEAN-FRANCOIS
1984. *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brain Massumi. Minneapolis: University of Minnesota.

MABOTI ANDREW
2003. "What to do next." *Spirituality and Moralism*. 2/5: 3-7.

MACCLENDON WILLIAM JAMES
1986. *Ethics: Systematic Theology, Vol. 1*. Nashville: Abingdon.

MACDONALD GORDON
1994. *Ordering your private world*. Nashville: Highland.

MACDONALD R R
1967. Complications of Abortion. *Nursing times*, 63, 305-307.

MACGREGOR BURNS JAMES
1978. *Leadership.* New York: Harper & Row.

MACHARIA JOHN O
2004. *Beyond the vows: a complete guide to effective communicating   in marriage*. Nairobi: Cana.

MACKEATING H
1992. "Christianity and Environmental Ethics," *Christianity Today* Vol. XV, No.15, April 23.

MACKINTOSH H R
1992. *The originality of the Christian Message*. London: Duckworth.

MACOLM P T AND HEWISH MARCUS
1993. The tradition of Natural law; A Philosopher's Reflections. New York: Alban

MACQUARRIE JOHN
1967. *Dictionary of Christian Ethics.* Philadelphia: Westminster

MACRAE JOSEPH J

1994. *The ministry of the Church: The image of pastoral care*. New York: St. Vladimir's seminary.

MAILE M L

1955. *A comparison and a contrast between African religion, Customs, Ceremonies and Scriptural writings*: Bothville.

MAIR L P

1952. "Marriage and Family in the Dedza District of Nyasaland". *Journal of the Royal Anthropological Institute*, Vol XX pp 103-119.

MALCOLM SPENCER AND HEWISH H S

1993. *Fellowship Principles and Practice*. London: Macmillan.

MALHERBE A J

1977. *Social Aspects of Early Christianity*:Louisiana.

MALPHURS AUBREY

1997. *Ministry Nuts and Bolts*. Grand Rapids, Michigan: Kregel.

MANCUSO J S

1978. "Counseling from a personal contruct perspective." *International Journal for the Advancement of Counseling*, 1, 303-313.

MANDELBAUM M

1957. *The Chiga of Western Uganda*. London: Oxford.

MARGULIES ALFRED

1989. *The empathic imagination*. New York: Norton.

MARSHALL L H

1947. *The Challenge of New Testament Ethics. London*: Macmillan.

MARTIN D B

1990. *Slavery as Salvation: The Metaphor of Slavery in Pauline Christianity*. London: Yale University.

MARTY MARTIN

1981. *The Public Church*. New York. Crossroad.

MARTYN HENRY

1967. *For then everything else that you are to do will follow of course*. London: Billing & Sons.

MARXSEN WILLI

1993. *New Testament Foundations for Christian Ethics*, trans. O.C. Dean Jr. Minneapolis: Fortress.

MASLOW A H
1991. *Motivation and Personality*. New York: Harper & Bros.

MASSEY LESLY F
1989. *Women and the New Testament.* Jefferson: McFarland.

MAURICE C
1983. *Balanced Church growth: Church growth based on the model of servanthood*. Nashville, Tennessee: Broadman.

MBITI JOHN S
1969. *African Religion and Philosophy*, 2ⁿᵈed. Ibadan: Heinemann.

1971. "Ethics in the African conteporary understanding." *Christian Journal*, 02:34.

1975. *Introduction to African Religion*. Nairobi: East Africa Educ.

1978. "African concept of human relations," *Ministry*, 9 (4): 160.

1994. "Christianity in Kenya" *Christian journal for Church ministries*. November, 8

McCANN D P
1973. *Practical theology and social action: Or what can the 1980's learn from   the 1960's?* in Browning, D. (ed). San Francisco: Harper & Row.

1985. *Polity and Praxis: A Program for American Practical Theology*. Mineapolis: Winston.

McCARTHY R C
1934. *Training the Adolescent*. New York: The Bruce.

McCARY LESLIE JAMES
1995. *Freedom and growth in Marriage*. New York: John Wiley and Sons.

McCLOUGHRY ROY
1990. *The Eye of the Needle*. Leicester: Inter-Varsity.

McCLURE JOHN S
1991. *The four codes of preaching: Rhetorical Strategies*. Minneapolis: Fortress.

1995. *The Round Table Pulpit: Where leadership & Preaching Meet*. Nasgville: Abingdon.

McCROSKEY JAMES C
1972. *An Introduction to Rhetorical Communication*. 2d ed. Englewood Cliff, N.J.: Prentice-Hall.

McDONALD J I H
1993. *Biblical Interpretation & Christian Ethics*. London: Cambridge.

1995. *Christian Values: Theory and Practice in Christian Ethics Today*. Edinburgh: T&T Clark.

McGINNIS JAMES
1985. *Educating for peace and justice: Religious Dimensions*. St. Louis: Institute for Peace and Justice.

McGRATH ALISTER E
1990. *Understanding Doctrine: What it is – and why it matters*. Grand Rapids, Michigan: Zondervan.

McKEATING HENRY
1990. *Pastoral confidentiality*. Nottingham: Crossroads.

McKENNA ANDREW J
2002. *Violence and Difference: Girard, Derrida and Deconstruction*. Urbana and Chicago: University of Illinois.

McLAUGHLIN RAYMOND W
1979. *The Ethics of Persuasive Preaching*. Grand Rapids, Michigan: Baker.

McSWAIN LARRY L
1981. *Conflict Ministry in the Church*. Nahville: Broadman.

MEAD EUGENE D
1990. *Effective Supervision: A Task-Oriented Model for the Mental Health Professions*. New York: Brunner/Mazel, Inc.

MEAD MARGARET
1999. *Male and Female: A Study of the Sexes in a changing World*. London: SCM.

MEAKES ELIZABETH

2003. "Hope in the midst of challenge: Evidence-Based pastoral Care," *The Journal of Pastoral care*. Vol. 52 No.4:359.

MEENA R AND MTENGETI MIGIRO
1989. *Women in Politics and Leadership in Tanzania*. Dar-es-Salaam: Educational Discovery.

MEICHENBAUM D H
1977. *Cognitive behavior modification: An integral Approach*. New York: Plenum.

MEILAENDER GILBERT C
1991. *Faith and Faithfulness: Basic Themes in Christian Ethics*. Notre Dame, Ind.: University of Notre Dame.

MEISSNER WILLIAM W
1998. "What is important in the attitude and set of mind with which   the interpretation is given." In *Effective Psychoanalysis Psychotheraphy*, 71. Totowa: Rowman.

MENNINGER KARL & HOLZMAN PHILIP S
1973. *Theory of Psychoanalystic. Technique*, second edition. New York: Basic Books.

MERMANN ALAN C
1997. *Some Chose to Stay: Faith and Ethics in a time of Plague*. New Jersey: Humanities.

MEYENFELDT VON F H
1963. *The Meaning of Ethos*. Ontario: Association for the Advancement of Christian Scholarship

MILBANK JOHN
1998. *Theology and Social Theory: Beyond Secular Reason*. Oxford: Blackwell.

MILES J C AND DRIVER G R
1952. *The Babylonian Laws*. London: Oxford.

MILLER MARK
1989. "Opportunities for Psychotherapy in the management of Dementia,"   *Journal of Geriatric Pychiatry and Neurology*, Vol. 2, 1:12.

MILLER PERRY N & RAYMOND J LAWRENCE & ROBERT C POWELL

2003. Discrete varieties of care in the clinical pastoral tradition: Continuing   the dialogue. *The Journal of pastoral care and counseling*, 51(2):111-116.

MINNICK WAYNE C
1968. *The art of Persuasion*. 2d ed. Boston: Houghton Mifflin.

MOBERG DAVID
1993. *The Great Reversal*. Philadelphia: Lippincott.

MOLLICA R F AND LAVELLE J AND KHUON F
1985. (May) *Khmer widows at highest risk*. Paper presented at the Cambodian   Mental Health Conference, New York.

MOLLICA R F AND LAVELLE J AND WYSHAK G
1987. "The Psychosocial impact of war trauma and torture on Southeast Asian refugees." *American Journal of Psychiatry*, 144, 1567-1572.

MOLTMANN JURGEN
1977. *The Church in the Power of the Spirit*. London: SCM.

1980. *The Power of the Powerless*. San Francisco: Harper & Row.

1986. Discrete varieties of care in the clinical pastoral tradition: Continuing the dialogue. *The Journal of pastoral care and counseling*, 51(2): 111-116.

MORPHEW CLARK
1988. "Times of Vast Change Buffet Clergy." In *St. Paul Pioneer Press Dispatch*, May, 21:3.

MOURICE B
1983. *Kingdom of Christ*. London: Macmillan.

MOURSUND JANET
1985. *The Process of Counseling and Therapy*. Englewood Cliffs, NJ: Prentice-Hall.

MOUW RICHARD J
1976. *Politics and the Biblical Drama*. William B. Eerdmans.

MOYNAGH MICHAEL
2001. *Changing World: Changing Church*. Grand Rapids, Michigan: Monarch.

MUENCH G A

1995. "An investigation of the efficacy of time-limited psychotherapy." *Journal of Counseling Psychology*, 12, 294-299.

MUGAMBI J N AND KIRIMA N
1976. *The African Religious Heritage*. Nairobi: Oxford.

MUNRO ALISON
2002. "Belated, but powerful: The response of the Catholic Church to HIV/AIDS in Five Southern African Countries*," Proceedings of the XIV international AIDS conference*. Barcelona: Monduzzi.

MURDOCH IRIS
1990. "The idea of perfection." In *The Sovereignty of God*: Routledge and Kegan.

MURPHY CHARLES E
1977. *Christian Commitment.* New York: Macmillan.

MURRAY JOHN
1957. *Principles of Conduct: Aspects of Biblical Ethics*. Grand Rapids, Michigan: William B. Eerdmans.

1980. *Divorce*. Phillipsburg, NJ: Presbyterianans Reformed.

1991. *Principles of Conduct: Aspects of Biblical Ethics*. Grand Rapids, Michigan: William B. Eerdmans.

NABUTUWA M B
2000. *The Relevance of Socrates' Ethical teaching to the Bamasaba*. Nairobi: Cana

NADELSON C
1972. Psychological issues in therapeutic abortion. *Woman Physician*, 27, 12-15.

NANDA S
1994. *Cultural Anthropology*. Califonia: Wadworth.

NDIRANGU MUMBI
2003. "The Mysteries of Leadership in Kenya." *Church Bulletin*, December,   Vol. 8: 11

NEEDLEMAN T
1989. *Consciousness and Tradition*. New York: Crossroads.

NELSON ABRAHAM A

321

2002. An African Therapy in dialogue with Freudian Psychoanalysis. *Journal of Pastoral Care & Counseling*. 56 (1): 11.

NELSON JOHN RICHARD
1978. *The Naked Public Square*. Grand Rapids: Wm. B. Eerdmans.

NESSAN CRAIG
1998. "Confidentiality: Sacred trust and Ethical Quagmire. "*The Journal of pastoral care*. Winter Vol. 52 No. 4:355

NEUGER COZAD CHRISTIE
2001. *Counseling Women: A Narrative, Pastoral Approach*. Minneapolis, MN: Fortress.

NEWMAN JOHN HENRY
1982. *Megatrends*. New York: Warner.

NICHOLLS BRUCE J
1986. *The Church: God's Agent for Change*. Flemington Markets: Bookhouse.

NICHTER M
1981. *Idioms of distrss in counseling situations*. Grand Rapids, Michigan: William B. Eerdmans.

NIEBUHR REINHOLD
1960. *Reinhold Niebuhr on Politics*, ed. Harry R. Davis and   Robert C. Good. New York: Scribner.

1964. *The Nature and Destiny of Man*. 2 vols.   New York: Scribner.

NIEBUHR RICHARD H
1956. *The purpose of the Church and its ministry*. New York: Harper & Row

1963. *The responsible self*. New York: Harper & Row.

NIELS-ERIK ANDREASEN
1978. *The Christian use of time*. Nashville: Abingdon.

NOONNAN J T
1970. "An almost absolute value in history." In *Morality of Abortion: Legal and Historical perspectives*. Cambridge: Harvard University.

NOYCE GAYLORD

1988. *Pastoral Ethics: professional responsibilities of the clergy*. Nashville: Abingdon.

1989. *The minister as moral counsellor*. Nashville: Abingdon.

1990. Re-creating Family of Origin Relationships in Work Relationships. *The Journal of Pastoral Care*. XLV (1): 50.

NYACHOTI EDWARD
2002. *Church Ministerial conducts in Kenya*. Nairobi: Kesho.

NYAMBANE SAMUEL
2001. *Pastoral conduct in the Kenyan understanding*. Nairobi: Evangel

NYIRONGO LENARD
1997. *The Gods of Africa or The God of the Bible? The snares of African traditional religion in Biblical perspective*.Onderwys:Potchefstroomse Universiteit vir Christelike Hoer Onderwys.

OATES WAYNE
1946. *The Christian Pastor*. Philadelphia: The Westminster.

1974. *Pastoral Counseling*. Philadelphia: The Westminster.

1987. "The Marks of a Christian leader*," Southwestern Journal of Theology.* Spring, 19

1997. *Grief, Transition and Loss*. Minneapolis: Fortress.

O'CONNOR JAMES THOMAS
2000. "Hope in the midst of challenge: Evidence-based pastoral care," *The Journal of Pastoral care*, Vol.52 No. 4:359.

OGLESBY WILLIAM B
1991. *Referral in Pastoral Counseling*. Englewood Cliffs: Prentice-Hall.

OLIVER ROBERT T
1957. *The Psychology of Persuasive Speech*, 2nd ed. New York: Longman.

OMARI CUTHBERT K
1989a. "The Community of Believers and the Involvement of Men and Women on Equal Terms", Paper presented to the seminar on the Decade of   the Churches, *ELCT*, 16-21, January.

1989b. *Women In Development in Tanzania*. Paper presented at Seurakuntaopisto, Jarvenpaa, Finland, 19 March – 2 April.

ORERA MATATA ZEDEKIAH
2003. *"Pastoral counseling in the African context a Kenyan perspective"* A thesis on Practical Theology, presented in partial fulfillment of the requirement for the degree of Master of Art. Supervisor, Prof. J. Janse Van Rensburg, 4th Nov.

ORTNER SHERRY B
1974. "Is Female to Male as Nature is to Culture?" In Rosaldo M. Z. and Lamphere L (eds.). *Women, Culture and Society*. Stanford: Stanford University.

1999. *The Fate of Culture*. California: University of Calfornia.

OSOFSKY J AND OSOFSKY H
1972.   The Psychological reaction of Abortion patients to legalized abortion. *American Journal of Orthopsychiatry*, 42 (1), 48-60.

OSWALD ROY M
1989. *New Beginnings: A Pastorate Start-up book*: Washington, D.C. : Alban Institute.

OTIENO ZIPPORAH
1999. "A survey of churches leaders in East Africa*," pacesetter Journal of Church ministries.* March, 02

PACKER JAMES I
1980. *The Bible Almanac*. Carmel, New York: Guideposts

PEDERSEN PAUL P
1981. *Counseling Across Cultures*. Hawaii: The East-West Center.

PALEY W
1992. *Natural Theology: or evidences of the existence and attributes of the Deity, collected from the appearances of nature*. Houston: St. Thomas

PARRINDER GEOFFREY EDWARD
1958. *The Bible and Polygamy: A study of Hebrew and Christian Teaching*. London: SPCK.

PATTISON STEPHEN
2000. *A critique of pastoral care*. St. Albans: SCM.

PAULK J A
    1986. *Church and culture change in Africa*. Potchefstroom: Potchefstroom Herald (Pty) Ltd.

PAYKEL E S
    1982. *Handbook of affective disorders*. Edinburgh: Churchill Livingstone.

PEDERSEN PAUL B
    1996. *Counseling Across Cultures*. London: Sage

PENNER JOHN
    1999. *Christian Attitude toward War and Peace*. London: Weidenfeld.

PERETTI FRANK E
    1989. *Piercing the Darkness*. West Chester: Cross way.

PERLS F
    1973. *The Gestalt Approach and Eyewitness to Therapy*. New York: Bantam.

PERROTTA KEVIN
    1987. "Church Growth picks up," in *Pastoral Renewal*, September.

PETERSON A
    1982. *Pastoral Ethics: Its theory and Practice*. San Francisco: Harper and Brothers.

PEUKERT HELMUT
    1998. Science, Action and Fundamental Theology. Cambridge, MA: MIT.

PHILLIPS WILLIAM BUD
    1989. *Pastoral Transition: From Endings to New Beginnings*. Washington, D.C.: Alban Institute.

PICKTHORN WILLIAM F
    1965. *Minister's Manual, Volume 1*. Springfield, Missouri: The gospel.

PIERCE BURTON T
    1996. *Ministerial Ethics: A Guide for Spirit-filled Leaders*. Grand Rapids, Michigan: Baker.

PINNOCK CLARK
    1973. *Heteronomy: Baker's Dictionary of Christian Ethics*. Grand Rapids, Michigan: Baker.

PLUTCHIK ROBERT
    1980. *Emotion: A Psychoevalutionary Synthesis*. New York: Harper & Row.

POLSTER E AND POLSTER M
    1973. *Gestalt Therapy Integrated: Contours of Theory and Practice*. New York: Brunner.

PONTICUS EVANGRIUS
    1978. *The Praktikos*. Kalamazoo: MI.

PORTER JEAN
    1990. *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics.* Louisville, Ky.: Westminster John Knox.

POSEY LAWTON
    1983. "All Rights Reserved," *The Christian Ministry,* January.

POTTS MALCOLM AND DIGGORY PETER AND PEEL JOHN
    1977. *Abortion*. New York: Cambridge.

PRATT MANDY AND WOOD MICHELE J M
    1998. *Art Therapy in Palliative Care*. London: Routledge.

PRESTON A
    1997. *Devout meditation and Fervent Prayer*. New York: Harper & Row.

PRUYSE PAUL W
    1994. *The Minister as Diagnostician*. Philadelphia: Westminster.

RAHE R H
    1967. "The Social Adjustment Ratings Scale," *Journal of Psychosomatic Research 2*. New York: Wiley.

RAKESTRAW ROBERT V
    1988. "Ethical Choices: A case for Non-conflicting Absolutism," *Criswell Theological Review* 2: 239-67.

RAMSEY PAUL
    1965. "Deeds and Rules in Christian ethics." *Scottish Journal of Theology Occasional Papers* 11. Edinburgh: Oliver and Boyd.

RATZINGER JOSEPH
    1967. *The Male Priesthood and Women's Rights*. New York: Paulist.

RAY WILLIAM

2001. *The Logic of Culture: Authority and Identity in the Modern Era*. Oxford: Blackwell.

REDERSEN BROOKS E
1981. *A History of Pastoral counseling in America*. Nashville: Abingdon.

REDIGER LLOYD G
1997. *Clergy Killers: Guidance for pastors and congregations under Attack*. Louisville: Westminster.

REECK DARRELL
1982. *Ethics for the professionals: A Christian perspective*. Minneapolis: Augsburg.

REICKE B
1968. *Theological Dictionary of the New Testament,* Vo1. VI. Edited by Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Grand Rapids: Wm. B. Eerdmans.

REIK T
1984. *Listening with the third ear*. New York: Farrar, Straus.

REINECKER FRITZ
1976. *Linguistic Key to the Greek New Testament.* Translated by Cleon Rogers. Grand Rapids, Michigan: Regency Ref. Library.

REISING G N
1983. A Study of Hogan's model of Counselor development and Supervision. *Journal of Counseling Psychology*, 30, 235-244.

RHEINSTEIN M
1993. "Trends in Marriage and Divorce Laws of Western Countries." In Duke University School of Law, *Law and Contemporary Problems*. Durham, NC: Duke University.

RICHARD LUCIEN JOSEPH
1994. *The Spirituality of Scriptures*. Battles, Atlanta, GA: John Knox.

RICOEUR PAUL
1970. *Freud and Philosophy: An Essay on Interpretation*. New Haven: Yale University.

RIDLEY C R
1984. "Clinical treatment of the non-disclosing Black client." *American Psychologist,* 38, 1234-1244.

ROBERTSON ARCHIBALD THOMAS
>1914. *A Critical and Exegetical commentary on the first Epistle of St. Paul   to the Corinthians*, 2nd ed. Edinburgh: T & T Clark

>1991. "The Epistles of Paul." *Word Pictures in the New Testament,* Vo1. IV. New York: Harper & Brothers Pub.

RODD CYRIL
>1985. *The pastor's Problems*. Edinburgh: T&T. Clark.

>1990. *The Pastor's Opportunities*. Edinburgh: T&T. Clark.

ROGERS CARL R
>1987. *Counseling and Psychotherapy*. Boston: Houghton Mifflin.

>1995. "A Theory of therapy, personality and interpersonal relationships as developed in the client centered framework." In S. Koch (ed.), *Psychology: A Study of a Science.* Vol. 3. New York: McGraw-Hill.

ROSALDO MICHELL Z
>1974. "A Theoretical Overview" in Rosaldo and Lamphere(eds.). *Women, Culture and Society*. Stanford: Stanford University.

ROSALDO RENATO I
>1989. "Border Crossings," In *His Culture and Truth: The Remaking of Social Analysis*. Louisville: Westminster.

ROSELLINI GAYLE
>1988. *Here comes the sun*. San Francisco: Harper & Row.

ROSENFELD L AND PRUPAS M
>1984. *Left a live: After a suicide death in the family*. Springfield, IL: Charles C. Thomas.

ROSENTHAL NORMAN E
>1989. *Seasons of the Mind*. New York: Bantam.

ROSEVEAR DAVID
>1991. *Creation Science*. Chichester: New Wine.

SAKANO Y
>1993. "Behavior Therapy: Beyond the Cultural impediments." *Behavior Change,* 10, 19-21.

SALTZMAN B

1984. "Introducing Marriage and Divorce." *Marriage and Divorce*. March/April 1

SANDAY W AND HEADLAM A C
1902. *A Critical and exegetical commentary on the Epistle to the Romans. International critical commentary*. Edinburgh: Clark.

SANDERS RANDOLPH K
1997. *Christian Counseling Ethics: A Handbook for Therapists, Pastors & Counselors*. Downers Goove, Illinois: InterVarsity.

SANDERS J T
1975. *Ethics in the New Testament*. Philadelphia: Westminster.

SANDFORD PAULA & JOHN
2000. *The transformation of the inner man: The most comprehensive book   on inner healing today*. Open Scroll: Bridge Publishing, INC.

SANDFORD PAUL
1982. *How to Win Friends and Influence People*. New York: Simon & Schuster, Inc.

SAMPLEY PAUL L
1991. *Walking between the times: Paul's Moral Reasoning*. Minneapolis: Fortress.

SAMUEL VINAY AND SUGDEN CHRIS
1987. *The Church in Response to Human Need*. Grand Rapids, Michigan: William B. Eerdmans.

SANDFORD JOHN PAULA
1992. "Confidentiality: Sacred trust and Ethical Quagmire. "*The Journal of pastoral care*. Winter Vol. 52 No. 4:355

SARPONG PETER KWASI
1967. "African Values and Catechetics – The Matrilineal Father," *Teaching All Nation*, Vol. 1V, No. 1

SAVAGE WENDY AND PATERSON IRENE
1982. "Abortion: Methods and Sequelae." *British Journal of Hospital Medicine*, October, 364.

SAXTON L
1968. *The Individual, Marriage and the Family*. Belmout.: Wadsworth.

SAYERS DOROTHY

1971. *Are Women Human?* Grand Rapids: Wm. B. Eerdmans.

SCANZONI LETHA AND NANCY HARDESTY
1974. *All We're Meant to Be.* Waco: Word Books Pub.

SCHALLER LYLE E
1987. *It's a Different world*. Nashville: Abingdon.

1989. *The Pastor and the People*. Nashville: Abingdon.

SCHALLER LYLE E AND TIDWELL CHARLES A
1975. *Creative Church Administration*. Nashville: Abingdon.

SCHALLER WILLIAMS
1987. "Context Versus Principles: A Misplaced Debate in Christian Ethics," in *Harvard Theological Review*. Vol. 58, No. 2, April.

SCHEIBE K E
1970. *Beliefs and Values*. New York: Holt, Rinehart & Winston.

SCHERZER CARL J
1963. *Ministering to the Physically sick*. New Jersey. Fortress.

SCHLAUCH CHRIS R
1995. *Faithful companioning: How Pastoral counseling Heals*. Minneapolis: Fortress.

SCHNACKENBURG RUDOLF
1965. *The Moral Teaching of the New Testament*, trans. J. Holland- Slith and   W.J.O'Hara. New York: Seabury.

SCHRAGE WOLFGANG
1988. *The Ethics of the New Testament*, trans. David E. Green. Philadelphia: Fortress.

SCHULLER ROBERT
1992. *Goliath: The Life of Robert Schuller*. Anaheim: New Hope.

SCOTT P
1991. *Letters and papers*. New York: Seabury.

SEDGWICK TIMOTHY F
1999. *The Christian Moral Life: Practices of Piety*. Grand Rapids, Michigan: W. B. Eerdmans.

SEIDEN R H

1969. Suicide among Youth: *A review of the Literature*, 1900-1967. Washington D.C.: Public Health Service Publication No. 1971.

SEIDMAN CARL R
1991. *Counseling and Psychotherapy*. Boston: Houghton Mifflin Co.

SEIFERT HARVEY
1990. *Pastoral Fellowships of Concern*. Nashville: Abingdon.

SHACKMAN J
1985. *A Handbook on working with, employing and training interpreters*. Cambridge: National Extension College.

SHAWCHUCK NORMAN & HEUSER ROGER
1993. *Leading the congregation: Caring for yourself while serving the people*. Nashville: Abingdon.

SHELDON F
1997. *Psychosocial Palliative Care. Good Practice in the Care of the Dying and Bereaved*. Cheltenham: Staney Thornes.

SHELLY ALLEN JUDITH AND MILLER ARLENE B
1999. *Called to Care: A Christian Theology   of   Nursing*.   Illinois: InterVasity.

SHORTER AYLWARD W F
1973. *African culture and the Christian* Church. London: Geoffrey Chapman.

1974. *East Africa Societies*. London: Routledge and Kegan Paul

SHROEDER WILLIAM A
1993. "Spiritual Direction and Pastoral Counseling." *Pastoral Psychology* 26(1): 4.

SIDER RONALD J
1982. *Lifestyle in the Eighties: An Evangelical commitment to simple lifestyle*. Philadelphia: Westminster.

1990. *Christians in an Age of Hunger*. Texas: Dallas.

SIMMONDS JOHN M
1986. "Pastoral ethics in Hospital." *Journal for counseling therapies*. Vol. 3:33.

SIMPSON E K AND BRUCE F F

1957. *Commentary on the Epistles to the Ephesians and the Colossians*. Grand Rapids, Michigan: William B. Eerdmans.

SLOVENKO R
1980. Legal issues in Psychotherapy training. In A.K. Hess (ed.), *Theological Training: Theory, research and practice*, 453-473. New York: Wiley.

SMITH DAVID G
1990. *Strategic Pastoral Counseling*. Grand Rapids, Michigan: Baker

SMITH DELIA
1988. *A journey into God*. Toronto: Hodder & Stoughton.

SMITH HARMON L
1995. *Where Two or Three Are Gathered: Liturgy and Moral Life*. Cleveland: Pilgrim.

SNOW C P
1994. *The Two Cultures*. Cambridge: Cambridge University.

SNOW JOHN
1988. *The Impossible Vocation: Ministry in the Mean Time*. Cambridge, MA: Cowley.

SONO THEMBA
1994. *African Family and Marriage Under Stress*. Pretoria: CDA Panerto.

SOULEN RICHARD N
1966. *Care for the Dying*. Atlanta: John Knox.

SOUTHARD SAMUEL
1969. *Pastoral Authority in personal relationships*. Nashville: Abingdon.

SPENCER AIDA BESANCON
1985. *Beyond the Curse.* Nashville: Thomas Nelson.

SPRUIELL V
1992. "Counter transference and an adolescent group crisis." *International J. Group Psychotherapy*, 17:298-308.

SPURGEON HADDON CHARLES
1954. *Lectures to my Students*. Grand Rapids: Zondervan

SROUFE L

1983. "Infant –Care Giver Attachment Patterns of Adaptation in Preschool: The Roots of Maladaptation and Compentence", in M. Perlmutter (ed). *Minnesota Symposium in Child Psychology*: Hillandale, NJ: Erlbaum. Vol 16: 41-81.

STEINFELS PETER
1990. "Beliefs," in *the New York Times*, January 6.

STEPHENS WILLIAM N
1963. *The Family in Cross-Cultural Perspective*. New York: Holt, Rinehart and Winston.

STEUER S
1982. *Putting Difference to Work*. New York: W.W. Norton.

STEVENS PAUL AND COLLINS PHIL
1993. *The equipping Pastor*. Washington, D.C.: Alban Institute.

STEYNE P M
1990. *God's of power, a study of the beliefs and practices of Animists*. Houston: Touch.

STONE HOWARD W
1991. *The caring Church*: A guide for Lay pastoral care. Minneapolis: Fortress.

1993. *Crisis Counseling*. Minneapolis: Fortress.

1994. *Brief Pastoral Counseling*. Minneapolis: Fortress.

STRAIN DUDLEY
1964. *The Measure of a minister*. St. Louis: Bethany.

STRATMAN GARY D
1983. *Pastoral Preaching: Timeless Truth for Changing Needs*. Nashville: Abingdon.

STRONG JAMES
1890. "Dictionary of the Greek New Testament," in *The Exhaustive Concordance of the Bible.* New York: The Methodist.

SUGAR MAX
1975. *The Adolescent in group and Family therapy*. New York: Brunner/Mazei.

SUGDEN CHRIS

1986. *In Word and Deed*, ed. Bruce J. Nichollas. Exeter: Patermoster

SWANTZ M L
    1995. *Women in Development: A Creative Role Denied. The Case of Tanzania.* London: Hurst.

SWIDLER LEONARD J
    1979. *Biblical Affirmations of Women.* Philadelphia: The Westminster.

TALBERT CHARLES H
    1987. *Reading Corinthians.* New York: Crossroads.

TANNEN DEBORAH
    1987. *That's not what I meant! How Conversational style makes or Breaks relationships.* New York: Ballentine.

TARASAL CONSTANCE J
    1977. *Orthodox Women: Their Role and Participation in the Orthodox Church.* Geneva: WCC.

TAUSSIG F J
    1974. *Abortion, Spontaneous and Induced: Medical and Social Aspects.* London: Kimpton.

TAYLOR CHARLES
    1999. *Multiculturalism: examining the politics of recognition*, ed. And introduced by Amy Gutman. Princeton: Princeton University.

TAYLOR THOMAS F
    1996. *Seven Deadly Lawsuits: How Ministers Can Avoid Litigation and Regulation.* Nashville: Abingdon.

TERR L C
    1985. "Psychiatric trauma in Children and adolescents." *Psychiatric Clinics of North America.* New York: Haworth.

THIELICKE EDWARD
    1997. *Prayer and Pastoral Ethics: Suffering, Healing and Discernment.* Louisville, KY: Westminster/John Knox.

THIELICKE HELMUT
    1979. *Theological ethics.* Edited by William H. Lazareth. 3 Vols. Grand Rapids, Michigan: Eerdmans.

THIONGO NGUGI WA

2004. "Measuring leadership roles by rod." *Theological Bulletin*, May, 4:18

THOBURN ROBERT L
1984. *Christian and Politics*. Texas: Thoburn.

THOMAS JOHN C
1988. "Confidentiality and Clergy: Is Ministerial Secretness Ethical?" *Journal of pastoral counseling*, Vol. 23 No. 1:111.

THOMPSON ARKINSON D R
1993. "A three dimensional model for counseling racial/ethnic minorities." *Counseling Psychologist*, 21, 257-277.

THOMPSON SHEILA AND KAHN JACK
1988. *The Group Process and Family Therapy: Extensions and Applications of Basic Principles*. Oxford: Pergamon

THONSSEN LESTER AND CRAIG A
1948. *Speech Criticism*. New York: Ronald.

TIDWELL ROBERT H
1995. *Choosing the Right Pond: Human Behavior and the Quest for status*. London: Oxford University.

TILLICH PAUL
1952. *The Courage to Be*. New Haven, Conn.: Yale University.

1955. *Dynamics of Faith. New York.* New York: Harper & Row

1963. *Morality and beyond*. New York: Harper & Row.

TIPPETT ALAN R
1987. *Introduction to Missiology*. Pasedena: William Carey.

TODD DOUGLAS
1994. "What on Earth Happens Next?" *The Vancouver Sun*, December 31.

TOO JOSHUA ARAP
2002. "Challenges facing Church ministers in Kenya today." *Theological symposium journal*, February, Vol.02: 4.

TORREY E F
1992. *The Mind game*. New York: Emerson Hall.

TOTON SUZANNE
1982. *The responsibility of Christian Education*. Maryknoll, New York: Orbis.

TOULMIN STEPHEN
1977. "Self Knowledge and Knowledge of the self," in *The Self: Psychological and Philosophical Issues*. Totowa, New Jersey: Rowman and Littlefield.

TOURNIER PAUL
1982. *Creative Suffering*. San Francisco: Harper & Row.

TRACY DAVID
1983. "The foundations of practical theology." In Browning, D. (ed), *Practical theology*. San Francisco: Harper & Row.

TRAVIS STEPHEN
1990. *Christian Hope and the Future*. Downers Grove, III: InterVasity

J E AND HAYES S A
1984. *Christian Ethics in Cross-cultural studies: American African and Counseling process*. Westport, CT: Greenwood.

TRIMMER EDWARD A
1994. *Youth Ministry Handbook*. Nashville: Abingdon.

TRIMP C
1981. *Media Vita*. Groninger: De Vuurbraak.

TROELTSCH ERNST
1960. *The Social Teachings of the Christian churches*. New York: Harper.

TRULL JOE E AND CARTER JAMES E
1993. *Ministerial Ethics: Being a good minister in a not-so-good world*. Illinois: Broadman & Holman.

2004. *Ministerial Ethics 2nd Edition*. Grand Rapids, Michigan: Baker.

TRUMAN P
1982. *Church and Politics*. New York: Paulist.

TURAKI YUSUFU
1999. *Christianity and African Gods*. Potchefstroom: Institute for Reformational studies.

TWEEDIE JILL
    1979. *In the name of Love*. London: SCM.

TYRRELL B J
    1985. Christo-therapy: an approach to facilitating pychospiritual healing and growth. In Wick K J et al, *Clinical handbook of pastoral counseling* . New York: Paulist.

TYSON JOHN R
    1999. *Invitation to Christian Spirituality*. New York: Oxford.

UCHIYAMA K
    1985. "Bottlenecks in the development of behavior." *Seishin Ryoho*, 11, 17-23.

ULSTEIN STEFAN
    1998. *Pastors off the Record: Straight talk about life in the ministry*. Downers Goove, Illinois: InterVarsity.

UNDERWOOD RALPH L
    1985. *Empathy and Confrontation in Pastoral Care*. Philadelphia: Fortress.

    1993. *Pastoral Care and the Means of Grace*. Minneapolis: Augsburg Fortress.

VAN DER POST LAURENS.
    1970. *The Night of the New Moon*:Hogarth.

VAN DONGEN-GARRARD
    1991. *Invisible Barriers: Pastoral Care*. New York: Harper & Row.

VEST NORVENA
    1993. *Bible Reading For Spiritual Growth*. San Francisco: Harper & Row.

VINAY SAMUEL
    1996. *Christian Ethics: Western perspective*. New York: Harper & Row.

VINCENT MARVIN RICHARDSON
    1914. *Word Studies In the New Testament,* Vol. IV. New York: Charles Scribner & Sons.

    1914. "The Epistles of PauL" *Word Studies In the New Testament,* Vol. III. New York: Charles Scribner & Sons.

VOLF MIROSLAV AND BASS DOROTHY C

2002. *Practicing Theology: Beliefs and   Practices in Christian life*. Grand Rapids, Michigan: William B. Eerdmans.

VONTRESS DAVID
1991. *The Man and His Works*. New York: Meridian.

VOTH HAROLD M
1980. "Women's Liberation, cause and consequence of Social Sickness," in *New Oxford Review*, December. Menniger: University of Kansas.

WADELL PAUL
1993. *The Four Cardinal Virtues.* Notre Dame: University of Notre.

WAGNER M
1979. *Christian Moral Ethic*. Grand Rapids, Michigan: William B. Eerdmans.

WALKER L K
1989. *Terrifying love: why women kill and how society responds*. New York: Harper & Row.

WALLACE ANTHONY F C
1965. "Revitalization Movements." *American Anthropologist* 58:264-81.

WALLS ANDREW
1984. *Sharing Jesus in the Two Thirds World*. Bangalore: Grand Rapids, Michigan: William B. Eerdmans.

WALROND-SKINNER SUE AND WATSON DAVID
1987. *Ethical Issues in Family Therapy*. London: Routledge and Kegan.

WALZER S
1974. "When should you see a lawyer." *Marriage and Divorce*, March/April   36-42.

WAMPOLD B E
1981. "Ethnic bias in counseling: An information processing approach." *Journal of counseling psychology*, 28, 498-503.

WARNER J
1994. "A house divided: Arriving at a Property settlement." *Marriage and Divorce*, March/April 89-91.

WARREN RICK
2002. *The purpose driven life: What on earth Am I here for*? Grand Rapids, Michigan: Zondervan.

WATZLAWICK P AND WEAKLAND J H AND FISCH R
1974. *Change: Principles of problem formation and problem Resolution*. New York: W.W. Nortion.

WEIDMAN JUDITH L
1981. Ed. *Women Ministries: How Women Are Re-defining Traditional Roles*. San Francisco: Harper & Row.

WEST CORNEL
1982. *Prophecy Deliverance*. Philadelphia: Westminster.

WESTERHOFF JOHN H
1980. *Learning through Liturgy*. New York: Seabury.

WELLMAN CARL
1985. *Morals and Ethics*. Scott: Glenview III.

WELLS DAVID F
1998. *Losing our Virtue: Why the Church must recover its moral vision*. Grand Rapids, Michigan: Wm. B. Eerdmans.

WHIPPLE F L
1976. "Background of Modern Comet theory" *Nature 263*, September, 2:15

WHITEHEAD JAMES D
1980. *Method in Ministry: Theological reflection and Christian ministry*. New York: Harper San Francisco.

WHITE R E O
1976. *A Guide to Pastoral Care*. Norfolk: Brydone.

1979. *Biblical Ethics*. Atlanta: John Knox.

WHITIS P R
1972. *The legacy of a child's suicide*. Springfield, IL: Charles C. Thomas.

WIDERQUIST JOANN G
1992 "Florence Nightingale's Calling," *Second Opinion,* January , pp. 108-21.

WIEST WALTER E AND ELWYN SMITH A
1990. *Ethics in Ministry: A guide for the Professional*. Minneapolis: Fortress.

WILBER KEN
    1980. *The Atman Project*. Wheaton: Theosophical Pub.

WILKENS STEVE
    1995. *Beyond Bumper Sticker Ethics*. Downers Grove, III: InterVarsity.

WILKINSON JOHN
    1988. *Christian Ethics in Health Care*. Edinburgh: Handsel.

WILLIAMS DANIEL DAY
    1968. *The Spirit and the Forms of Love*. New York: Harper.

WILLIMON WILLIAM H
    2000. *Calling and Character*. Nashville: Abingdon.

WIMBERLEY EDWARD
    1990. *Prayer and Pastoral counseling: Suffering, Healing and Discernment*. Louisville, KY: Westminster/John Knox.

WIND JAMES P
    1991. *Clergy Ethics in a Changing Society*. Louisville, KY: John Knox.

WISE CARROLL A
    1951. *Pastoral Counseling: Its theory and Practice*. San Francisco: Harper and Brothers.

    1966. *The meaning of Pastoral Care*. New York: Harper.

WOGAMAN PHILIP J
    1993. *Christian Ethics: A Historical Introduction*. Louisville: Westminster.

WOLBERG ARLENE R
    1976. *Group Therapy: An Overview*. New York: Stratton Intercontinental.

WOOD HENRY
    1983. *Ideal suggestion through mental photography: A Restorative system for   Home and Private use, Preceded by a study of the Laws of Mental Healing*. Boston: Lee & Shepard.

WOOLFOLK R AND RICHARDSON F C
    1984. Behavior therapy and the ideology of modernity. *American Psychologist,* 39, 777-786.

WORTHINGTON EVERETT L

1985. "Effects of Supervisor and Supervisee degree level and gender on the supervisory relationship." *Journal of Counseling Psychology,* 32, 252-262.

1989. *Marriage Counseling: A Christian Approach to Counseling Couples*. Illinois: InterVarsity.

WRIGHT FRANK
1982. *Pastoral Care for Lay People*. London: SCM.

1986. *An Analysis of live training: How to be "Meta" to a Metaposition*. New York: Guilford.

WRIGHT G E
1994. *The Biblical Doctrine of Man in Society*. London: SCM.

WUEST KENNETH S
1950. *Mark*. Grand Rapids, Michigan: William E. Eerdmans.

WYSHAK JAMES AND LAVELLE P
1987. *The Social Conscience of Ethics*. New York: Alban

YANCEY PHILIP
1990. *Where Is God when It hurts? A comforting, healing guide for coping with hard times*. Grand Rapids, Michigan: Zondervan.

YONDER HOWARD JOHN
1991. "Sacrament as Social Process: Christ the Transformer of culture." *Theology Today*, April, 48:1.

ZABRISKIE STEWART C
1995. *Total ministry.* New York: Albana.

ZIMA JOSEPH P
1981. *Interviewing, Key to effective management*. Chicago: Scientific Research Associates.

ZINTZ M V
1993. *Education Across Cultures*. Dubuque, IA: William C. Brown.