



University of Fort Hare
Together in Excellence

**The role of confession in achieving reconciliation among people living in conflict: Guidelines
for pastoral care**

by

Rev Mmeli Othniel Sulo

(8827590)

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in due time, you kids shall appreciate what your father was doing away from you all this time. Come today let's sing praises to God alone!

SOLI DEO GLORIA

Dedication

I dedicate this hard work to

All those involved pastoral caring of people living in conflict;

The URCSA and DRC and family church members.

Declaration

I, MMELI OTHNIEL SULO (8827590), declare that the work in this thesis titled, “THE ROLE OF CONFESSION IN ACHIEVING RECONCILIATION AMONG PEOPLE LIVING IN CONFLICT: GUIDELINES FOR PASTORAL CARE”, is my work and all citations are marked by inverted commas and all sources are listed in the bibliography.

.....

Mmeli Othinel Sulo (8827590)

.....

DATE

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ABSTRACT

This abstract gives an overview of the thesis in its shortest form. Every aspect mentioned, where ever the need arises, is briefly explained. The reason is to provide the format that is followed in presenting this work. This includes the problem of the study, literature review, research objectives, research design and research methodology, findings and the contribution of this study. Some of the main terms are listed but only the forms of confession are briefly explained. This means that only the main points of argument are given here.

Human beings, as formed in the likeness and image of God, are commanded not only to love their Creator but also other human beings. Such love strengthens their interrelations, interconnectedness and fellowship. Due to the lack of such love these image bearers are estranged. They are turned to be enemies to God and their fellow brothers and sisters. In this state human relationships lack *agape* in consequence of such estrangement. The attitudes of looking down upon others, creation of inner-and-out group, conflict, hurt and hostility manifest themselves amongst God's image bearers. Human fellowship is hurt and torn apart. To demonstrate this estrangement and hatred, this study uses the example of the 1857 decision of the DRC. This decision was intended to segregate believers or children of God along racial lines.

The pastoral healing of racial prejudice and discrimination through confession is then needed. For the purposes of this study the effect of such pastoral healing will be built

upon the shoulders of the giants in the field of pastoral care and counseling. The literature review will have two sections. Firstly, the views or perceptions of some pastoral theologians on healing will be discussed. Each view will be briefly discussed. Their views demonstrate how each person perceives the role of both spirituality and religion in curing the distressed and transforming the situations of brokenness.

Secondly, the pastoral function of confession will be discussed. This function results in replacing conflict, prejudice and discrimination by practices of unity, justice and reconciliation between the confessant and the confessor.

The study explains the role of pastoral confession in reconciling those in conflict. *Ipso facto* the main aim of this study is to draw guidelines for pastoral care intervention to those involved in such conflict. These guidelines, when used in the processes of confession, should heal the hurt in the confessor. It should also restore the fellowship between the confessor and the confessant. In order to achieve this fellowship four objectives are explained.

The first objective of the study is to provide an overview of how transgression leads to brokenness among human beings. The example of the segregation of believers following the 1857 decision of the DRC is used. This objective shall be argued on the basis that the DRC is perceived as a member of the family of the true churches. In this thesis the definition of the true church and its members follows the Canon of

Dort. According to Canon of Dort, Article XXIX, the following are the marks of the true church

“if the pure doctrine of the gospel is preached therein; it maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; those who are members of the true church should avoid sin and follow righteousness, by loving the true God and their neighbour.”

This embodies the expectations from an individual faithful and committed member of the DRC. The 1857 decision raised doubt about the DRC's standing as a true church and the DRC family's relations have been surely affected by it.

The second objective of the study is to investigate the motives behind the current brokenness among the believers. For example the reasons why the believers or members of the DRC family of churches are still in disunity. This objective is presented in the light of Article XXIX, the other mark of the true church which is “by loving the true God and their neighbor.”

The third objective of the study is to develop a pastoral understanding of reconciliation in terms of a practical theological perspective. The call of Christians which is to love “God and neighbor” is strengthening the reconciliation. Such reconciliation nurtures fellowship and one anothering.

The last objective of the study is to formulate pastoral guidelines that would be conducive to fellowship and healing for the confessor and confessant.

For this thesis to achieve its aforementioned objectives, the qualitative research inquiry is employed. This is based on the fact that confession is the means of healing the confessant from the distress of guilt.

The literature review shall serve as one technique of collecting data. Such data will need to be processed for the purposes of our objectives. Based on the context of this research two types of data processing are used simultaneously. Firstly it is the MEET process. The MEET data processing is explained in chapter one. The MEET process unfolds, explains and covers the whole history of the effects and affections of the 1857 decision within the DRC family of churches up to date. For the limited space for the primary research question here this history is not fully narrated. Moreover the MEET process summarises and includes all four objectives of this study. Lastly it is on the basis of the MEET process that the four stages of organic pastoral reconciliation are the resultant in this thesis. They are explained in section 4.2.of chapter four.

Secondly cross-disciplinary methodological models of interpretation are discussed. Amongst such models the Chalcedonian model of interpretation is preferred. It is so because pastoral care and counseling, in the processes of confession, it has to deconstruct or undo the harmful religious discourses. This is expected of it if it needs

to be part of therapeutic endeavours. Moreover, the pastoral counselors themselves have to respectfully handle the concepts and wisely use the skills offered by other disciplines. They need to view this as part of their functional development and enhancement. For example this thesis uses humanistic and social psychological background to achieve its objectives. This background is explained in sections 2.7.3. to 2.8. of chapter one. Hence the Chalcedonian model of interpretation is preferred.

The primary and secondary research questions are guided by the following terms and their etymology is given in section 1.8. of chapter one. They are pastoral care, confession, *metanoia*, shame, organic, *koinonia*, and sacrament. Since the research is based on the role of confession, it is adequate to mention that there are main two types or forms of confession, namely legal and religious confessions. For the legal form of confession, inter alia, police procedures and the Constitutional provisions are briefly explained.

As the main focus is on the function of the religious form of confession, the following are explained when deemed necessary. That is, the pastoral encounter of those involved in confessional processes is characterised by (a) remembering and sharing of stories, (b) confession is both therapeutic and transformative, and (c) pastoral confession is communicative and performative in reaffirming the newly realised identity. Hence the concept of shame needs a short description.

This thesis argues that shame is a response to the failure of the DRC to live up to

her own ideal. This ideal was established by the triune God for His church. Shame is awareness of one's own-deficiency. The confessant disappoints him/her in not meeting his/her own proper ideals. Such disappointment stretches to the whole society. Any transgression should cause shame because it is a violation not only of God's will but also of social norms. Social norms include fellowship where there is unity, justice and reconciliation. Shame reflects one's self-image. The shame experience involves one's whole person in his/her vulnerability in ways that guilt does not.

This thesis uses DRC as the confessant in achieving goals. It also finds out that confession plays a vital role of healing within individuals, in the corporate world, in politics, etc. Firstly, the individual confessor has to unleash a confessant from guilt by creating a comfortable relational encounter between them that encourages the confessant to confess his/her guilt. The relief experienced by the individual confessant leads and results in fellowship, where self-emptying love, brotherhood/sisterhood, trust and embracing of each other become fundamental. The function of confession also ties and tightens fellowship among individuals which results in the externalisation of one's faith.

Secondly, the lived, externalised faith is characterised by values of orthopraxis. Orthopraxis here means doing the right sort of things. Orthopraxis includes accepting another person as me. This orthopraxis is characterised by one anothering. This means I have to love and embrace others as I do myself. This has to be so because externalised faith raises a person into a new life with the risen Lord and Saviour.

Through the work of the Holy Spirit such a person is born anew as a child of God. Such individual lives in the family or communion of God and has to live like a child of God.

Lastly such a life typically illustrates living or indwelling in pastoral communion or fellowship. Pastoral communion is relational in its nature. In pastoral communion individuals encounter and embrace each other in the presence of the triune God. If pastoral communion is relational and those involved encounter and embrace each other, this means, they are one anothering each other.

The contribution of this study on the role of confession in bringing organic pastoral reconciliation among people living in conflict culminates in one anothering. One anothering means those involved celebrate each other. It is so because such reconciliation is neither structural nor materialistic. By being organic means those involved witness each other as they live or indwell in relationship with one another. The fellowship of the self and others is communion. Actually in pastoral one anothering there is no longer the self and the other, but only one being. This pastoral one anothering is a fellowship of self-emptying in order to live for and with the other. The other lives in the self as does Christ. That is why in this pastoral fellowship prejudice and discrimination can have no place.

The one anothering is the characteristic of organic pastoral reconciliation. Organic pastoral reconciliation is based on the vicarious act of Christ for us. Organic pastoral

reconciliation is linked to His cross and resurrection. This is where the intense compassion of God was demonstrated with the accomplishment of the atonement of sin, death and suffering. This thesis understands that pastoral care will lose its guarantee and distinctive character if it lacks Christ's justification. It is important to begin with this understanding because, pastorally, church and community reflects the nature of communion as the fellowship in which people listen to one another as a form of mutual support, care, and edification. Without this pastoral care will "become subject to the vicissitudes of the human emotions" (Louw, 2004: 52).

KEY WORDS

Pastoral counselling; confession; guilt and shame; organic pastoral reconciliation; racial prejudice and discrimination; fellowship; remembering and sharing; confessor and confessant; brokenness and conflict; human beings and image bearers of God.

Chapter One

A PASTORAL JOURNEY IN A PROBLEM-SATURATED FELLOWSHIP.

(Mapping journey of the MEET process).

1.1. INTRODUCTION

To confess is to acknowledge guilt before God and fellow human beings. The act of confession emanates from awareness of guilt and serves to restore damaged relationships. It is naturally difficult to confess one's wrongs, and, in doing so, to render oneself vulnerable to censure. For Christians, however, within an environment, of pastoral concern, confession is essential for the enhancement of fellowship and for the ongoing reconstruction of a believer's integrity and a better society. Anyone seeking to resolve conflict through the pastoral function of confession should be properly motivated. Confession does not come cheap.

Ecclesiastical conflict among Christians in South Africa has caused hurt. Christians of different colour, language and culture have hurt each other despite sharing the same Christian background and ecclesiastical traditions. It is suggested in this study that the Dutch Reformed Church (DRC) has hurt the other member churches of the DRC family. The DRC, accordingly should become the confessant and the other churches in the DRC family, should be open and receptive to hear the confessant's confession. As Boesak puts it, "within the *[Dutch]* Reformed family racism has made it virtually impossible to share in...that most significant act within the community of the faithful,...of the unity of the Body of Christ, the Lord's Supper. And so white and

black *[Dutch]* Reformed Christians miss the meaning of the sacrament which Calvin so much wanted to impress upon our minds” (Boesak, 1987:7). Boesak’s observation concerns the DRC’s decision¹ to segregate believers from each other. This not only affected the DRC family negatively but also the ecumenical church and the wider society of South Africa.

1.2. THE RESEARCH PROBLEM

This study accepts that human existence is lived in communal relationships. It also accepts that human beings are sinful and do commit transgressions against other human beings and their environment. Individuals and groupings both commit transgressions. Transgressions against others are the concern of this study. The fabric of human-to-human relationships in close mutual fellowship² (*koinonia*) is destroyed by the transgressions people commit against each other. Yet those relationships-in-fellowship need to be restored.

Transgressions impact negatively on the well-being of any fellowship and that of the church as well. They give rise to hatred, prejudice and discrimination among God’s people. Both perpetrators and victims became hostile to each other. The Heidelberg Catechism teaches that people are “prone by nature to hate God and neighbour.” This inclination always threatens *koinonia* and causes spiritual, emotional and physical hurt. We naturally tend to hurt each other. The rule of hatred and prejudice (a) separates believers, (b) ruins *koinonia* and (c) directly counters the believers’ own basic beliefs and Christ’s teaching as found in Matthew 22: 37-39, which

¹ This decision, which Boesak is referring to, is quoted in paragraph 1.2. of this thesis.

² The explanation of “fellowship-koinonia” is given in paragraph 1.8. of this thesis.

instructs believers to love the Lord God above all and their neighbours as themselves.

Christians not only understand biblical truth, love your neighbor as you love yourself, differently but then go on to judge each other unfairly and unlovingly. Indeed, animosity and bitterness may fester unresolved for generations. This study considers the institutionalised segregation of believers since the 1857 directive of the DRC Synod to be a source of tremendous subsequent pain. This was the decision:

“the Synod considers it desirable and Scriptural that our members from the Heathen be received and absorbed into our existing congregations wherever possible; but where this measure, as a result of the weakness of some, impedes the furtherance of the cause of Christ among the Heathen, the congregation from the Heathen, already founded or still to be founded, shall enjoy its Christian privileges in a separate building or institution” (Kretzschmar, 1986:2).

According to Rhodie and Venter (1959: 125), separate services for individual racial communities *if* the circumstances would justify it, was meant to be a temporary measure. But this temporary measure became, according to Kretzschmar (1986: 2), a permanent rule of segregation within the Body of Christ and in society at large, a rule that contravened God’s will for His family. The DRC failed to feel shame about this decision and instead continued to espouse it. For example, in her mouthpiece, *Die Kerkbode*, the DRC once said “as a Church (*DRC*), we have always worked purposefully for the separation of the races. In this regard, then, apartheid can rightfully be called a Church policy” (Die Kerkbode, 1948:664-665).

1.3. LITERATURE REVIEW

This study could not find its path if it did not take a journey with already conducted studies on the effectiveness of pastoral counselling on the health of God's nation. This was essential so as to understand the effects of confession on the beliefs, relationships, behaviour, and mental and physical health of human beings.

In order for this understanding of the effects on confession to be achieved, a mapping of the literature was necessary to be conducted. In this act of mapping three sub-sections are illustrated in this section. First, some specific scholarly works will be provided. They assist the researcher to understand how spirituality, faith and religion have been used to transform the unfavourable situations of people. The name of the scholar or theologian shall be given and below the name will be the brief discussion of his/her point of view.

Second, four practical theological interpreting models are briefly discussed. They guide the research in the route of mapping the problem of the segregation of believers and how the brokenness in the problem saturated relationship can be externalised. These models also undergird the practical theological interpretation of documents and biblical texts used in this study. Again in this sub-section, as aforementioned, the name of the theologian shall be given and followed by the summary of the major facts or points of the model.

Lastly, this section will present the role of confession in reconciling people living in distress. Such process includes repentance, redemption forgiveness, and

communion. Now the attention will be given to the presentation of some specific scholarly works.

1.3.1. Some specific scholarly works

This sub-section focuses on the studies already conducted by different theologians, where these theologians discuss healing. They approached the effect of healing from different perspectives. What is found by this study being the common denominator to all is that they demonstrate two issues, namely

- How spirituality is incorporated into the counselling processes, and
- Share views on healing in a variety of spiritualities.

It should be note, in this sub-section, that to some degree the term pastoral counselling will be replace with the concepts of “spirituality” or “religion’. These are the concepts used by the authors in their works. This thesis looked into the works of Miller, Miller and Martin, Genia, Kelly, Griffith and Elliott-Griffith, and Elliott-Griffth. Moreover the name or names of the authors of each work will be used as the sub-heading and thereafter their work is summarised for the purposes of this thesis.

1.3.1.1. Miller

Miller defines spirituality as a way of life which “moves the individual toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness. Spirituality includes one’s capacity for creativity, growth, and the development of a value system” (2003: 6). According to Miller the role of a pastoral therapist is to assist the counsellor in developing a spiritual identity which will strengthen the counsellor’s self-care and care for others.

This means pastoral counselling is a life helping skill which aims at capacitating both the confessant and the confessor as a coping resource for dealing with the *Sitz im Leben*. The healing effects of pastoral care and counselling include obtaining knowledge, connecting emotion to transcendence, and living wholly within a value system.

1.3.1.2. Miller and Martin

The work of Miller and Martin helps this study to understand the multi-faceted relationship between the individual's, or even group's belief and behaviour. In the article which Miller contributed with in this anthology, Miller suggests that "both cognitive and religious perspectives [of the integration of spirituality in therapy] are concerned with the implicit belief systems by which behaviour are governed" (Miller & Martin, 1988:44). In their work, Miller and Martin, suggest that the collaboration between belief and behaviour will remain helpful in transforming situations

- View healing as an exploration of beliefs and their consequences,
- Assesses the results against the individual's norms and values,
- Tries to change the individual's beliefs better in order to pursue the individual's purpose and higher-order values,
- Not insists on the individual's beliefs being overly verifiable, and
- Accepts and honours the absolute core beliefs and values of the individual.

The behavioural therapists under discussion suggest that pastoral counselling in nothing else but a natural part of a human being's mental apparatus. Such mental apparatus have measurable effects on the counsellee's behaviour. As a result these

behaviour therapists managed to compile a list of behaviours which are based on mentally healthy spiritual values. They include assuming responsibility, coping with stress, and being able to accept failure.

1.3.1.3. Genia

Genia finds a distinction between faith and religion. For Genia “faith refers to the individual’s way of responding to a transcendent power...while religion helps many people to nourish an express their faith, religious belief or practice is not synonymous with faith itself” (Genia, 1995: 5). Her definition of faith seems to be developmental in nature. This means an individual spiritual journey starts at egocentricity and dogmatic fixation and it ends up at inclusivity and moral maturity. For Genia such faith will be well developed and reaches its maturity through five stages. They are,

- Egocentric faith,
- Dogmatic faith,
- Transitional faith,
- Reconstructed faith, and
- Transcendent faith.

According to her the egocentric and dogmatic stages of faith are harmful to the individual and the last three are therapeutic stages. This developmental perspective assists in realising that faith of every human being develops from egocentricity and dogmaticism and ripens at tolerance, moral maturity and interpretations of the meaning of life. Such interpretations are both private and traditional. For the purposes of this thesis the combination of psychotherapy, counselling and faith

practice can pastorally guide the counsellee towards spiritual maturity and mental health.

1.3.1.4. Kelly

Kelly's working definition of spirituality/religion distinguishes between religion counselling and religious counselling. For example the latter aims at dogmatic righteousness and conversion. He defines spirituality as "the active, spiritual search for the meaning and betterment of life, and religion is the codified, institutionalised and ritualised expression of people's connection with the Ultimate" (Kelly, 1995: 4-5).

For Kelly a helping religious discourse should

- Enrich and develops the life of the believer,
- Promote the believer's personal and social well-being by helping him/her to control emotional distress, and
- Give the believer a space to be functional in all areas of life.

This means a transforming spirituality in therapy deal with the human being in a holistically approach. That means it will include the development, well-being and functionality of the person who is in the unfavourable situation.

Here Kelly explores the therapeutic importance of spirituality within therapy as a process to develop the counsellee. He suggests this because he believes that a counsellee, by nature, is a relational being. This means any healing process which hinders such development is harmful. It renders the counsellee dysfunctional in life.

1.3.1.5. Griffth and Elliott-Griffth

For Griffth and Elliott-Griffth faith or spirituality is "a commitment to choose, as the

primary context for understanding and acting, one's relatedness with that is...and includes relationships between oneself and other people, the physical environment, one's heritage and traditions, one's body, one's ancestors, saints, Higher Power, or God" (Griffth & Elliott-Griffth, 2002: 16). Griffth and Elliott-Griffth suggest that healing spirituality should be portrayed in real relatedness, be expressed through language (should be dialogic) and be lived in a relationship. This type of spirituality distinct itself from psychological and physiological ones. Their argument can be summarized as follows,

- In the ***spiritual domain*** the context for understanding and acting chooses its relatedness. It is either interpersonal or intrapersonal. When interpersonal the believer deals with the fellowship with the other. This also includes the cosmos. Intrapersonal relates the believer with God or other non-material beings.
- In the ***psychological domain*** the context for understanding and acting is choosing individual from a holistic approach. It deals with whole self with intentions, choices, plans, desires, and behaviours.
- In the ***physiological domain*** the context for understanding and acting is choosing somatic relationships. Such relationships with the body elements/parts include muscles, bones, hormones, neurons, and neurotransmitters.

Such distinction attempts to deconstruct things which are harmful to relationships but reconstructs them to be the healing ones.

1.3.1.6. Elliott-Griffth

Elliott-Griffth in her article she furthered this view by identifying four discourses of certainty about God and describes their deconstruction in therapy. Here I wish to only mention the four certainties:

- **Certainty 1:** I know what God is like for you because I know your religious denomination
- **Certainty 2:** I know what God is like for you because I know what your language about God means.
- **Certainty 3:** I know what God is like for you because your image of God is a reflection of your early attachment figures.
- **Certainty 4:** I know what God is like and you need to know God as I do.

These certainties give us another direction and way of dealing with the counselor-counselee relationship. In order to heal the counselee the relationship becomes important and the counselee should be respected. The counselor should respect the counselee's spiritual identity. Such approach will develop and enhance the functionality of the counselee in the broader context of life.

In summary

The study will show that pastoral care endeavours to find new ways to realise the function of confession because confession is a source of relational enrichment. Dealing with emotions and the roots of feelings of guilt and shame is very central to pastoral confession. The centrality of pastoral care in helping people in distress should help to make unity, justice and reconciliation visible in the lives of confessant and confessor both.

1.3.2. Practical theological interpretive models

This sub-section precedes what is later discussed in the research design and research methodology that this thesis is a qualitative research design. It also uses the views of the giants in this field. This then requires that an in-depth look should also be given to the interpretive models that are used by other practical theologians in processing the data. Four models shall be briefly discussed in this sub-section, namely the communicative model of rationality, spirituality discernment as pastoral norm, Browning's practical theological ethics, and practical theological transformation practice.

1.3.2.1. Communicative model of rationality: Osmer's view

Confession and their implementations involve are may call the art of steering. The art of steering in the relationship of the confessor and confessant and the pastoral counsellor cannot ignore the theoretical interpretation of the problems of both the confessant and the confessor. For that interpretation enables the pastoral counsellor to guide both of them, individually and together, taking responsibility and accountability for their individual and communal problems. They should acknowledge the particulars of their broken relationship. The pastoral counsellor needs to "sift through the various theories and discern those that offer the best arguments and will be the most helpful" in the situation of both the confessant and the confessor (Osmer, 2008:101).

Amongst the most involved theories about the process of pastoral confession is of

communication. According to Osmer pastoral counselors, involved in the pastoral interventions relating to confession in conflicting situations, should consider the communicative model of rationality. This model has three fundamental characteristics. They are discussed as follows:

Firstly, the model views reason as a special form of communication in which people offer arguments for a particular set of claims. On daily a basis, people make assertions and continue in life. Osmer says, in the practical theological interpretation setup “rationality is the activity of offering good reasons to support our assertions, especially when others challenge them or ask us to unpack what they mean....[R]ationality is a form of communication in which people offer reasons to others in support of their assertions” (Osmer, 2008: 102).

Secondly, forming and communicating good reasons for one's claims is always from a particular perspective, or position. In illustration the point in terms of alcoholism, Osmer explains that different scholars have different perspectives on the subject, its causes and results. Hence it is that “in rational communication, all people who argue for a particular set of assertions do not share one universal perspective....*instead* [E]ach theory makes its case from a particular point of view, and the wise guide will do well to attend to this perspective” (Osmer, 2008: 103).

Third, theories in a communicative model of rationality are viewed as fallible.

“Rational communication, thus, requires epistemic humility. People may argue passionately for their point of view, but in the end, unless they are willing to

reconsider their position in the light of the perspectives of others, they have not really entered into the process of rational communication. They must put at risk their own point of view to gain a closer approximation of the truth. Theoretical interpretation by the interpretive guide, thus, requires a willingness to enter the tension between various theories, recognising that they are fallible” (Osmer, 2008: 102).

Pastorally all those involved in the process of confession will to a certain extent make claims as to why the *koinonia* is so negatively affected. Blame shifting will be there to some degree. Hence the elements of the communicative model of rationality are essential. All involved reason about the situation. They each need to make this perspective known to the others in order to forge organic pastoral reconciliation.

1.3.2.2. Spirituality discernment as pastoral norm

Within the activities of the pastoral practice of confession, awareness of brokenness within the *koinonia* of believers, discernment for those involved in the act of confession will require seeking the guidance of the triune God towards an improved situation so that those involved can honestly consider the evidence brought into discussion by both the confessant and the confessor. Again, those involved also need to carefully sift the communicated evidence to determine what ought to be done in their situation. In a formula: sifting and sorting out what is and what ought to be done plus a weighing of evidence equals to discernment. The actions and activities reflected in this equation are informed and guided by God’s will. Dietrich Bonhoeffer has much to teach us about discernment.

1.3.2.2.1. Bonhoeffer's hermeneutics of discernment: Dahill's presentation

As Dahill points out that Bonhoeffer sees discernment as involving two movements. The first movement is characterised by both the claim not to know and the claim of certainty in hope. According to Bonhoeffer discernment is "simply the admission that, in reality, we don't know" (Dahill, 2005: 28). The premise here is to "put aside our self-confidence and certainty about what we ought to do. We might travel several paths, and it is not clear which we should take" (Osmer, 2008: 138). Even though all those involved in confessional paths, no one might know what they ought to do. All they need to do individually and together is to submit to each other and to God, to be humble to each other and before God and put their trust in each other and in God.

The second movement is that of demonstrating absolute dependence on God with everything in life and death. According to the Heidelberg Catechism no one is his or her own but everyone is Christ's. Hence, according to Bonhoeffer in this movement people individually and communally continuously seek the will of God. According to Dahill, Bonhoeffer grounds this movement in three practices. They are

1.3.2.2.1.1. Scriptural listening: attending daily to the living Word, which comes to us through the study and prayerful reading of Scripture,

1.3.2.2.1.2. Confession and radical truth telling: opening our hearts to trusted friends, who may save us from self-deception and help us to distinguish God's guiding voice from other voices, and

1.3.2.2.1.3. Loving and being loved: discipleship as loving others in personal relationships and communities is a grounding point and focus of discernment; it is here that we learn to recognise Christ in the concrete

other, especially those who suffer present day crucifixions of poverty, violence, and oppression (Dahill, 2005: 28).

Pastorally Bonhoeffer's hermeneutics of the spirituality and practices of discernment raises a concern about how those involved in the pastoral process of confession will "be able to sort out words to offer to suffering of others...unless they first have admitted that they do not know what they are to say and do and in humility and trust, actively seek God's guidance?" (Osmer, 2008: 139). In this way the practices of discernment within the communicative model of rationality is an essential building block of organic pastoral reconciliation in the work of pastoral confession. This is because the spirituality and practices of discernment in the act of pastoral confession for the organic pastoral reconciliation "provide a point of connection between God's Word of judgement and grace in Christ Jesus and the specific social conditions, events, and decisions..." (Osmer, 2008: 139). Therefore all those involved in pastoral confession should remember that they are all created in the image of God and need to treat each other with respect in personal relationships and with justice in the social order.

1.3.2.3. Browning's practical theological ethics

Browning used both, Gadamer's hermeneutics and 'Ricoeur's ethics in deeping his theory of practical theology.

1.3.2.3.1. *Practice-theory-practice model*

Browning highlights very important implications of interpretation for application. He suggests that application or the ultimate goal does influence interpretation from the start. In short the ultimate goal does not emerge at the end but it exists from the beginning, throughout the process. Hence his phrase practice-theory-practice.

1.3.2.3.2. *Values and norms*

Browning stresses that people's current practices are saturated by values and norms. These values and norms at times are found to be in conflict with the preferences of the individuals. Therefore, he believes, the pastoral counselor needs to "develop ethical principles, guidelines, and rules in the normative task of practical theological" intervention in situations of normalising conflict through confessional acts (Osmer, 2008: 149).

In situations of reconstructing the broken relationships of close mutual trust those involved need to implement their ultimate goal of organic pastoral reconciliation from the beginning of the confessional processes. They also all know and weigh the values and norms of the confessional process against their personal preferences.

1.3.2.3.3. *Role of ethical norms in a practice-theory-practice model*

From the work of Ricoeur, Browning comes to the following three conclusions in relation to the moral life of human beings. They are

- ***Identity-shaping ethos:*** This type of ethos constructs the community's moral

fibre,

- ***Change of attitude:*** Towards better life models, practices, human-to-human relationships and narratives,
- ***Universal ethical principle:*** The community tests its moral practices and vision against other moral ethics. The community also accepts responsibility of moral claims of others outside the particular community, and
- ***Practical moral reasoning (phronesis):*** This typical reasoning is essential in implementing the moral principles and commitments to particular circumstances.

These norms for moral living are relevant for confession too, especially the universal ethical principle. Those involved in the confessional practice should test/mirror themselves against this principle by asking themselves the following questions. Does each party consider the moral worth of others to be equal to their own? As both the confessant and confessor are in conflict right now, can they commit themselves to fair and open pastoral guidance? Can each of them enter these pastoral paths and procedures being motivated by sympathy and empathy with each other, even though are in disequilibrium? Prejudice and discrimination teaches human beings “to put the interests of their families and local communities above those of other people” (Osmer, 2008:150). This leads to the significance of testing moral practices and norms against and by the light of the universal principle.

1.3.2.3.4. An ethic of equal regard: Browning’s model

Browning’s view is based on two biblical or biblical golden rules, namely, a human

being as *imago Dei* (image of God) as per creation narrative and Jesus Christ's injunction to "love your neighbour as you love yourself". The creation narrative teaches that all human beings regardless of race, gender, colour and language are created in the image of God. From this narrative it is self-evident that they are worthy of dignity and honour in human-to-human relationships. This is also at the heart of Jesus' call to love one's neighbour as oneself.

This ethic means that love, respect, honour, and dignity of our neighbours are not less or more than for/of ourselves. Osmer clearly explains the ethic of equal regard as portraying "love as mutuality in personal relations in which respect for oneself and respect for others are balanced. It also affirms the fair treatment of people in social relations and institutions" (2008: 151). Browning elaborates as follows:

"I hold that the love ethic of equal regard has crucial relevance for domestic violence. Not only should this ethic restrain all violent acts in the name of mutual respect, but it should function to empower the weak to demand that they be treated as ends –as children of God- and never as means or objects of exploitation. The love ethic of equal regard is not an ethic for the submissive, weak, and downtrodden...[I]t is an ethic of empowerment that can undergird the demands for equal respect expressed by women, minorities, and exploited children" (Browning, 2007: 378).

1.3.2.4. Practical theological transforming practice: Graham's model

Graham approaches normativity in the postmodern context by her concept of

practice. For Graham the postmodern context is characterised pluralism, fragmentation, and skepticism. Hence she points out normativity in transforming practice. Her normativity is not prescriptive but reflexive. As she puts it

“Principles of truth and value are not to be conceived as transcendent eternal realities, but as provisional –yet binding- strategies of normative action and community within which shared commitments might be negotiated and put to work. Ethics and politics therefore become processes and practices, rather than applications of metaphysical ideals” (Graham, 1996:6-7).

According to Graham three aspects are crucial to transform practice:

1.3.2.4.1. *New knowledge and values:* In the light of this principle the transforming of practice through the ethics love manifests new knowledge and values in the communities of faith. It means the love ethic is the knitting needle which produces new knowledge and values. These cannot be found anywhere else except in communion.

1.3.2.4.2. *Human liberation and love:* This transforming practice always strives for freedom and self-emptying love amongst the images of God. It will always nullify and defeat domination of one by the other.

1.3.2.4.3. *Transforming practice:* The transforming practice will never be complete unless it confesses the triune God. This disclosure can never be true without availing true knowledge and deeper understanding about the living and saving God. Even so its completeness is only accomplished in not

limiting its witness and meaning to the Body of Christ but expanding beyond it of the whole world.

Hence Graham writes:

“The process of going beyond the situated and concrete in the encounter with the other may also serve as a metaphor for the human experience of the transcendent. It speaks of an encounter with transcendence and authentic faith at the very point of loss of certainty and self-possession: divine activity and presence are encountered in the mystery of alterity” (1996: 206-207).

In summary

In a pastoral encounter for purposes of confession those involved need to talk to each other so that they can all discern. When they discern they need to seek the guidance of the triune God. In this pastoral setup they realise that I-is-we and we-is-I. By so doing they will be affirming the fair treatment of each other. These models will also assist in building up the organic pastoral reconciliation. Now an attention needs to be given in looking at the pastoral function of confession in achieving organic pastoral reconciliation.

1.3.3. Pastoral confession

The pastoral function of confession as the actual action should not focus only on keeping the vertical relationship healthy but it should also work very hard to maintain good horizontal relations. Together they reflect the reconciliatory function of

confession. Reconciliation is “to restore friendship or harmony, settle, resolve differences, or to cause to submit to or accept” (Woolf, 1973: 965). For this study the main aim and function of pastoral confession “is to bring people together in such a way that they may begin to deal with their conflict in the midst of their tension” (Masango, 2005: 138).

The goal of a pastorally effective function of confession, which is to reconcile, is “the realisation of the new creature or new world in Christ” (MÜller, 2002:40). The following Christian fundamentals need to be mentioned here. It should be remembered that the meaningfulness of such ‘realisation’ can only be celebrated after repentance. Repentance does away with the consequences of violating norms for living. “If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1 John 1:8-10). Moreover such ‘realisation’ follows the expiational act of atonement. In such an act God “recognises that a hindrance to right relationships has been created by sin and that this can only be removed by means of atonement ...to God” (Buttrick, 1986: 310). Redemption entails the permanent restoration of valuable relationships (John 3:16). This study will not disregard the fact that the call for liberation by liberation theologies was a call away from political and economic bondage; nor that feminist theologies have added the need for emancipation from patriarchy and lastly, that African theologies too “have been attracted to the notion of a deliverance from, and a victory over, evil forces that threaten to disrupt the wholeness of society” (Dwane, 2000: 56). Here salvation is “to experience solidarity and companionship amidst suffering” (Makhulu, 2001: 378).

From a pastoral care perspective the 'new world in Christ' signifies that in Christ is (a) that which can remove the ill effects of sin, (b) that which can release a person from the burden of the guilt of sin, and (c) that which reconciles a person to be at peace with the Triune God and fellow human beings. "Any [expiated] person...in Christ...is a new creature...all things [in him/her] have become new" (2 Cor. 5:17). Additionally the urge to confess is rooted in the fact that shame "has no remedial power because it affects the whole inner self of a human being" (Wainwright, 1997: 150). It makes a person to feel wrong to the very foundations of his/her being. As Potter-Efron and Potter-Efron point out, "shame is the most hidden of emotions," (1999:18).

Christian faith should instil in believers such attitudes as conduce towards reconciliation, such as a readiness to forgive and a willingness to suffer rather than to insist on supposed rights, and to behave justly. Then pastoral care and encounter can lead to effective reconciliation between conflicting parties. It needs to be borne in mind that effective reconciliation requires that "the adversaries first need to become equal before they can be expected to reach out to one another in a spirit of reconciliation" (Koka, 2003: 11). As Maluleka observes: "reconciliation is inextricably linked to justice and can only be achieved with the establishment of a just order" (Maluleka, 1999: 237). In other words, atonement offers sinners a powerful opportunity to reconcile, with each other and with God.

Pastorally the breakdown of relationships is not desirable. Rather, the confessant should "confess guilt and show remorse and offer compensation without making further accusations" (Boraine, 2000: 149). Then the confessor should reciprocate

with unconditional forgiveness which would address the evil at its human origin. “Forgiveness is an action in which one indicates to someone that the continuation of the relationship is more important to the one who forgives than the real damage done by the one who is forgiven” (Boraine, 2000: 77). It allows both parties to say: Let us start afresh. It is on these foundations that this study will argue that the praxis of faith and the sacraments have, jointly, a pivotal role to play in the processes of pastoral care and encounter amongst human beings.

Both confessant and confessor should be made aware of “how a life of communion is sustained and even renewed by God’s grace, under the Spirit’s guidance, and of the fidelity of God’s promise to lead us into all truth” (Tanner, 2010:406). Both must ask themselves: what does believing in the Trinitarian God imply for my life of service and mission? They need to choose for ready fellowship of the whole communion of believers. After all, Christians need to witness together and leave the “I have no need of you” behind. The pastoral act of confessing transgressions should assist both the confessant and confessor to learn from each other, to engage in dialogue, to grow in discernment, and to interrelate and live in connectedness in seeking the mind of Christ for themselves-as-bound-together in *koinonia*.

If a group having wronged others recognises that it is estranged from God and from fellow human beings then they can accept God’s invitation to make things right (Col. 1:21-23). The perpetrator must recognise that it is because of sin that the relationship with God and the victims of wrongdoing is one of hurt. The perpetrator should see Christ’s death on the cross as the action that repaired his/her relationship with God and with fellow human beings. Hence, within the context of pastoral

reconciliation the perpetrating group no longer sees the victimised group as the underdog but as being in image of God. Hence Louw suggests that “pastoral therapy is about developing a constructive concept and understanding of God in order to encourage growth in faith and to impart meaning and hope” (Louw, 2004: 12). As Zizioulas puts it: “God is to be understood in terms of relation, as the perfect communion of three persons, Father, Son, and Holy Spirit. And it affirms that the church is the creation of this triune God, and should show the same relation in its nature and should reflect the same communion” (Zizioulas, 1985:69 & 1 John 1:3).

In summary

Having mapped through the literature in this section, it can be summarised that, an organic pastoral reconciliatory act of the pastoral function of confession means: (a) being put into an effective relationship with God and with each other; (b) a radical change and transformation of a relationship; and (c) restoration of harmony among people who clashed. Pastorally both the confessant and confessor may experience a heightened sense of togetherness, fraternity and community through this encounter. The organic pastoral reconciliatory function of confession provides “the energy and spaces where transformative and creative changes can be most clearly experienced and celebrated” (Müller, 2008: 60). This provision raises and informs the discuss of the research questions which guide the thesis.

1.4. RESEARCH QUESTIONS

1.4.1. Primary research question

Taking into consideration the needs of both the confessor and the confessant during confession the proposed study will be guided by the following primary question: What is the pastoral function of confession in undoing, by way of organic pastoral reconciliation, the hurt relationship between the confessor and the confessant?

1.4.2. Secondary questions

- What brokenness was caused by the transgression in the fabric of *koinonia*?
- Why does this brokenness still exist in God's community, and specifically, in the DRC family?
- What would remove the hurt from the relationships between the confessor and the confessant?
- What pastoral care interventions could heal the broken fellowship among members of the faith based communities?

1.5. PURPOSE OF STUDY

The purpose of the proposed study is to formulate guidelines for pastoral care during the act of confession meant to restore close mutual relations of fellowship between the confessor and the confessant. In achieving this goal the following objectives are set:

- To provide an overview of how transgression leads to brokenness among

human beings as exemplified by the Synodical decision of the DRC in 1857.

- To investigate the motives behind the current brokenness among believers given the segregation of believers within the DRC family.
- To develop a pastoral understanding of reconciliation in terms of a practical theological perspective.
- To formulate pastoral guidelines that would be conducive to fellowship and healing for the confessor and the confessant. Eventually such guidelines are aimed at presenting the pastoral care-giver during the act of confessing with a pastoral care foundation that seeks to avoid hurt made likely by vulnerability and to advance healing.

When met, these objectives will lead to renewal of the communion or *koinonia* through the pastoral function of confession. The ultimate goal to be achieved for both the confessant and the confessor is their full reconciliation. Hence the act of confession by the confessant should take place in the presence of both the Triune God and the confessor. Moreover, the pastoral function of confession should also help the confessor to encourage and assure the confessant of restoration of fellowship. Furthermore, this model would also encourage the confessant to confess so that the greater healing may be attained. Such healing through confession will greatly contribute to work reconciliation more widely in the country.

1.6. RESEARCH DESIGN AND RESEARCH METHODOLOGY

1.6.1. Design and methodology

A qualitative research strategy will inform this study. This is appropriate since qualitative research “seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they ascribe to their experience” (Osmer, 2008:49-50). This study, by focusing on ‘meanings and interpretations’ aims to understand the processes of pastoral healing of hurt fellowship and mutual relationships through confessing. The emphasis is on “the quality and depth” of the act of confessing to wrongdoing in a pastoral care context (Maree, 2007:51). Creswell describes these strategies as informed by different traditions of inquiry, which he describes as having a “distinguished history in one of the disciplines and as having spawned books, journals, and distinct methodologies that characterise its approach” (1998: 2).

All therapeutic methods take place in a context. “The nature of human personality is understood in contextual rather than individualistic terms” (Graham, 1992:19). Hence “the efficacy of [any therapy] depends on suitability to context. This also holds for the good” pastoral function of confession (Flick, 2002: 9-10). Hence pastoral care and counselling “must consider the dynamics in the context of operation and address it there. Both the specific nature of the context and the actual ministry required there must be well understood” (Danermark et al, 2002: 161).

A literature review will serve as one data collection technique. This technique will allow us to look back into the DRC’s history. Documents such as minutes,

publications and the Church Order of the DRC-family churches will be consulted and interpreted to understand the dynamics at work relative to the segregation of believers in this family of churches.

1.6.2. Pastoral interpretive of data processing

For this study to accomplish its four objectives it needs some tools to work with, in as far as the pastoral interpretation of the data is concerned. Firstly this study suggests the MEET process which will cover all four study objectives. And secondly it will briefly discuss the cross-disciplinary methodological models of interpretation.

1.6.2.1. The MEET processing

This study suggests that pastoral therapy for the people living in conflict be conducted as a **MEET** process. **MEET** on its own is an acronym of **M**apped, **E**xternalised, **E**mpowered, and **T**hickening. The problem-saturated fellowship of the confessant and the confessor will be **M**apped. This means racial prejudice and hatred manifested brokenness among Christians. Such brokenness ruined their *koinonia*. The experienced problems in such fellowship will be **E**xternalised in a pastoral environment. This will make both the confessant and the confessor to realise their wrong doings and be ready to walk the path of confession. Within the pastoral encounter, the confessant-confessor relationship will be **E**mpowered through the deconstruction of the problems of human-to-human prejudice. In this regard they need to work together for the betterment of their own relationship. Lastly their alternative experience will be **T**hickened by means of functions of the pastoral care of confession. This is a pastoral practice with a focus on the brokenness of the fabric of fellowship as problem discourse, and on the reconstruction of these

discourses towards human-to-human experience of *koinonia* in a pastorally reconciled co-existence.

This **MEET** process within the procedures of self-disclosure theologically reflects that organic pastoral reconciliation “whether generated by logical inconsistency, experience, cultural factors, knowledge or opinions, or a contribution of these, contains within it a pressure to bring about resolution...” (Taylor, 1998:139). God by His eternal plan has appointed a mediator “to purge the uncleanness of human beings; for shedding of blood is the sign of expiation” (Institutes 12.4) and “blotted out our guilt and made satisfaction for our sins” (15.6). The **MEET** process using organic pastoral reconciliation for the healing of souls and *koinonia* inevitably calls for reflection not “merely on the incarnation and the church as the Body of Christ, but also on the practice of the Eucharist. Through participation in this practice, bodies are united in a mysterious and powerful way” (Vosloo, 2006:35). The major suggestion of the **MEET** process is that organic pastoral reconciliation “provides us with the skill that enables us to care, to be present, and to avoid alienation and separation from others and even ourselves in the face of suffering, brokenness and illness” (Koopman, 2006:42). Now attention will be given to the cross-disciplinary methodological models of interpretation.

1.6.2.2. Cross-disciplinary methodological models of interpretation

In realisation of the third aim of this study, that is, to develop a pastoral understanding of reconciliation in terms of a practical theological perspective, the researcher has informed himself of the various cross-disciplinary methodological models of interpretation.

1.6.2.2.1. Correlational models

According to Osmer correlational models of interpretation

“portray the dialogue between theology and other fields as one of mutual influence. The parties listen closely to one another and build on each other’s comments. The subject matter and flow of the conversation are codetermined. When extended to rational communication, these features of correlation are primary. As parties offer reasons for their positions, their dialogue partner listens to them carefully and respectfully. Even when they disagree, their rational exchange is codetermined. The questions raised by one party are taken seriously and responded to by the other” (Osmer, 2008: 165).

For our purposes in this study, this simply means, practical theology listens carefully to other disciplines, amongst which is psychology. It will learn from it, inter alia, counselling theories and skills. But on the other hand it should be remembered that psychology as well is to listen and learn practical theology. This is so because in correlational models by the mutual influence do not mean a monologue but a dialogue. Now the recently emerged correlational variations of this model will be briefly presented.

1.6.2.2.1.1. Method of correlation

In most cases, the method of correlation always is closely related to the work of Paul Tillich. Osmer says that Tillich has demonstrated that

“arts and sciences as raising questions that theology answers on the basis of

its own normative resources. [H]e [Tillich] is particularly interested in entering into a dialogue with those arts and sciences that articulate the deepest questions with which the contemporary world is struggling” (Osmer, 2008: 166).

In such conversations Tillich encouraged the readers of his works by illustrating to them God’s unconditional love and grace can empower them to face their contemporary threats and be able to look beyond the horizon of these threats also.

1.6.2.2.1.2. A revised correlational model

In the revised correlational model is mutual critical conversation is evident because all participants raise their questions and answers. For example, “the arts and sciences offer both questions and answers in this dialogue. Then theology on the other hand “also raises critical questions (and answers) to its dialogue partners” (Osmer, 2008: 166).

1.6.2.2.1.3. A revised praxis method of correlation

In the revised praxis method of correlation the emphasis lies mostly on the

“mutually influential relationship which is the praxis of the new social movements committed to human liberation and the praxis of the Christian community...the first and most important dialogue is between movements and communities sharing common emancipator goals” (Osmer, 2008: 166).

1.6.2.3. Transformational models

1.6.2.3.1. Chalcedonian Christological hermeneutics

The Council of Chalcedon, in 451 AD developed a definition, based on the person of Jesus Christ, that is His divine and human natures. The Council declared that His person has to be understood as 'complete in deity and complete in humanity'; truly related but are 'without separation or division' and are also 'without confusion or change'. They are organically related. For Loder (1992: 85) the communication between theology and other fields is informed by the theological grammar/language of the Christological formulations based on the declaration of this Council. Hogson (1994: 2) and Loder (1992: 86) concur on the fact that these natures/persons of Jesus Christ are characterised by being indissoluble differentiation, inseparable unity, and indestructible order. Van Deusen Hunsinger simplifies this by saying, "although there is a divine priority and human subsequence, their asymmetry allows for a conception which avoids hierarchical domination in favour of mutual structuring in freedom" (1995: 63). They persons of Christ are to be like that because Christ is *homoiousion* (of the same essence) with the Father" (Nicean Creed).

Osmer presents this theological grammar of the three rules that compose the relationship between the human and the divine natures of Jesus Christ as follows:

- "In Christ the human and the divine are differentiated, coexisting without the reduction of the other,
- The divine and human, coinhere in an inseparable unity, and

- The relationship of the human and divine follows an asymmetrical order with the divine having logical and ontological priority over the human” (2008: 169).

1.6.2.3.2. *Ad hoc correlational model*

Frei in this model suggests that

“theology is grounded in the unique cultural-linguistic matrix of the Christian community in which first-order statements of Christian belief and practice are made. Theology is second-order discourse that describes the grammar or internal logic of the first-order language and assesses such language critically” (Frei, 1992: 76).

Here Frei simply means that when theology is in dialogue with other fields it appropriates the fields’ better knowledge in an ad hoc way. All that it means is that if theology finds it necessary to use the other fields’ literary and interpretive theories, theology uses them but if they are not it will simply discard them. This means

(a) *Not as a system:* This means theology handles the knowledge and methods of other fields purely not as a system at all. It handles them in bits and pieces, and

(b) *Distinctive task to theology:* The other fields’ knowledge is only treated as in a distinctive way, in service of theology.

In summary

Generally, pastoral theology is conventionally used by other disciplines. This means

it is only tolerated in the therapeutic process in as far as it provides a universally accepted system of values which can be objectively judged by other therapists as mature. At times pastoral theology harmfully handles other disciplines' concepts and practices without transforming them to well suit the pastoral context and practice. Hence this study, for the purposes of interpretation, prefers the Chalcedonian model of interpretation. It is so because in the processes of confession pastoral counselling has to deconstruct the harmful religious discourses in order for it to be part of therapeutic processes of healing. This means pastoral counselors has to respectfully deal with the concepts and skills offered by other disciplines as part of the development and enhancement functionality in the broader context.

1.7. THESIS STATEMENT AND HYPOTHESIS

1.7.1. Thesis statement

Lack of fellowship among individuals and groups in human life generally suggests that it is not the form of confession that matters in the process of finding relief but rather its function. The function of confession is most patently plain for the confessant during the process of pastoral therapeutic intervention. Through it the confessant feels gradually forgiven and relieved of the distressing consequences of having hated the other and having lived in prejudicial relationships.

1.7.2. Guidelines for organic pastoral reconciliation

Pastoral guidelines of care to ameliorate close mutual relationships: A pastoral model of care.

In this chapter guidelines for ameliorating the relationship between perpetrators and

victims through confession will be provided. Such guidelines may be used by the pastoral care-giver during the process of the act of confessing.

Although confession does create a new self-realisation in newness of life “no one can be forced to confess” any guilt (Abrahams, 1997:45). Hence a pastoral conversation between the confessant and the confessor should precede any public confession. A relationship of mutual trust must first be established. It is then that the confessant can publicly confess in a supporting context of pastoral fellowship.

In this study organic pastoral reconciliation refers to structured and specific procedures, responses and methods that are communicatively applied and have the following as their main goal: the creation of an atmosphere conducive to increase the quality of the believers’ faith and spirituality, the closing of the distance between individual believers and the enrichment of the believers’ faith by communicating the fulfilled promises of the gospel. This “tells us that...the church is designed and summoned to reflect God’s life...” and His promises (Fisher, 2001:423).

1.7.3. Pastoral procedures

This study on the basis of the fourth objective of the pastoral function of confession proposes a pastoral procedures in order to achieve reconciliation in conflict situations. The procedures may be distinguished into four stages, as set out below.

STAGE 1

- ***Treat others with respect and kindness:*** Those involved in the processes of confession should understand and perform it as biblically required and acknowledge that to each other. This should motivate them to engage each

other in trustingly and empathetically. They should make each other aware of their self-emptying love, intimacy, commitment to changing the situation without hurting each other. Nevertheless there are personality traits that can hamper the progress and processes of pastoral reconciliation. Carelessness, hostility, suspicion, ambition, insecurity, authoritarian inclinations and apathy need to be reined in if pastoral reconciliation is to be achieved.

- ***Human diversity is a sign of God's creative genius:*** The persons involved should realise that God used a common template to create an amazing variety of human beings. They are to embrace their uniqueness as individuals and their communion in fellowship. This will assist them to better understand themselves and the problems experienced. Just as God is a union in differentiation so people are unique in their communion.

STAGE 2: Legitimacy and mutual accountability

The resultant of true confession is justice. Such confession is consonant with the apostolic traditions. It may vary in terms of theological and liturgical expression, but bear one and the same Christian witness. For confession to be effective, real and just the relevant information must be aired, connected and integrated, logically, so as to supply a short history/paraphrase and possibly, a broadening of the scope and change in perceptions.

The pastoral act of confession may also be characterised as one of mutual accountability of both the confessant and the confessor. Both confessant and confessor have serious and equally important responsibilities. These responsibilities

may be both several and joint. *Ipso facto* both should be willing to receive and give at the very deepest level.

STAGE 3: Artful listening and discernment

Studying the other as other we can indeed come to know ourselves better in several ways:

- ***Contrast between an individual and the other:*** confessant and confessor learn about themselves by virtue of the contrast between self and the other whom they engage in dialogue. They need to describe both (a) the facts relevant to the problem, and (b) the emotions related to the problem. In this regard it is expected of them to spend sufficient time in dialogue. In establishing differences between them the “most taken for granted assumptions are likely to be challenged often with quite fruitful results” (Dickens, 2006:214).
- ***Sharing values and practices:*** They learn to significantly share each other’s values and practices (a) determining and identify priorities of values, (b) analysing the resources suggesting a possible solution, and (c) sharing coping strategies.
- ***See ourselves as others see us:*** Both confessant and confessor, while learning to know the other will come to better known themselves. Both will learn what the other thinks of them. This is possible when (a) they together set the goals for the process; (b) they strengthen and reward each other in the process, and (c) design a programme of action during and following the

sessions of pastoral care and counselling.

Our understanding of our partners has to be “worked for by hard study combined with demanding spiritual discipline. We are talking about a process of education of the heart as well as the head, an enlargement of the imagination, a purification of the intention and all in all a conversion to the Christ who indwells the other” (Avis, 2010:69).

STAGE 4: Organic Pastoral Reconciliation

Both should abandon distorted views of self and the other as these have caused conflict and ill will. They should both learn from enriching insights emerging in their dialogue.

- ***Maturity in dialogue:*** both must realise that “now is the time” to rediscover each other, to continuously look one another in the eye in a self-emptying kind of love that values what they, individually and communally realise to be truly of Christ, the Gospel, and true to the communion of believers.
- ***Trust for future:*** there must be sensitivity for change and trust in each other’s willingness to learn and to have one’s own tradition enriched by the other’s.
- ***Dialogue demands discipline:*** it must be accepted that the whole process of living in reconciliation will profoundly require each one’s discipline so that justice may prevail. Reconciliation calls upon confessant and confessor to empathise with each other by learning and discerning what is dear to each other.

Clearly, the achievement of unity in reconciled diversity is not a 'cop-out'. Organic pastoral reconciliation makes serious demands on those involved. The parties must renounce and let go of past prejudices, and be willing to learn each other. This enriches the whole communion by creating a more fully pastoral catholic environment. Organic pastoral reconciliation has to be lived out in the grace and power of the Spirit responsively and continuously. Organic pastoral reconciliation contains a vision of visible unity among God's chosen people that does not involve a loss of identity on the part of either confessant or confessor. Rather, it will stress the distinctive otherness of both parties' traditions that should be nurtured and shared within the fundamental unity in a number of areas.

1.8. DEFINITION OF THE CONCEPTS

1.8.1. Pastoral care: A therapeutic approach

1.8.1.1. *Miller-McLemore*

Miller-McLemore develops an image of pastoral care which "attends to the web of relationships and systems creating suffering through ministries of compassionate resistance, empowerment, nurturance, and liberation" (Miller-McLemore, 199:80).

1.8.1.2. *Capra*

Capra goes beyond Miller-McLemore's image of pastoral care. Capra image of pastoral care is characterised by characteristics found in living systems. Such living systems include cells to organisms of social systems and the whole planetary system. Capra terms this the web of life in which living systems share three

characteristics which are “a pattern of organization, structures that embody this pattern, and processes by which a living system takes in, transforms, and creates output in its interactions with other systems, renewing its own pattern and structures as it does so” (Capra, 1996: 101).

1.8.1.3. Louw

For Louw pastoral care signifies the healing dimension resulting from God’s gracious action towards His people. It includes the dimensions of support, change and growth as an inherent part of the consoling and transforming event of the fulfilled promises of the Gospel (*promissiotherapy*).....[I]f it is to play its role effectively in a co-ordinated team approach, then pastoral care needs to take note of its own unique tools; namely the Scriptures, prayer and the sacraments and apply them scientifically; that is, in a controlled systemic and effective way” (Louw, 2004: 6-7).

In summary

Having looked at the above expressions of pastoral care it can be deduced that pastoral care and pastoral function of the act of confession in transforming the conflict situations people live in, inter alia, it transcends the present unfavourable situation which is overwhelmed and saturated by conflict, hatred, enviousness, full of vices, all that pastoral care does is to anticipate the ideal comfortable situation full of compassion, love, care and freedom.

1.8.2. Sacrament: The etymology of the term “sacrament” from a Calvinistic view.

Ancient interpreters made it verdict the use of the Greek term *mystegion*. The verdict of these interpreters is when using the term for or in religious contexts. This happened mainly when rendering it into Latin. They rendered it as *sacramentum*. Calvin discovers this especially in the Pauline literature. For Calvin Paul in situations when Paul finds out that a thing is “sacred and secret” Paul frequently renders “mystery” with *sacramentum*.

Calvin finds this usage, for example, in the following texts. In Ephesians, “having made known unto us the mystery (*sacramentum*) of His will” (Eph. 1: 9); and again, “If you have heard of the dispensation of the grace of God, which is given me to you-wards, how that by revelation He made known unto me the mystery (*sacramentum*)” (Eph. 3: 2). In Colossians, “ Even the mystery which had been hid from ages and from generations, but is now made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery (*sacramentum*)” (Col. 1: 26). Also in the First Epistle of Timothy, “without controversy, great is the myster (*sacramentum*) of godliness; God was manifest in the Flesh” (1 Tim. 3: 16). According to Calvin, “he [Paul] was unwilling to use the word *Arcanum*, meaning secret), lest the word should seem beneath the magnitude of the thing meant....[T]he sameness of meaning removes all dispute. Hence it is that the term “sacrament” was applied to those signs which gave an august representation of things spiritual and sublime” (Institutes, IV, 2).

1.8.3. Organic

In farm fraternity there is what is called organic crop growth. This means “growing plants without the use of chemical fertilizers, pesticides, etc” (Murray, et al,1989: 920). Organic also means “belonging to or inherent in the organisation or constitution (bodily or mental) of a living being; constitutional; fundamental. Belonging to a constitution of an organised whole” (1989: 921). According to The Encarta Concise English Dictionary an organic relationship has the characteristics of “occurring or developing gradually and naturally, without being forced or contrived. Forming a basic and inherent part of something and largely responsible for its identity or makeup” (Microsoft, 2001:1024. London: Bloomsbury). For the purposes of organic pastoral reconciliation ‘organic’ is used in this thesis based on the following conclusions. Firstly, this means in a pastoral encounter the confessant and the confessor are to be given enough individual personal space to inherently remember and be able to share the pains of conflict through the medium of confession. This should be without any coercion. Secondly they should constitute the pastorally organised whole for the purposes of confession. Lastly they should individually and concertedly take up the responsibility of their individual and concerted identity in the eyes of the community.

1.8.4. *Metanoia*

This term is not going to be explained in detail in this section. Its explanation forms an integral discussion in chapter four. It can be mentioned that *metanoia*. For this thesis pastoral ministry can never be an inactive process. For Louw the “pastoral activity work for change through an active process of concretising and mediating

salvation...as an indication of *metanoia*, comes as a result of the work of Jesus Christ, through the Holy Spirit” (Louw, 2004; 53). The *metanoia* ties up the *koinonia* within the community of faith.

1.8.5. Fellowship/*koinonia*: Its usage

1.8.5.1. Meaning of ‘fellowship’

According to Moulton the Greek word *koinonia* lexicographically means ‘fellowship’, “partnership”, “participation” or “communion” (Moulton, 1978:235). The Concise Oxford dictionary likewise takes ‘fellowship’ to be a noun meaning “participation”, “sharing”, “community of interest”, “companion”, “intercourse”, “body of associates” or “company” (Sykes, 1983:356). Newman explains ‘fellowship’ as, “close mutual relationship”, “participation, “sharing in”, “partnership”, “contribution” or “gift” (Newman, 1971:101). Newman further explains ‘fellowship’ as “partner or sharer” (1971:102).

These denotations all describe fellowship as close association. We accept this meaning of fellowship as an association involving close mutual relations, involvement being fundamental. All other meanings of the term are accommodated in this basic sense of the term. For this basic meaning is connected to the basic meaning of ‘family’. Fellowship is that which binds the *familia Dei* together.

1.8.5.2. Role of fellowship: A biblical perspective

1.8.5.2.1. Pauline literature

1.8.5.2.1.1. Different feasts: Paul describes the Eucharist as a highly significant experience and illustration of fellowship. In 1 Cor. 10:16ff Paul points out that participation in Christ the Lord and Saviour is solely through faith. Moreover, this is achieved and experienced in a heightened form in the sacrament by the presence of Holy Communion. Paul juxtaposed the Holy Communion to Jewish and pagan festivals.

1.8.5.2.1.1.1. Pagan festival: Paul compares the Eucharist with Jewish and pagan in that according to “the common belief of antiquity it is self-evident for him that those who partake of the cultic meal become companions of the god” (Kittel, 1965:805). In 1 Cor. 10:20 whoever partakes of the pagan feasts become *koinwnoi twn daimniwn*.

1.8.5.2.1.1.2. Jewish festival: In 1 Cor. 10:18 Paul uses the phrase *koinwnoi tou qusiasterion*, normal type qusiasterion “is obviously used for God” (Kittel, 1965:805). This means two things, that is, 1. Whoever is partakes in the sacrificial feasts of the Jews simply and plainly becomes the *koinwnoi tou qusiasterion*. 2. In Jewish feasts, the altar being central it represents and guarantees God’s presence in the sacrificial feast.

1.8.5.2.1.1.3. Christian Holy Communion: In the Pauline tradition the nature of Holy Communion is basically described as fellowship with the person of Christ, His body and blood (1 Cor. 10:16). As the altar in Jewish tradition represents the presence of God so the bread and wine represent the presence of Christ. According to the Reformed faith, it means that whoever partakes in the Holy Communion, of bread and wine, is in fellowship with, and in communion with the heavenly Christ. This is further discussed in chapters four of this thesis.

1.8.5.2.2. Humility and suffering

For Paul the spiritual union with Christ characterises the spiritual fellowship in suffering with Christ (Phil. 3:10). In 1 Col. 1:24 the apostle's participation in Christ's suffering "are a real part of the total suffering which is laid on Christ" (Kittel, 1965:806).

1.8.5.2.3. Mutual fellowship of members

For example Paul says to Philemon, "If you consider me your partner, receive him as you would receive me" (Phlm. 17). In this verse Paul "appeals to the close link between Philemon and himself" (Kittel, 1965:807). He expresses his wish subjunctively. He wishes that Philemon should show mercy and love to his slave, Onesimus. This illustrates the mutual fellowship between Paul and Philemon. There is a typical union or communion between these believers. Now, based on that profound mutual close relationship, Paul wants to see Onesimus included in this fellowship.

1.8.5.2.4. Fellowship in the familia Dei according to 1 John

John's gospel does not use the word *koinwni*,^a or *koinweow* or *koinwnwnos*. Instead, the fourth gospel in 14:20, 23; 15:4ff; 17:21 just uses the verbs *menain en* and *einai en*. A brief discussion of 'fellowship' as used 1 John is in order at this point. "Fellowship" is the author's favourite term when addressing the addressees. The author uses 'fellowship' to describe that "living bond in which the Christian stands" (Kittel, 1965:807). The term 'fellowship' implies an inward fellowship that comes to outward expression.

The author uses 'fellowship' in this epistle to denote religion. This religious use of fellowship has two connotations of meaning, namely fellowship with God and Son (1:3, 6) and the brotherly fellowship of believers (1:3, 7). Fellowship in 1 John refers to the brotherly concord which is established and expressed in the life of the community in Christ. To be in fellowship does not equate to solitude but to mutual interrelatedness and mutual connectedness with others.

Fellowship involves close mutual relations among the children of God themselves and with God the Father and God the Son. These relations are relations of mutual sharing. The mutual sharing cements the strong bond close relation. This understanding of mutual sharing ties in with the image of the true Vine and the live branches. It images dynamic in bonding in close mutual relations. Children of God in the *familia Dei* are branches directly grafted on to the true Vine Himself. They are the kin, or brothers and sisters in God's household, God's family.

Furthermore, as they are indwelling in this association they are involved in each other's life. This involvement is all-embracing and implies sharing in both material and spiritual benefits. A Christ-centred fellowship "is not the sentimental and superficial attachment of a random collection of individuals, but the profoundly mutual relationship of those who remain in Christ and therefore belong to each other" (Van der Merwe, 2006:175).

Van der Merwe says that the double occurrence of the noun *koinonia* in the prologue (1:3) of 1 John and in the remaining part of chapter one (1:6f) creates this chiastic pattern:

A i[na kai. u`mei/j koinwni,an e;chte meqV h`mw/n (1:3)

B kai. h` koinwni,a de. h` h`mete,ra meta. tou/ patro.j kai. meta. tou/ ui`ou/ autou/ Vlh sou/

Cristou/ (1:3)

B koinwni,an e;comen metV autou/ kai. evn tw/| sko,tei peripatw/men (1:6)

A eva.n de. evn tw/| fwti. peripatw/men w`j autou,j evstin evn tw/| fwti,(
koinwni,an e;comen metV

avllh,lwn(1:7). [This is adopted from Van der Merwe (2006:173)].

Van der Merwe explains this chiastic pattern as follows

"The *koinonia* statements in A-A refer to the fellowship among believers, while the statements B-B refer to the fellowship which

believers corporately experience with the Father and His Son Jesus Christ. The function of the chiastic structure here is to emphasise the interrelatedness and interdependence of believers in the fellowship and their corporate fellowship with God. The one kind of fellowship demands and constitutes the other” (Van der Merwe, 2006:173).

The interrelatedness and interdependence of this fellowship is definitely founded in and perfected by the Son of God. As Jesus revealed God to His children and as the children experience God through Him, so He made the fellowship of the children with the Father perfect. He plays the founder’s role in establishing the association of those who share in its fellowship.

1.8.5.3. Jesus establishes the fellowship

Adam sinned against his creator by being disobedient to God. This resulted in a broken *koinonia* between God and Adam. This brokenness in such *koinonia* was cascaded down to Adam’s descendants. God out of His own will He restored the *koinonia* through the incarnation of His Son, Jesus Christ. *Ipsa facto*, Jesus gained the right to found this fellowship by reason of His incarnation. Pastorally, His incarnation is interpreted by the four points, (a) it demonstrated a unique relationship between the Father and the Son (1:3), (b) it informs people of the Way to know God, (c) it reveals God’s own life in the Son, and (d) it allows a person who accepts the Son of God who is the life to accept God’s life (1:4). Such incarnation signifies a type of quality of *koinonia* among the children of God.

The quality of the close mutual relations among the children themselves and with God, and in the involvement in each other's life is determined by the centrality of Jesus in the fellowship. His existence in the fellowship is the quality of existence of the *familia Dei*. It is the sharing of the living fellowship with the Father which is characterised by the nature of the Father in the *familia Dei*.

1.8.6. Forms of confession

1.8.6.1. Legal type of confession

1.8.6.1.1. Police procedures of confession

There are basically two different forms of confession, namely legal and religious. The legal confession remains without substance in the inner life of the guilty person, no matter how weighty its consequences may be. The police procedures of confessional practice entail the following essentials:

- The confession must be made by the accused.
- The confession was made freely and voluntarily. This means no ill treatment or improper pressure is used to obtain the confession. Factors which prevent a free and voluntary confession include the use of force, threats or promises.
- The confession was made without undue influence.
- The accused was in his sound and sober senses when he/she made the confession. Confession is inadmissible unless it is done in writing and confirmed in the presence of a magistrate or justice of the peace. If the

confession was, made in the presence of a magistrate or justice of the peace, it is deemed admissible unless it is proved that it was not made freely and voluntarily (Department of Police, 2001: 30-31).

1.8.6.1.2. Constitutional provisions

The Constitution of South Africa also enforces that “everyone who is arrested for allegedly committing an offence has the right not to be compelled to make any confession or admission that could be used in evidence against that person” [Constitution, 1996 Section 35(1)(c)].

1.8.6.2. Religious type of confession

On the other hand the religious confession, in the moral context of pastoral care, may be only a pathetic prattle that no one hears. Some views confession within the Christian circles as follows, just to mention the few. For Smit, confession literally means to acknowledge, to agree with God’s judgement on your nature, your distinctive identity, your particular past, your personal deeds. (Smit, 1995: 3). For Gallagher, confession is a locutionary act, or utterance, capable of performing several different illocutionary acts. Thus, the locution “I ate the cheese” depending on the situation and context, can describe, admit, thank, disclose, acknowledge, boast, complain, or even ask pardon. In its Christian theological origins, a confession is the illocutionary act of acknowledging guilt both in testifying to the actions of others who have provided help, to whom one is debted, and in admitting one’s shortcomings, naming one’s own guilt. For Breytenbach, confession further entails factual information, that is, the “Mr. I” of the confessant is often the “Mr Eye” of the

observer and chronicler. According to Douglas, finally, confession means to declare publicly a personal relationship with and allegiance to God. It is an act of open joyful commitment made to God in the presence of the world, by which a congregation or individuals bind themselves in loyalty to God or Jesus.

The two above briefly explained forms of confession simply demonstrate that confession enacts a move from silence to expression just as the silence of the confessional stall is broken by the confession of wrongdoings. This study understands confession as the felt need of an individual (or institution or community) who acts on his/her need of giving expression to testify concerning and admit to certain shameful behaviours in order to experience a newness of self in Christ within the *koinonia* and in the wider community.

The church has, of course, been significantly influenced by the contemporary cultural ethos. However, it is true that the church for a whole range of reasons has to establish a therapeutic culture being prime amongst them because the modern person has a tendency to ignore, rationalise and minimise his/her guilt. In the following paragraph focus shall be given to discussion of the confession.

1.8.7. Delineation of the meaning of the act-function of confession.

The Christian church is always called to maintain truth, love, being aware of disharmony within society and in herself from the beginning. This is because society and people in it tend to deviate from God's norms for life, in deed and word. Such deviation impels the Christian church to call people in society to remember and to

share stories and experiences in which disharmony and disobedience are not ignored, but confessed.

The remembering and sharing intended are confessional in nature. The function of confession is regarded as transformative. It is transformative in the sense that it transforms the hearts of the people. The focus here will be on confession by those who belong to the *koinonia*. Whereas South African liberation theology mainly sought to transform social structures, confessional theology should rather focus on the transformation of human hearts.

Despite its general orientation this study is meant to refer particularly to the DRC family and argues that if we want to heal past and present hurt, we need confession. The only proper way to live in the *koinonia* is God's way. Christians cannot be forced to acknowledge their complicity and guilt; they should do it willingly so that their confessional act may really be transformative and therapeutic in effect.

Confession is always an act in and of a community. The confessant's intention to realise her/himself newly in the community is the formal purpose that distinguishes confession from other self-expressions. Confession embodies a characteristic ontological motif to establish identity and uncover what was hidden. As Doody says "confession is the deliberate, self-conscious attempt of an individual to explain his/her nature to the audience who represents the kind of community he/she needs

to exist in and to confirm her/him” (Doody, 1980:4-5). This means the three following issues:

- We need to think of confession in terms of interconnections, relationships, and systems,
- Confession forms the integral part and tasks of and interdependent whole, and
- In the act of confession, all those involved are embedded in a web of natural and social systems, even beyond the church.

Clearly, confession consciously directs itself towards an identifiable community or audience and has a particular motive for doing so. It is not merely introspection or self-assertion. The community or audience receives the confession with regards to the self and the wrongful action. However, the community is expected to attend to both the guilt and shame and in doing so to incorporate the confessant back into itself. This community should also reaffirm the newly realised identity. Confession is thus both a communicative and a performative speech-act.

A pastoral care with individualistic therapeutic focus needs to be corrected. Such pastoral therapy always lacks reconciliation, interconnectedness, interdependence and interrelatedness among all those involved in the processes of pastoral confession. It is too narrow and shallow. But a pastoral care of curing relationships and individuals, sustaining and guiding individuals towards healing relations through confession is involvic and participatory in nature and practice.

For the purposes of this thesis pastoral confession is defined as a voluntary act of a confessant from a dysfunctional life situation where such act is both conscience-based and conscience-driven to confess transgressions committed against God's will, the humanitarian and close mutual relationships with fellow brothers and sisters and by causing damage towards the environment, to confess these wrongdoings to the confessor in seeking a better pastoral alternative in real life situations of both the confessant and the confessor, where such alternative from all those involved includes fellowship, love, trust and comfort and relief for the confessant and confessor, and absolution by the confessor.

1.9. POSSIBLE CONTRIBUTIONS OF THE STUDY

This study will lead to the design and formulation of pastoral guidelines for pastoral care-givers when they have to intervene in situations of conflict between a confessor and a confessant. Then pastoral care-givers have to lay the pastoral basis for the act of confessing by the confessant in the presence of the confessor.

1.10. LIMITATIONS OF THE STUDY

This study relies heavily on the DRC as having caused brokenness among believers. The DRC is an Afrikaans church. Therefore all her official documents and minutes are in Afrikaans. This may be a hindrance to the researcher since he is not fluent in

his language. It is envisaged therefore, that the editor³ of this work, who is fluent in both English and Afrikaans, will also assist in translating the documents consulted. All non-English documents will be attached as annexures. Since eighteenth century documents are hand-written their perusal may require assistance from the archivists of the DRC at Stellenbosch University.

1.11. LAYOUT OF CHAPTERS

Chapter 1: Introduction

Chapter 1 will provide a general overview of the study and include an introduction and rationale for the study. The chapter will also present the research problem, the research questions, purpose of the research and a definition of concepts.

Chapter 2: An overview of brokenness among believers: The example of the DRC's 1857 decision.

This chapter will outline the conceptual framework of the study by exploring the literature concerning segregation of believers and the consequences for the wider South African society. The current status of the segregation of believers within the DRC family will also be discussed.

Chapter 3: A pastoral hermeneutics of reconciliation: A practical theological interpretation.

This chapter provides a pastoral hermeneutics of reconciliation. A pastoral hermeneutics of reconciliation will attend to others in their particularity and otherness

³ The name is mentioned in the acknowledgements.

within the presence of God. Typically this attending opens up the possibility of an I-is-we and we-is-I relationship. The quality of such a relationship rests on the communion-creating presence of the Holy Spirit.

Chapter 4: Pastoral guidelines of care to ameliorate close mutual relationships: A pastoral model of care.

In this chapter guidelines for ameliorating the relationship between perpetrators and victims will be provided. Such guidelines may be used by the pastoral care-giver during the process of the act of confessing.

Chapter 5: Conclusion and recommendations

In chapter 5 the researcher will summarise and present conclusions drawn from the study.

1.12. CONCLUSION

This study argues with Boesak's view that the effect of the pastoral function of confession in a situation of conflict must begin with its history. For example, it is in the "history [of the white DRC and of South Africa as a country] that the problem of racism is deeply rooted" (Boesak, 1986:31). It is on this basis that the pastoral therapeutic function of confession should critique the ideology of segregation and of creating conflict through apartheid policies and its attempt at theological justification. It should remember "that there was a peculiar silence of theology on matters of injustice [inequality and prejudice]" (Khabela, 1997:101). More importantly this work agrees with Louw in that organic pastoral reconciliation is attainable by "our new

status in Christ which is founded by the principle of salvation, is a qualitative stance in life, which determines the quality of our responsibility and respondability” (Louw, 2004:204). Self-disclosure will reconstruct an honest-comforting *koinonia* within the processes of reconciling the individuals. The ultimate effects of confession will culminate in “inner healing, forgiveness, a building of broken relationships, reciprocity, renewed fellowship and a return to wholeness” as realisation of the new world in Christ (Mwaura, 2000:89). Its aim is to describe the influence of God’s undeserved forgiveness on human conduct and relations.

Chapter Two

AN OVERVIEW OF BROKENNESS AMONG BELIEVERS: THE EXAMPLE OF THE DRC 1857 DECISION.

(Externalising of the MEET process).

2.1. INTRODUCTION

Sin is acting contrary to the will of God. His will is that people should love Him and their neighbours (brother and sister) as themselves. People are lacking in love in consequence of the corruption of mankind in Adam. This thesis acknowledges original sin as described by the Belgic Confession, Article XIV, which reads: “we believe that through the disobedience of Adam original sin is extended to all mankind; which is a corruption of the whole nature and a hereditary disease, wherewith even infants in their mother’s womb are infected, and which produces in man all sorts of sin...” Accordingly, sin is both the absence of original righteousness and the presence of positive evil. Meaning where there is no God and no relationship to God, there could be no sin. Brokenness is furthered by sins like prejudice, discrimination oppression, hatred, and the like. They result in guilt and shame in human beings. Within the process of *MEET* this chapter externalizes such brokenness within the fellowship as caused by sins of prejudice and discrimination. For this thesis to achieve the externalization of brokenness, this chapter looks at

brokenness and lack of cohesiveness in three dimensions, namely, religious, political, and psychological.

2.2. LACK OF UNITY AND PREJUDICE: Offspring of sin

2.2.1. A hermeneutics of the nature and gravity of sin: Basis of confessions of faith.

The Bible describes sin in its nature and gravity in many ways. Our interest here is on the nature of sin and what it does to human beings. Every form of sinful activity is basically directed against God and fellow men. People often blasphemously withhold that worship and adoring love which is a proper response to God, and pay homage to the enemy of God as well as their *own* evil ambitions. Sin is an act and state of personal will against God and the will of God. Sin arises from the total person rooted in and related to that which is beyond the person, expresses itself in the complexity of the person's strength and weakness, and issues in distortion in all the person's relationships. Douglas views sin as a "violation of that which God's glory demands and is, therefore, in its essence the contradiction of God" (Douglas et al, 1982:1117).

The following teachings on sin and corruption of the human being also need to be mentioned:

2.2.1.1. Irenaeus: For it was necessary, at first, that nature of human being was in incorruptible image of God; then after that, that what was mortal should

be conquered and swallowed up by the immortal, and the corruptible by the incorruptible, and that the corrupted human being was provisioned through God faithfulness to incorruptible through Christ. To retain human being's cause of being made after the image and likeness of God, and having to receive the knowledge of good and evil (Against Heresies, iv, 38, 4).

2.2.1.2. Clement of Alexandria: The first man, when in Paradise, sported free, because he was the child of God; but when he succumbed to pleasure (for the serpent allegorically signifies pleasure crawling on its belly, earthly wickedness nourished for fuel to the flames), was as a child seduced by lusts, and grew old in disobedience by disobeying his Father, dishonoured God. Such was the influence of pleasure that man, who had been free by reason of simplicity, was found fettered to sin (Protrept., xi).

2.2.1.3. Calvin: Every part of man, from understanding to the will, from the soul to the flesh, is defiled and altogether filled with concupiscence (Institutes ii, 1, 8).

2.2.1.4. Question 5 of the Heidelberg Catechism: Human beings are by nature, which is through original sin, prone "to hate God and their neighbour." These are the fundamental teachings to which DRC adheres together with other Reformed churches. These teachings teach that human beings are not able to love God and neighbour as they should (Rom10:20, 25; John 18:10).

hence there is brokenness between God and man and among human beings themselves. There is a great lack of love of God and neighbour. This is in consequence of man's violation God's order.

God did not create human beings to be dysfunctional. Human beings were not created wicked or perverse but good (Gen. 1:31). God created mankind "after His own image, that is, in true righteousness and holiness, that he might rightly know God, his Creator, heartily love Him, and live with Him in eternal blessedness to praise and glorify Him" (Answer to Question 6 of the Heidelberg Catechism). Sin deprived human beings of this fellowship and honour and instead brought guilt, shame, discord and dysfunctionality to human life. Scripture teaches of both original sin and actual sin.

2.2.2. Original sin

Some biblical references such as Gen. 3:1f; John 8:44; 2 Peter 2:4; 1 John 3:8; and Jude 6, suggest that sin was present in the universe even before the Fall of Adam and Eve. The Bible writers do not focus on such evil but on sin in human life (1 Tim. 2:14; James 1:13f.).

It is scripturally evident that human sin was inspired by the devil. The devil used the serpent to tempt Adam and Eve to think that God surely is not unlike Himself. God had given them universal dominion over all other creatures then also over all the trees. It follows that the command not to eat of the tree of life was not the command

of God at all, or that, if it were, it was not to be understood to mean that He did not want them to eat of that tree. Adam, eating the fruit, sunk his teeth into the power of destruction. Adam sinned against God by ignoring His command. He was disobedient to God's prohibition. Adam followed the Devil. For through this sin not only our bodies have become so weakened that they changed from immortal to mortal bodies, but the intellect, heart, mind, and will are entirely corrupted and turned evil. Accordingly it is impossible for human beings, after following Satan, to undo his lost of the right and true knowledge of God. in sinning mankind took in a deadly poison against God's gift of wisdom and intelligence. Such poison affected human beings negatively in all the aspects of their being in God's world with others.

The real thrust of the diabolic temptation described in Gen 3, lies in its subtle suggestion that a human being should aspire to be equal with God, "you will be like God..." (Gen. 3:5). The Westminster Confession in Chapter VI, I, teaches that the temptation to want to "be like God" seduced 'our first parents'. Consequently they "sinned in eating the forbidden fruit." Satan's attack was forged to create doubt on "the integrity, veracity, and loving provision of God" (Douglas et al, 1982:1117).

The nature of original sin (*peccatum originale*) is such that Adam and Eve "fell from their original righteousness and communion with God and became dead in sin" (Westminster, Chapter VI, II). This shows that there are three reasons for calling this sin original:

- it derives from the original root of the human race;

- it is present in the life of every individual from the time of his/her birth. It cannot be regarded as the result of imitation; and
- it is the inward root of all the actual sins that defile the life of a human being (Berkhof, 1984:244).

Berkhof's three reasons evidently and explicitly indicate that Adam and Eve's disobedience caused "our nature to become so corrupt that we all are conceived and born in sin" (Answer to Question 7 of the Heidelberg Catechism). This corruption makes the human being wholly incapable of doing any good and inclines him/her to all evil.

2.2.3. The actual sin

Original sin, which reflects the single and inherent corruption of mankind, was actual sin (*peccatum actuale*) internally and externally. Its manifestations are everywhere. The segregation of believers by the 1857 DRC decision, the killings of people during the Apartheid era, the video recorded action by the University of the Free State's white students racially directed against Black employees and the xenophobic violence recently surfacing in South Africa, are just some instances. These are "all conscious thoughts and volitions which spring from original sin" (Berkhof, 1984:251). Berkhof explains that actual sin is also internal because of its "evil design in the mind or desire in the heart..." (1984:251).

Original sin imputes guilt to all mankind. This means human beings are "wholly

defiled in all the faculties and parts of the soul and body” (Westminster, Chapter VI, II). Consequently human beings are utterly indisposed, disabled, opposed to all good, and wholly inclined to all evil. All actual transgressions proceed from it. Hence it affects human relationships. It could be suggested that sin penetrates to the heart of an individual, it can insinuate itself into the social and political structures of a nation or community.

If sin makes human beings to be “wholly incapable of doing any good, and inclined to all evil” (Heidelberg Catechism, Question 8), and if the 1857 decision is a typically presumptuous sin, then it, has brought shame to the DRC family instead of honour. Its effects were experienced in the DRC family of churches, the whole ecumenical church, and the whole society or wider social system. Such a sin affects:

- (a) the will (John 8:34; Rom. 7:14-24; Eph. 2: 1-3; 2 Peter 2:19),
- (b) the mind and understanding (Gen. 6:5; 1 Cor. 1:21; Eph. 4:17),
- (c) the affections and emotions (Rom. 1:24-27; 1 Tim. 6:10; 2 Tim. 3:4), and also
- (d) one’s outward speech and behaviour (Mark 7:21f; Gal 5:19-21; James 3:5-9).

This sin was presumptuous in nature because it was (and is) not committed unwittingly. Unbelievers are guilty, but those who have God’s revelation and enjoy the privileges of gospel ministry are far more guilty (Matt. 10:15; Luke 12:47-48; 23:34; John 19:11; Acts 17:30; Rom. 1:32; 2:12; 1 Tim. 1:13, 15-16).

2.3. GUILT AND SHAME

2.3.1. Guilt and shame: A relational view

“In general guilt involves less experience of the self than shame. Shame is about the self; guilt involves activity of the self, with less perceptual feedback from the self’s activity” (Lewis, 1971:34). Guilt and shame are not to be identified. When one has done something wrong he/she may feel guilty. But shame is a felt sense of being a mistake. As Underland-Rosow puts it distinction is that, “guilt allows for retribution and atonement, shame does not” (1995:46).

Generally guilt is centrally a transgression, a crime, the violation of a specific taboo, boundary, or legal code by a definite voluntary act. Fossum and Mason observe that, “while guilt is a painful feeling of regret and responsibility for one’s actions, shame is a painful feeling about oneself as a person. The possibility for repair seems foreclosed to the shameful person because shame is a matter of identity, not a behavioural infraction....[F]or many people shame exists passively without a name” (1986:5-6).

It can be mentioned that through the various shadings of meaning there is the sense of the committing of a specific transgression, the state of being justifiably liable to penalty. Meaning in the usual definitions there is no self-reference as there is in shame. Shame and guilt affect the human being in totally different spheres of his/her

being. This is also demonstrated to be so by two biblical examples, namely Kings Saul and David.

2.3.1.1. Guilt of King David: 2 Samuel 11-12

In these chapters it is narrated how king David, the anointed king of Israel, sinned before the Lord of Hosts. David committed sin with Bathsheba, the daughter of Eliam. They had a child (2 Sam 11:1-5). King David also engineered the death of Uriah, the Hittite the husband of Bathsheba (2 Sam 11:14-15). Then the Lord sent the prophet Nathan to show the anointed king, David, his transgressions and pronounce God's wrath of jealousy upon David's household (2 Sam 12:1-12).

David's sins were illuminated for him. He unhesitant confessed his guilt, "I have sinned against the Lord" (2 Sam 12: 13a). And the prophet Nathan promised David that "the Lord also has put away your sin; you shall not die" (2 Sam 12:13b). The child of the cursed union of David with Bathsheba died due to the wrath of the omnipotent God. King David's second son with Bathsheba, Solomon, was God's blessing to them. This was after king David, "arose from the earth, and washed, and anointed himself, and changed clothes, and he went into the house of the Lord, and worshipped" (2 Sam 12: 20).

2.3.1.2. Shame of King Saul: 1 Samuel 13-17.

Saul also disobeyed God's command. The omnipotent God instructed His prophet

Samuel to tell King Saul “to go and smite Amalek and utterly destroy all that they have” (1 Sam 15:30). Although he was instructed to kill “ox and sheep, camel and ass” king Saul saved some sheep and cattle of the Amalekites to sacrifice them to the Lord (1 Sam 15: 15).

Consequently, Saul experienced the withdrawal of the love of God from him. He further experienced the withdrawal of his sense as anointed king of God’s nation, Israel. King Saul was then insane. King Saul experienced insanity when “the Spirit of the Lord departed from him, and an evil spirit from the Lord tormented him” (1 Sam 16: 14). This shows that the dynamics of shame which can be found in pathological proportions in his sense of insecurity, exposure, flawedness, and unworthiness were operative in Saul. Ultimately it resulted in the loss of his kingdom to David. Although guilt and shame are both present, it is shame that brought down the anointed King of Israel.

These two accounts demonstrate a kind of systemic effect of both shame and guilt on individuals or communities. In King Saul’s account it is illustrated how he was driven insane by shame, whereas King David was able to continue with life with a sense of forgiveness. He was still a worthy and beloved image bearer of God before God Himself. But it is also plain that guilt is not primarily located in what we do or have done, in isolated deeds but in the person her/himself, in his/her nature, in his/her being and identity. What Christians are fundamentally face in their dysfunctional nature is not what and how they do things but who they are.

Children of God who commit any transgression should before they can acknowledge their feelings of guilt, experience real shame and guilt. For the purposes of this work shame in the case of a Christian is understood as an experience that affects the whole being of the child of God as a member of His family, the *familia Dei*.

2.3.1.3. Guilt and shame: The case of Mandela

Acknowledgement of guilt in one's personal life, interestingly, is also present in Mandela's *Long Walk to Freedom*, which contains many moving passages where Mandela confesses his guilt, acknowledges his misplaced ideals and his personal failures. Let us mention just four examples of such acknowledgement in this book:

2.3.1.3.1. Breaking with his father figure: Mandela ignored the family norm to marry a wife chosen by his family. Mandela willfully rebelled against the norm and he felt shameful and guilty for telling repeated lies to his guardian uncle. This act cost him a break with this father figure.

2.3.1.3.2. Neglecting sacred African duty: it is a sacred practice amongst Africans that the son should look after his parents when they cannot do anything for themselves. In his autobiography Mandela confesses that he neglected this sacred African duty to support his mother in her old age. His mother died while he was on Robben Island and he could not preside over her funeral.

In Mandela's words:

"Although I was happy to be back, I felt a sense of guilt at the sight of my mother living all alone in such poor circumstances...I wondered...not for the first time...whether one was ever justified in neglecting the welfare of one's family in order to fight for the welfare of others" (Mandela, 1994:157).

2.3.1.3.3. A failed father: He further admits in his faithful confessional praxis that his family hardly knew him because he was seldom at home. At some point he goes deeper into this wound of shame and acknowledges that when his first marriage broke up his children were deeply affected. Consequently his eldest son Thembi left school at age ten and became withdrawn. He wore Mandela's clothes in an attempt to create "some kind of attachment to his too-often-distant father" (1994:181).

2.3.1.3.4. Second marriage break: His account of his second marriage to Nomzamo Winifred Zanyiwe Madikizela, and of their divorce is also marked by shame and guilt. Again, in this marriage, he was never a husband or a father because of the Treason Trial. He then went underground and began his almost three decades of incarceration while their two daughters were toddlers.

According to Gallagher

"Mandela forbears judging Winnie, assuming much of the guilt for the break

up of their marriage, reflecting on their relationship in a parable of the beautiful tomato plant that he raised on Robben Island that died for no discernible reason” (2002:171).

Regardless of the confessant’s recounting the triumphs of his world tours after his release and his eventual election as the first democratically elected Black president of South Africa, his long walk to free the country ends on a plaintive and lonely note, as he reflects

“in attempting to serve my people, I found that I was prevented from fulfilling my obligation as a son, a brother, a father, and a husband. In that way, my commitment to my people, to the millions of South Africans I would never know or meet, was at the expense of the people I knew best and loved most” (Mandela, 1994:543).

Mandela, in his autobiography, gives us more than he intended to. These passages show him crying out, in both testimony and lament. He exposes his fragility and acknowledges guiltiness and shamefulness. Paradoxically, this aspect of faithful confessional praxis also serves for his transformation and therapy. It is the Christian way.

2.3.2. Existential guilt

Here attention will not only be paid to neurotic guilt but also to existential guilt. The latter is fundamentally different from all the anxiety-induced bugbears that are generated in the cavern of the unconscious.

Right and healthy relations among image bearers of God in the *familia Dei* are governed by normative biblical fellowship-principles. When one transgresses these fellowship-principles, harm is caused to others and to mutual fellowship. The fellowship in the *familia Dei* is negatively affected and trust diminishes. The transgressor experiences guilt. The experience of existential guilt indicates that the transgressor failed to deal with other children of God as brother and sister. So the fellowship is injured and a wound is inflicted.

Existential guilt arises due to transgressions, by God's children, of God's order of creation. Children of God, even as members of the *familia Dei*, stand in objective relationships to each other. Children of God factually participate in the life of the *familia Dei*. It is standing in relations that first allows any one, non-believers too, to experience a world (1 John 4:20).

It needs to be stressed that there is a link between irresponsibility and existential guilt. According to Pembroke each individual within the *familia Dei* "...is called to answer the claim on him/her to promote the good of the order-of-being" (2002:112). Children of God may at times fail to comply with this rule. That is why the pastoral therapist has to take her/his client to a point where the client/child of God may catch a glimpse of responsibility, healing and reconciliation.

Several pastoral therapists have noted that there are three spheres in which existential guilt is an important consideration, namely, in 1. the justice system, 2. the

conscience, and 3. the faith. For our purposes the focus is on conscience although the overlap between faith and conscience is acknowledged.

2.3.2.1 Definition of conscience

Douglas says conscience, “is the means of moral judgement, painful and absolute because the judgement is divine, upon the actions of an individual completed or begun; and it also acts as a witness and guide in all aspects of the believer’s sanctification” (Douglas, 1982:227).

Within the reality of the *familia Dei* as delineated in 1 John, conscience may be defined as the capacity and inclination of the child of God to distinguish radically between past and eternal actions which are to be welcomed and those which are not. In a pastoral theological sense this refers not only to actual deeds but also to omissions, not only to decisions but also failure to decide. According to the *familia Dei* view of conscience this means that the children of God children in the *familia Dei* are faced by the ‘greater’ perspective on conscience. Even a pastoral perspective it i because such conscience drives the child of God to the point where the child of God can take responsibility and be accountability for her/his relationship to the order-of-being and to her/his own being. This means the visionary and courageous child of God is expected to transcend the lower conscience and can achieve the dynamic associated with the greater level of personal experience, which are authenticity and moral sensitivity.

In existential guilt the conscience embodies two associated dynamics, that of authenticity and that of moral sensitivity. Other aspects that also play their part in one's conscience are: 1. self-illumination, 2. perseverance, and 3. reconciliation.

2.3.2.1.1. Self-illumination: Self-illumination can only take place in the inner depth of the I-before-God. Pembroke refers to self-illumination as the “profound moment of silence in the inner spaces in which the only sound is that of honesty and truth” (2002:113). Pastoral care according to this work refers to self-illumination as that state where the covenanted child may be able to recognise her/his moral failure, but in the depth of the being of the child-of-God-before-God he/she grasps the real essence of her/his existential guilt and its meaning for her/his life. In this depth dimension of the heart the child of God needs “to maintain an awareness of the identity of the new person” in Christ (2002:114). The old person is dead and buried with Him. The child of God cannot be “closed-off to the guilt of the present moment” (2002:114). The child of God may eventually become closed-off to guilt when he/she lacks even a small light of humility needed to illuminate the abyss of the guilty self in its light. Such a person functions as a symbol of a generation for which no real guilt exists, only guilt feelings and guilt conventions. The feelings that this feeble, pathetic character has are too weak and too shallow for genuine confession.

2.3.2.1.2. Perseverance: According to Pembroke, perseverance “simply indicates the need for an on-going commitment to illuminate” (Pembroke,

2002:113). This highlights the implications of “steadfastness, patience and persistence” (Douglas, 1982:914). Also pastorally perseverance is a Christian quality because it is a gift initiated by the Triune God.

2.3.2.1.3. Reconciliation: For the *familia Dei* Pembroke sees reconciliation as the “attempt to restore the order-of-being injured by the *child of God* through the relation of an active devotion to the world for the wounds of the order-of-being can be healed in infinitely many other places than those at which they were inflicted” (2002:113).

Abrahams’ view on the concept and functionality of reconciliation is not different from that of Pembroke. Abrahams discusses the concept of reconciliation from the Old Testament perspective, especially during the time of prophets. He understands reconciliation to mean “the end of a process which presupposes healing and peace” (1997:37). Abrahams further suggests a formula, which impacts the process and long path of reconciliation. His formula is “act-consequence” (1997:37). Abrahams concludes by stressing four critical points, which are based on this suggested “act-consequence” formula. He says that reconciliation is 1. Fragile; 2. That one of the stakeholders cannot force the other to answer the offer to reconcile; 3. It is powerless but born out of love, and 4. conditional, vulnerable, and weak yet strong in its possibilities.

This need for reconciliation simply demonstrates that the child of God living without

reconciliation is an enemy in the *familia Dei*. Here an enemy is understood not as someone who comes a little short of being a friend. An enemy is in the other camp. An enemy is altogether opposed. It is then that reconciliation is needed not only to restore good relations but to do away with enmity, and bridge the divide. It simply means parties being reconciled were formerly hostile to one another. Given that, the order-of-being of the *familia Dei* was absolutely injured by the 1857 decision the parties need to be reconciled.

2.4. A PHENOMENOLOGY OF SHAME

2.4.1. Sources of shame

There are various and numerous causes and sources of shame.

2.4.1.1. Addictions

Addiction, often “give rise to shame” (Fossum & Mason, 1986:38). Kaufman describes addictions like alcoholism and eating disorders as “syndromes in which shame plays a central role” (Kaufman, 1989:4). Halling argues that phenomenologically shame is “within the context of human relationships rather than just within the body” (Halling, 1994:79). Today due to an increase in the variety of addictive behaviours, shame is more prevalent as well.

2.4.1.2. Sick human relations

To feel rejected, humiliated or abandoned by significant others lies at the heart of ill-health and “toxic” shame. When it is experienced early in life a person develops dissatisfied forever, experiences a lack of intimacy and, consequently, generates “compulsive or addictive behaviour” (Bradshaw, 1988:58).

2.4.1.3. Social context

A person may also be affected and experience a sense of shame through the action of significant others considered to be particularly shameful, such as incest, crime, suicide or even some disease that may be kept from view or even denied. Social contexts play an essential role in the rise of shame.

2.4.1.4. Internalisation

The internalisation of negative beliefs about oneself throws a person into a spiral of shame reactions, which can even lead to suicidal behaviour.

2.4.1.5. Desire to hide

The person hides from him/herself and does so by moulding a false identity separate from the shamed basic one. Bradshaw says “we avoid our core agony and pain and over a period of years, we avoid our avoidance” (Bradshaw, 1988:73).

2.5. CONCOMITANT CHARACTERISTICS OF SHAME

Psychologists agree that there are various concomitant characteristics of the shame experience. There is a variety of concomitant characteristics of the shame experience. They point back to the original essence of the shame experience. Among these characteristics relate to exposure, incongruence, threat to trust, involvement of the whole self, and hiddenness.

2.5.1. Exposure

Personal shameful and indecent behaviour reveals aspects of self to the self and to others. It makes one sensitively vulnerable and takes the form of “a painful emotional jolt” (cf Pembroke, 2002:143). When it hits home, the self would gladly disappear and sink through the floor. The self is considered to be unworthy and inferior, especially when exposed before disapproving others.

It should be born in mind that the personal and private dimension of exposure is not to be overlooked, because exposure to oneself is at the heart of shame. The shame one feels in deceiving others into believing something about oneself that is untrue is particularly intense and painful. The self is most intensely shamed by the duplicity of living a double life. Even if the self is never publicly exposed shame will constantly, continuously and secretly burn within oneself.

Wurmser, in psychoanalysis studies, suggests that there are intimate links between shame and exposure on the one hand, and shame and perception on the other. He means that moments of self-exposure and acts of perception play important roles in the shaping of identity. As he puts it “the modes of attentive, curious grasping and of expressing oneself in non-verbal as well as verbal communication are the arena where in love and hatred, in mastery and defeat, our self is forged and moulded” (Wurmser, 1987:83).

2.5.2. Incongruence

A shame reaction may arise even where nothing wrong was done and no sin was committed, for example, when the self suddenly becomes aware of a hiatus between one’s actions and the expectations of the community. The hiatus represents a sense of not conforming to, or behaving inappropriately in the situation one is in. Pembroke explains it as follows “The person is acting on the assumption that a particular behaviour is appropriate, but in a moment of painful awareness he/she discovers that the assumption was false. It is the experience of suddenly finding oneself out of tune with one’s environment” (Pembroke, 2002:144).

2.5.3. Threat to trust

A rejected gift, a joke or a phrase that does not come off, a misunderstood gesture, falling short of one’s own ideals are violations of expected response by the self-estranging him or her from a situation. The self then questions his/her own adequacy, reliability and ability to relate to the values of the real world. Pembroke

captures such misplaced confidence nicely, “the jolt of shame is triggered by this sudden awareness that what one thought could be relied on has betrayed the confidence one had in it” (Pembroke, 2002:145).

2.5.4. Involvement of the whole self

According to, Wurmser, “shame has a global quality because it is evoked by a discrepancy between a tested self and an ideal image” (Wurmser, 1987: 86). This “ideal image” is described by Pembroke as follows

“This image is not simply constructed out of a delimited reality such as actions, but out of all the components which define a self. It is through shameful events that the self is revealed. Personal identity is shaped in this way. The shame events throw up the contours of one’s selfhood and of the world of reality one inhabits” (Pembroke, 2002:145).

2.5.5. Hiddenness

There are two distinct ways in which people suppress shame, namely by by-passing the feeling of shame and by overt shame:

2.5.5.1. *By-passing*: - In this case the self recognises the events causing the shame, the self then seeks to block the shame feelings. Thus the shame effect is by-passed and replaced by an impassive viewing of self from a variety of perspectives. Hence the self-views him/herself through the eyes of others but without appreciable effect for the self.

2.5.5.2. Overt, undifferentiated: - Some people are unable to identify their feeling as a state of shame. They use words such as 'depressed', 'intense', 'lousy', or 'blank' to describe their psychological state.

2.6. MULTIPLE EXPRESSIONS OF SHAME- Different views

2.6.1. Negative shame

According to Lewis the negative fundamentals of shame are “the desire to hide or to disappear...embarrassment and shyness...the feeling that one is no good, inadequate, unworthy. It is a global statement by the self in relation to the self. And...we become the object as well as the subject of shame” (Lewis, 1992:34).

Hence, when negative shame the human being “feels totally worthless, exposed to the invasive look of others and negatively evaluated by them” (De Pison Liebanas, 2002:29). This destructive experience reveals some of the most salient characteristics of negative shame. It causes a person to feel inferior and/or under attack. This confines the human being to dysfunctionality.

The feeling of absolute unworthiness generated by the feeling of shame of self- results in inability or unwillingness to confront oneself and further causes one to react to one's feelings in inappropriate ways. For example, such a person often considers his/her life a failure, avoids reference to important events, denies the facts

that affect him/her, covers up or behaves in a secretive way, is embarrassed or humiliated, or feels very vulnerable, or powerless, or exposed to others.

2.6.2. Positive view

In a pastoral therapeutic context shame is essential for human development, if approached positively. Here shame is a manifestation of being human. A pastoral therapeutic function of shame is to protect the self, one's personal identity, in adverse circumstances. Such shame sets boundaries or limits that human beings should not trespass. However, a pastoral function of shame in human development is generated by the consciousness of one's own fragility and vulnerability as a human being. The processes of learning and maturation in human development further generate it.

2.7. RELIGIOUS, POLITICAL AND PSYCHOLOGICAL CAUSED PREJUDICES

2.7.1. Journeying through with the religious problem

It must be said from the outset that the DRC and its family are not the only church in South Africa that contributed to the perpetration of the wrongs by the apartheid regime that deprived so many of the human dignity. Baptists, Methodists and Presbyterians also participated in causing disorder and lack of equilibrium in the *familia Dei*. The DRC and its family are not the only ones who need to confess to the partitioning of the *familia Dei* and of society.

The DRC stands out; however, because it is the denomination which helped to create and develop the policies of Apartheid and it implemented Apartheid within the *familia Dei*. There are, currently, discussions within the family to combat the disunity experienced within it. This is because the *familia Dei* cannot feel at home with God and when knowingly, they suffer wrong. The wrongs need to be confessed, forgiven, and overcome. Reconciliation is called for what would it require?

Botman points out that the DRC Synod's decision that "sin is not vested in an issue but in the attitude of a person's heart and his action" (Botman, HR: www.warc.ch.dcw/bs25/05.html#2). He suggests that sin is not vested in the policies of Apartheid but in the hearts and attitudes of individual human beings. It also suggests that for the re-unification of the DRC family to take its place all that is required is that committed members of the DRC should transform their hearts while some cognitive and practical behaviour also needs to be changed and then the family will be healed.

According to Botman, WARC, Abrahams, Kretzschmar, and Gallagher the DRC must abandon this position and decide that partitioning of the *familia Dei* is sinful and unacceptable before God as an effort to unjustly favour one group at the expense of another that violates the biblical principles of human dignity, love and justice.

Another merely theoretical confession by the DRC, according to Botman, is that of "rejecting racism in all its forms as contrary to the Word of God." Van der Walt, Ross,

Peters, Müller, Brooks, and Rutland all argue that the therapeutic and transformative function of confession only work meaningful healing when the theories and formulated decisions are translated into faithful praxis.

The Seoul conference of the WARC rejected these theoretical confessions of the DRC and called member churches to a faithful praxis in these words

“The churches which have accepted Reformed confessions of faith have therefore committed themselves to live as people of God and to show in their daily life and service what this means. This commitment requires concrete manifestation of community among races, of common witness to justice and equality in society and of unity at the table of the Lord. The Nederduitse Gereformeerde Kerk and Nederduitse Hervormde Kerk in not only accepting, but also actively justifying the Apartheid system by misusing the gospel and the Reformed confessions, contradicts in doctrine and in action the promise, which they profess to believe” (WARC, 1989 Seoul).

In South Africa, those living as people of God and demonstrating in Christian daily living and service the praxis of the transformative and therapeutic function of confession, reflected the stance of the confessional movement. This was publically and ecumenically demonstrated in 1985 when fifty theologians from numerous Christian traditions, including a hand full of Reformed theologians, published the *Kairos Document*. This is a declaration of faith in which both Apartheid and a “state theology” that embraced injustices were condemned.

2.7.1.1. Segregation of believers on racial bases

2.7.1.1.1. Timeline of inequality among believers

The DRC and later DRC family of churches has had marbled problems of inequality among believers through its existence in South Africa. A reflection of salient moments in the history of the DRC in this respect may be indicated as follows:

In 1770 *Kaapstad* congregation has practical things like that as well for the slaves.

In 1761 the Swartland separate baptismal register for “Basters and Hottentots”.

In 1799 an independent structure called *Zuid Afrikaanse Zendelings Genootschap* (ZAZG) was established

In 1800 this resulted in separate sitting places for the slaves in the church during services.

In 1809 the Church Council of Graaff-Reinet decided not to execute the disciplinary measures against white and non-white member alike. The latter were ended-up excommunicated.

In 1824 DRC's first synod sitting. The hot debate was the “question of colour in the church”. This synod confirmed in principle the separate preaching of the Word of the Triune God and separate sacrament services on racial basis.

In 1826 the synod decided on the regulation of the ordination of missionaries. This was in the direction of separate worship for non-white believers.

In 1829 Somerset-West congregation asked for racially separated Holy Communion services. Swartland dissatisfied members requested synod to implement the prevalent practice of segregating believers. In 1829 the synod decided that unity of Christians is imperative in the light of the steadfast and unfailing living Word of God.

In 1845 White members of Swellendam also sought that the non-white (*de-gecoleurden*) members worship the same Lord as theirs and celebrate the Holy Communion apart in the house of meeting with/by their Minister of the Word.

In 1849 the Cape Town Church Council raised their concern to inequalise the believers. This Council explicitly raised also the problem of colour in the Church of Christ.

In 1857 the synod found it desirable and Scriptural to segregate children of God on racial bases.

In 1881 the first synod of the first racial church, Dutch Reformed Mission Church sat. it was a denomination for non-white Christians. Later it was for Coloured DRC Christians.

In 1963 the first General Synod of the Dutch Reformed Church in Africa sat it was for all Black Christians of the DRC family

After 1949 the DRC faced the crucial question of separate services based on colour, that of whites and non-whites. Before the 1857 synod the mouthpiece of the DRC, *De Kerkbode*, already raised and debated this subject. The resolution was that there should be separate buildings for the worship of whites and non-whites.

In the discussion of the 1857 synod Rev Shand of Tulbagh asked the synod to decide that where it is desirable congregations should have separate buildings of worship for “coloured” or non-white believers whose origin could not be traced back to Europe. These believers and services should be under the auspices of the “white” church council. Rev A Murray (Snr) of Graaff-Reinet proposed as follows:

De Synode beschouwt het wenschelijk en schriftmatig, dat onze ledenmate uit de Heidenen, in onze bestaande gemeenten opgenomen en ingelijfd worden, overal waar zulks geskieden kan; maar waar deze maatregel, ten gevolge van die zwakheid van sommigen, de bevordering van de zaak van Christus onder de Heidenen, in den weg zoude staan, de gemeente uit Heidenen opgerigt, of nog op te rigten, hare Christelijke voorregten in een afzonderlijk gebouw of gesticht genieten zal. This was accepted by more than two thirds majority.

The English translation according to Kretzschmar reads as follows

“The Synod (DRC) considers it desirable and Scriptural that our members from the Heathen be received and absorbed into our existing congregations wherever possible; but where this measure, as a result of the weakness of some, impedes the furtherance of the cause of Christ among the Heathen, the

congregation from the Heathen, already founded or still to be founded, shall enjoy its Christian privileges in a separate building or institution” (Kretzschmar, 1986:2).

The motives for such separateness could include the following:-

- Social and hygienic grounds;
- Racial considerations;
- Lack of leadership opportunities;
- Paternalism and failure to deal fairly with actual world views; and
- Customs of Africans

Sadly the history of the DRC in journeying for congregation is one in which the skin colour had a bearing on the attitudes of Christians such that it led to a classification by European Christians of themselves as other than Christians from the heathen. Physically distinguishable features served to justify the prejudicial behaviour of European Christians who therefore influenced the Dutch church to segregate God’s children according to such features. The decision of 1857 was to stand until 1998 so as to reflect, “the Afrikaners’ traditional belief in racial differences” (Rhodie and Venter, 1959: 160). In journeying in this religious discourse of the segregation of believers one cannot to leave out the happenings and processes that took place in Christ’s church since 1857 until 1986.

2.7.1.2. DRC's stances, decisions and practices to effective segregation

2.7.1.2.1. *Since the 1875 decision: A societal implementation*

Earlier than this new political and religious ideologies were born. This led to the founding of the Orange Free State Republic and the Transvaal Republic. After this the *Afrikaner Volkseenheid* (Afrikaner Nationalism) took on a different shape with nastier features in the struggle for its survival and renewal expression “against all odds”. Fundamental to it is the notion and presumption that Afrikaners were a “chosen people”. Afrikaner Nationalism was very strongly influenced by anti-British sentiment. This sentiment was strengthened through war between Boer and British. The core tenet of Afrikaner Nationalism was the unity of all Afrikaans speaking white people, that is, the *Volk*. This unity excluded ‘foreign’ elements as Blacks, Jews, and English-speaking South Africans.

The 1857 decision therefore reinforced Afrikaner Nationalism from a religious and theological point of view declaring it ‘Scriptural’, for the sake of the weakness of some, to segregate the ever existed non-racial and non-cultural DRC. In the eyes of Afrikaner Nationalism, Black South African members, both baptised and confirmed, of the DRC were ‘foreign elements’, not part of the ‘chosen people’. They were not of the *Volk*. The remaining part of this religious and also the whole of political section will try to demonstrate the intended and practical effects of the decision of 1857 because the nastiness of this ideology was later than 1857. In the Body of Christ the inequality of believers led to the formation of separate or racial based institutions of worship within the DRC family.

2.7.1.2.2. Formation of denominations by race

According to Rhodie and Venter the Cape Synod of the Dutch Reformed Church in 1857 decided on the issue of separate services for individual racial communities “if” the circumstances would justify it. What Rhodie and Venter portray as a temporary measure, became a rule, according to Kretzschmar.

These so-called provisions for *separate worship* and *association* subsequently resulted in the *establishment* of the *different denominations* according to *race* such as the Dutch Reformed Mission Church for Coloured believers in 1881, the Reformed Church in Africa for Indians and the Dutch Reformed Church in Africa for Blacks in 1963. Indeed the missionaries of the Dutch Reformed Church (white church) further segregated the Dutch Reformed Church in Africa according to ethnicity. This church grouping, before 1963, being separated according to ethnic communities, with a DR ‘Bantu’ Church for Sothos, Xhosas, and Zulus, just to mention a few. In 1963, at Kroonstad, these separate churches decided to amalgamate and constituted themselves as the DRCA. The DRC family’s history in this does not reflect a *desirable Scriptural kerygma* and *didache*.

2.7.1.2.3. Ethnically divided theological training

In 1955 the Department of Native Affairs declared that the Stofberg Gedenkskool was situated in a “white area” in contravention of the new Group Area Act. That meant that this institution had to be removed and relocated. A delegation was sent by the DRC to discuss with the Minister of the Department of Native Affairs, HF

Verwoerd, the question of relocation. According to De Villiers, the Minister recommended, “In humility I recommend that the churches should also adapt their theological education to the ethnic groups and their languages; in other words, that there should be more than one Stofberg” (De Villiers, 1975: 335-own translation). The delegation acquiesced.

According to Maree this was further supported by the Federal Council of the DRC “concerning the theological training, the management of Stofberg Gedenkskool with the approving decision of the Federal Council, recommends that the theological training for the variety of the ethnic groups should be conducted at various places in different directions” (Maree, 1958: 22-own translation). Again according to Maree, the rationale was that “the strength of the mission work should win heathenism for Christ, and also build a strong, ‘indigenous’ and self-developed ‘Bantoe’ church” (Maree, 1958: 26-own translation). “The management obtained permission from the federated DRC synods to establish four ‘Stofberg Theological Schools’....[A]t the end of 1959 the Stofberg Gedenkskool concluded its work in the Free State and from January 1960 it operated as four different seminaries, namely, Turfloop, Witsieshoek, Dingaanstat, and Decoligny respectively” (Kritzinger, 2008: 176 in ACTA URCSA).

I empathise with Kritzinger when he expresses his dismay at dividing the church right to its roots, in theological training. This is what has to say:

“we need to admit that it was the idea of Hendrik Verwoerd, the architect of

apartheid himself, that the Stofberg School was suddenly standing on “white soil” instead of simply on African soil, and therefore had to be moved to a “Bantu area.” It was the personal idea of Verwoerd that the one Stofberg School should become four ethnically separated Stofberg Schools. We need to identify the negative effects this kind of theological training has had on us; the way in which our Christian identities were racialised – setting us up against others and fundamentally against ourselves – with an open Bible. We need to acknowledge how this theological formation affirmed and strengthened our patriarchal cultural heritages, which disrespected and exploited women, and alienated us men from our own feelings and creativity” (Kritzinger, 2008: 181 in ACTA URCSA).

If the DRC could harm relationships to this extent, its “acts of confession” need serious consideration. If should be so, because the Black Christians were stripped-off unity, *Ubuntu*, one anothering, caring for one another, trust and self-emptying love. By their nature these were God’s gifts unto them as His people. This act furthered and gave progression in the decision of 1857 and the 1948 declaration in the Kerkbode.

Based on these and also the first research objective of this thesis, it will be relevant to give a short reflection on the voices from the ground about the issues, specifically discussed in paragraphs 2.7.1.2.3. and 2.7.1.2.4. The reflection to given herein is based on the data gathered through formal and informal interactions with both the laity and the clergy of the DR family of churches. These interactions were driven by

the fact of identifying how the laity and the clergy can express their feeling of hurt about the progressive segregation of believers in this denomination. The feelings of hurt by the laity and the clergy are presented in two paragraphs.

Laity

The laity's expression of hurt is in the light of being dehumanized and being inferior in the Kingdom. They felt dehumanized because these decisions made them to feel less than human. They had realized that their individuality, their creativity as human beings and as Christians had been taken away by the DRC. This also implied that the DRC has lacked compassion and sensitivity towards them. They were relegated to worship the Almighty Jehovah in a separate building or institution. This resulted in the feelings of inferiority. They were made to feel as persons of a lower Christian rank in the eyes of the DRC.

Clergy

They interrogated the acts of the DRC in the light of two biblical concepts, namely *imago Dei* and *ta ethna*. Firstly, they understand that all human beings are created and formed in the likeness of Jehovah. This means the human race possess some substantive characteristics to that of their Jehovah. This understanding goes beyond physical features like race, colour, language, and gender. Secondly, they understand the Greek expression *ta ethna* as God referring to His relationally created nations which are not to be divided by anyone (Eph. 2: 11-21). Both these expressions of

hurt by the clergy and laity were initiated by the acts disassociation of the DRC from the 1857 decision.

2.7.1.2.4. *Pseudo-confession or acts disassociation with 1857 decision*

The bluffing *kairos* (time, or moment) of truth finally came 129 years after 1857 and 26 years after the Sharpeville Massacre. It was ten years later the youth of Soweto demonstrated against the enforced teaching in Afrikaans at Black schools. Then the United Democratic Front, which was organised by Allan Boesak, was about 4 years old. This moment of truth came in 1986. The political unrest in the country was at its zenith. The so-called ‘*mpimpis*’ were killed, necklaced, and some saved their lives by running away from areas where they were known. They were into being refugees and sojourners (*paroikoi-parepidemoi*) in their own land of birth.

The pseudo-*kairos moment* came when at DRC Cape Town General Synod of 1986 she when took drastic steps towards realising how diabolic and ungodly was the decision of 1857. This synod took two types of decisions, one concerning membership and the whole DRC family, and another about church and state relations.

2.7.1.2.5. *DRC’s Synod Decisions: 1986*

2.7.1.2.5.1. *DRC and family*

The Synod decided that “the membership of the DRC is open irrespective of national

origin, race or colour.” So anyone who wanted to and who meets the Church Order requirements can sit in Afrikaans conducted service. He/she can ask for membership in a nearby DRC congregation of his/her choice. This ‘open membership’ includes transferability of membership within the denominations of the DRC family and eligibility for a calling as Minister of the Word to any congregation within the DRC family of churches. This open membership decision opened the doors to all visitors for worship services including participation in Holy Communion and allowed for joint communion services that could be arranged by interested church councils.

The Synod further decided to ‘investigate’ the ‘possibility for organic church unity with other denominations in the family of DRC churches. This rejection of the 1857 decision shows how the white DRC had, for long, not been ready. Indeed, a child crawls before the child can walk.

2.7.1.2.5.2. Church and State

Five other decisions taken by this Synod relative to apartheid were taken. The form and definition of Apartheid and its development through history, especially during the time of HF Verwoerd could in a way be attributed to the DRC. Now the DRC announced that it has come to realise that, “the conviction has gradually grown that a forced separation and division of peoples cannot be considered a biblical imperative. The attempt to justify such an injunction as derived from the Bible, must be recognised as an error and should be rejected” (DRC General Synod Acta, 1986: par 319).

Par 320 of the decisions of this meeting demonstrate a claim made by the DRC that “the Dutch Reformed Church is convinced that apartheid as a political and social system by which human dignity is adversely affected, and whereby one particular group is detrimentally suppressed by another, cannot be accepted as a Christian-ethical principle because it contravenes the very essence of neighbourly love and righteousness and inevitably that of human dignity of all involved.” Here the DRC, acknowledges that the policy of territorial separation in South Africa was ‘an error’ that cannot be ‘derived from the Bible’. That is why it needs to ‘be rejected’. What then could have justified this policy for so long?

Again what this decision seeks is exoneration for its part in the development of Apartheid Acts of suppression of one group by another within the church is not condoned (par 320). Maybe the effect of this Apartheid policy in the church was not adverse to the biblical “essence of neighbourly love and righteousness.” Did it not contravene the human dignity of believers?

In par 321 the DRC first explains why she disassociates herself from the evils of the separate development policy in South Africa. She portrays as her true calling that the church is to take care of God’s suffering image bearers. Moreover, God called her to be on the side of the oppressed and those who suffer prejudice. Then she makes a statement that attempts to accept the guilt of wrongdoings by “the church and its members...with humility and sorrow.”

Clearly the DRC recognises how much damage was inflicted on South African communities by the separate territorial development policy rooted in the 1857 decision. The Moderator, Johan Heyns, reflecting on the 1986 DRC Synod, once remarked that they did in the past give to apartheid a theological and ethical justification. He further claimed that the DRC has now completely done away with that. He believed that to be a tremendous step forward. To demonstrate the extent of its “shamedness” by the DRC’s by 1857 decision, the DRC at this Synod declared that she “is prepared in the spirit of Christ to cooperate in the search for a solution affecting the South African society, by which the highest possible wellbeing of each community can be attained” (par 322).

2.7.1.2.5.3. After the 1986 Cape Town Synod

So the church unity talks began and continued between the DRC family of churches. This time the church unity talks were trying shape well between the former black churches, namely DRCA and DRMC. The reason was that the so-called “mother” denomination was not prepared to genuinely open up her, in Christ’s way, towards church unity. May be it was because, now, the talks also focused on the acceptance of the Belhar Confession as a confession of faith in the new united church. After all, in 1986 the synod of the DRMC had officially accepted the Belhar Confession as her fourth Confession of Faith. Moreover, members who later formed this denomination, in the language of the 1857 decision, came from the “heathen”.

Politically the country was in the greatest unrest then. The UDF was really a pain in

the neck to the white minority government. Its campaign was for the unconditional release of political leaders, the unbanning of political movements, and the establishment of a non-racial democratic South Africa. The world was pressurising the South Africa government. Heavy sanctions were in place against South Africa economically and the country's athletes could not compete overseas.

Following 1986 the DRC had to take further steps, and publicly confess its sinfulness and take responsibility for the evils caused by the 1857, if it was not to remain astratified from ecumenical religious structures. It acknowledged an integral part of the DRC family's past, its stories and its identity, is that of pain inflicted on the members of the family and of the guilt of the family members. Among the pain inflicted by the DRC on other family members was that which came with "Christian" Apartheid. The DRC, in 1990, acknowledged this when it decided "irrespective of how it might have been practiced or experienced Apartheid in itself is wrong and sinful...also in its fundamental nature" (Botha, in Challenge Dec 98/Jan 99, 51:14).

In 1990 then the DRC did "confess" her transgressions. May be it was a circumstance induced act of confession. Definitely it was a structural act but not an organic act of confession. This structural act of confession includes acceptance by ecumenical religious bodies. Moreover, this 1990 structural confession coincided with the release of Mandela and the unbanning of political movements by the white minority government. But what was the real intent? Does the DRC since 1990 reflect its 'change of least' in actual practice? Or was it an apparent confession to formally disassociate herself from this sinful decision? Was it merely, perhaps, to gain?

The DRC Cape Regional Synod of November 2007 took the decision to rescind the 1857 decision, so as to close the book on it. This synod planned to annually celebrate this act by a Eucharist service. It also committed itself to drawing up liturgies to continuously confess and name this sin. The rationale was that the next generation should learn and not relapse into its ways. This was placed on the table and there it has remained. Such acts of disassociation and rescindment are not enough. They are mere expressions of a guilty conscience. Hence there is no lived-reconciliation. More is needed and expected from the DRC.

At this pseudo-*karios*, admirable steps have been taken by the DRC. They tell us that this denomination has simply disassociated itself from the 1857 decision to segregate believers, from territorial separation in South Africa, from its adverse effects on neighbourly love and righteousness and from the contravention of human dignity. They do not culminate in an actual act of confession that both heals and reconciles the conflicted members of the DRC family, for the good, also of the wider South African society.

The whole structural nature of public confession should serve to prepare her “in the spirit of Christ to cooperate in the search for a solution affecting” not only the DRC family and the ecumenical Body of Christ but also the wider South Africa. Only then will it bring to an end the tug of war between the URCSA and the DRC and all the other DRC family denominations concerning the re-unification of the family and end the heated debates around the inclusion or not of the Belhar Confession as a Confession of Faith of the new united denomination.

The DRC needs to “have shame” about all this. And the urgency and importance of its sense of shame in a state of dissonance cannot be over-emphasised. The DRC’s admission to “shame” is eagerly awaited not just by the other denominations of this family or just by the South African society, for the whole world and its ecumenical community is steadfastly awaiting it. This is because the DRC as a Christian denomination professing Christ as Lord and Saviour has to participate in the building of the new Christian community. This can be done through the true interpretation and organic use of the sacraments, teaching her members the true meaning of praxis of faith and through the effective work of the power of solidarity of the Holy Spirit.

Gallagher puts it this way

“The DRC played a crucial role in the development of the Siamese twins of Afrikaner nationalism and Apartheid. The Afrikaners who founded the National Party saw themselves as the Chosen People; a “new Israel” expressly selected to advance the cause of Christian civilisation. They believed that each ethnic group was a distinct “social sphere” that should develop separately from other groups. The DRC and its theologians contributed to the development of a powerful civil religion that promoted and justified the Apartheid system by means of its confessions of faith. Identity was at the heart of this system, as Afrikaners created clear binary categories of “us” and “them” the elect and the reprobate, the Chosen and the Other” (Gallagher, 2002:38).

What Gallagher means here is fundamental to the concept of openness. If the DRC

disregards the central significance embodied in the public naming of transgression and also in the transformative and therapeutic function of confession, she misses her identity as a Christian church. Although she cannot be forced to confess her guilt, she must be reminded that her guilt is both vertical and horizontal. Her missing of the rhythm of being a Christian church results in disequilibrium in the *familia Dei*. Such disequilibrium means a lack of indwelling with the Triune God and the neighbour.

2.7.1.2.6. The current *status quo* of this family of churches

2.7.1.2.6.1. Journeying towards church re-unification 2005-2008: A biblical and theological disgrace/pothole.

After 2005, to the newly elected URCSA General Synod executive committee triune God revealed to it the need to restart the re-unification process. The journey was started

“on the basis of the fact that the two churches [namely URCSA and DRC] now had a common decision and ‘*reglement*’ namely that unity needs to be driven also from ground level....[A]t a meeting held with them (that is, DRC) on 9 November 2005, it was decided to write a joint letter urging congregations to work for organic unity based on the Confession of Belhar” (Agenda for Synod URCSA, 2008:187). (The Afrikaans text of such a letter is attached as Annexure ‘A’).

Based on this understanding the two churches and also DRCA and RCA held several meetings at different places to plan the path towards re-unification of this

family of churches. These meetings were held on 20 June 2006 Esselenpark, 16 August 2006 Bloemfontein, 6-8 November 2006 Achterberg I, and 23-25 April 2007 Achterberg II. At these meetings the four denominations took each other by the hand on this journey, except at Achterberg II where the DRCA showed some reluctance. “During this meeting it became clear that the DRCA is a reluctant partner to this process. Their delegates consistently declared that unity with the URCSA is only possible if the properties are ‘handed back’” (Agenda for Synod URCSA, 2008:190). Then the URCSA and the DRC met bilaterally on 7 February, 2008, at Kempton Park. The meeting of these two executives was occasioned by the media statements about the church unification in the *Kerkbode* (Annexure ‘B’). Here vividly it became clear that the DRC all along was not talking the same language and substance as the URCSA. Hence the URCSA General Synod, in Decision 22, expresses the following, “General Synod decides to put a moratorium on the re-unification talks between the URCSA and DRC until the DRC is seriously committed and ready for unity talks” (ACTS of the Synod, 2008, 31).

Clearly, some of the 21st century DRC believers are still as prejudiced and discriminative as were the 19th century believers. This generation still purports the segregation of believers. Can the 1990 confession of sins and the rescindment of the 1857 decision in 2007 be understood as genuine? No, they were induced circumstance.

2.7.2. Journeying through with Political problem: An example of DRC and Afrikaner Nationalism

2.7.2.1. Chosen examples of perpetrators of Afrikaner Nationalism

The above discussions demonstrate that the church of Christ sinned before and to the Almighty God by teaching people to discriminate and to be prejudicial to other image bearers of God. this means the equalness, sameness and one-anothering which God instituted in creation was nullified, spoiled, made dirty and to smell by human planning of cataloguing of properties and relations. This theory of cataloguing, of properties and relations, shadows over the socio-economic and political life of the *imago Dei*. The binary properties and comparative and qualitative properties shall be used in this section. It needs to be acknowledged that “no one way of cataloguing properties can be regarded as definitive” (Swartz, 1991: 235).

The DRC through its official mouthpiece, Die Kerkbode, once said “as a church [DRC], we have always worked purposefully for the separation of the races. In this regard, then, apartheid can be rightfully be called a church policy” (Die Kerkbode, 1948: 664-665). This act of cataloguing human beings in South Africa who are also created by God in His image and likeness was furthered by the National Party when it took over the governance in South Africa. The binary of whites and non-whites, rich and poor, literate and illiterate, and safe neighbourhood and unsafe neighbourhood was the fundamental policy guider during their rule which might be influenced by the DRC’s segregation of believers. The above 1948 declaration made by the DRC proves that religion and politics had these binaries. Hence this thesis intends to use the following architects, developers and implementers of cataloguing human beings

and relations only as examples. These architects were once catechumen of the DRC, especially Treunicht.

Now based on the fact of the cataloguing, the biographies given below, do “not imply a relationship of mutual influence between” them and pastoral function of confession. Meaning biographies and pastoral function of confession are not equals. Hence a model of *ad hoc* correlation will be used in the dialogue between biographies and the pastoral function of confession. This is so. According to Osmer this means two things, (a) the knowledge and methods of other fields are not appropriated as a system but in bits and pieces, just as we might take over words from another language without taking the entire linguistic system, (b) the knowledge of other fields is placed in the service of the distinctive task of theology: Christian self-description and evaluation.

Once again the inclusion of these biographies is to demonstrate the how practices of prejudice, discrimination and hatred were spread over South African society. Moreover this practice of human segregation was not only theological hindrance but was also actualized in the South African society. Its consequences can be witnessed throughout the country by many examples of experiences. For the sake of space the examples of biographies of Verwoerd and Treurnicht, Orania, and Sharpeville Massacre will be given in this section.

2.7.2.1.1. HF Verwoerd: *The architect of apartheid ideology*

This 6th Prime Minister of the Union of South Africa was not born in this country. He was born in Amsterdam on the 8th September 1901 but immigrated with his parents when he was two years old. From 1919-1924 he was studying at the University of Stellenbosch where he received a PhD in Philosophy and Psychology. In the same institution he became a lecturer and, later, a professor in Sociology.

In 1937 he became editor of *Die Transvaler*. In wielding editorial power he was best able to reach the hearts of the White South Africans. He progressively and firmly catalogued the races of South Africa. To a certain extent it might be said that he perpetuated the DRC's 1857 decision and 1948 declaration of apartheid. He educated Afrikaners in using capital strength, labour-power, and spending power to good advantage, that is, in the best interest of the Volk.

In July 1948, Verwoerd was elected as a Senator. In Dr. Malan's cabinet, in 1950, Verwoerd served as Minister of Native Affairs. It was in this office that he used his position to strongly work towards the desperation of separate development. This is what the DRC in 1857 decided upon when she said that for the sake 'of the weak of some...the congregation from the Heathen...shall enjoy its Christian priviledges in a separate building or institution' and be separately developed and supported by the so-called 'mother church'. Thus a free republic of justice for all remained the main aim.

On 2 September 1958 he was elected Prime Minister. His inaugural address acknowledged his duty to uphold, with honour, the democratic institutions of the country and justice to white and non-white. When the world criticised the term apartheid, he just reformulated the policy to be “separate development”. This pure cataloguing of God’s image bearers meant physical segregation of the races. There were two groups in the society, namely the inner group comprised of white minority and out-group made up of blacks. All these demarcations were physically drawn during Verwoerd’s time. As a result he is known as the “father of Apartheid” because he strongly endorsed the separate nation’s theory. That is the binary of white and non-white.

He was convinced by his comparative thinking that contact between racial groupings would hinder their evolution into nationhood. He demonstrated much willingness to guide Africans to their self-determination. Because of this Verwoerd did not only win many white supporters but also black ones, for example, KD Matanzima. On 6 September 1966 Dimitri Tsafendas murdered him in parliament.

The biography exposes the fact that, in this era in human history, the biblical teaching of “if we say we love God, but hate our brothers and sisters [regardless of sex, race, colour, decree, language, etc.] we are liars. For people cannot love God whom they have not seen and if they hate their brothers and sisters, who they have seen” (1 John 4: 20-21).

2.7.2.1.2. AP Treurnicht: My church and its people.

He was born on 19 February 1921 on the Middelpoos farm in Piketberg, Cape Town. He matriculated in 1939 at Piketberg High School. After completing his BA degree, in 1942, he enrolled with the University of Stellenbosch for an MA programme.

Until 1945 he was a minister of the DRC. From 1946-1960 he served in various congregations, among them Rondebosch, Stellenbosch, and Pretoria. While in Rondebosch he completed his PhD at the University of Cape Town. His thesis was entitled “Kuyper’s philosophy of the relations between the church and the state”. He was elected to a number of church offices. In 1960 he became editor of *Die Kerkbode*. He used his editorial influence to advocate the separate development of Blacks and Whites. Within the conservative DRC Treurnicht became prominent. He was elected to very influential positions in this pure or whites only denomination. In 1965 he was elected assessor of the DRC Cape Regional Synod and of the General Synod in 1966.

Prime Minister BJ Vorster asked Treurnicht to be the editor of the new Pretoria daily *Hoofstad*. In this position he was a mouthpiece of conservative opinion on political, theological, academic and cultural matters. He was a Deputy Minister of Administration, Minister of Public Works and Tourism, and Minister of State Administration. Bearing in mind that he was a DRC baptized member, catechum and theologian, now, as a parliamentarian, he opposed the idea of a mixed or multi-racial parliament and/or cabinet. Moreover this baptised political leader even objected to a

team of Coloured schoolboys to participate in the Craven Rugby week. He clashed with SP Botha, Minister of Manpower, on government's labour policies.

In 1982, he and his conservative following broke away from the National Party and founded the Conservative Party. In December 1990 the DRC decided on a policy shift and renounced Apartheid. Treurnicht was among those who opposed this policy shift. He maintained that in renouncing Apartheid, the DRC had made herself guilty of political interference.

This biography illuminates the DRC's belief on segregation of God's created human being. As children are born not prejudice but learn it from their families, clergy and society, so is the case with Treurnicht. Hence he managed to misuse the diversified physical blessings of God to His people to accomplish intentions of apartheid. Here one finds that the *koinonia* was extinct. The whites oppressed other races. This raised the need for pastoral intervention.

2.7.2.2. Praxis of Afrikaner Nationalism

2.7.2.2.1. Orania: Segregation 'always defeats' democracy

In December 1990 about 40 Afrikaner families bought the dilapidated town of Orania for about US\$200 000. These families were led by Carel Boshof. Carel is the surviving son-in-law of the former conservative South African Prime Minister, the late Dr. HF Verwoerd. This transaction occurred just a few months after the Apartheid

laws were repealed and Mandela was released from prison. This transaction allowed Orania to be privately owned and managed by the *Vluytjeskraal Aandeleblok* (Whistle Corral Share Block Company). This company bought it from the Department of Water Affairs. For Water Affairs this town was a way to assist workers who were building a canal network utilising the water of the Orange River.

Orania is situated on the banks of the Orange River in the arid Karoo region of the Northern Cape Province. Orania is a crystal clear attempt to perpetuate Afrikaner Nationalism in the 21st century. It attempts to realise the separatist ideal of some Afrikaners, that of a self-governing *Volkstaat*. It's being only one of two all-Afrikaner white towns makes it rather unique.

According to its founders Orania is to be a place or environment where the preservation of Afrikanerdom's cultural heritage is to be strictly observed. This environment should also be a model of Afrikaner *self-werksaamheid* (self-reliance). All jobs, whether managerial or manual, are carried out by Afrikaners only. Non-Afrikaner workers are not permitted. Potgieter, the former chairperson of the company, once said that they, the Afrikaners do not want to be ruled by non-Afrikaners. He further said that after the end of Apartheid Afrikaners will realise that their political group influence would diminish. They saw that the Afrikaner community might be marginalised in a multi-racial democratic South Africa, where their cultural heritage might be oppressed and their children brainwashed to speak and think English.

This account of Orania illustrates that a taught wrong cannot be dried out of anyone's mind. The prejudice and white supremacy taught white people in this country cannot be easily undone. The state of people's mind and their hearts cannot be transformed over a calculated time. This cannot be even if structures can be 'changed'. The Orania emerged because some whites cannot tolerate other 'inferior' groups in the new democratic South African society. Hence they continued to perpetuate segregation and white supremacy.

2.7.2.2.1. Ripping-off of identity and civil rights of some groupings

2.7.2.2.1.1. Sharpeville massacre: An example

On 21 March 1960 a group of between 5 000 to 7 000 Black residents assembled in front of the local police station in the township of Sharpeville. These residents offered themselves up for arrest for not carrying their "*dompas books*". This protest was part of the broader campaign called upon by the liberation movements, such as the, Pan African Congress (PAC), African National Congress (ANC), and others. It used well-chosen creative plans in organising this protest. It used means like the cutting of telephone lines into Sharpeville, the distribution of pamphlets telling people not to go to work that particular day. They also included coerced bus drivers. In any case, most of the members of the crowd were in favour of the protest.

By 10h00 a large crowd of Black South Africans had gathered and the atmosphere among them was peaceful and festive. There were about 20 police officers in the station. At some time that day the police and military used low-flying Sabre, jet

fighters to attempt to disperse the crowd. But a few hours later police set up Saracen armoured vehicles in a line facing the protesters.

At 13h15 these police fired upon the protesters. Police claimed that the crowd threw stones at the police. The inexperienced and dead-scared police continued firing even though the crowd turned to run away. As a result, many were killed and wounded shot in the back. The official figure is that 69 people were killed, including 8 women and 10 children. Over 180 were injured, including 31 women and 19 children.

In summary

The church catechism of racial classifications was automatically the social effect. These examples of personal and social human transgressions depicts that transgressions encompass a great diversity of human dynamics. They deny God the fear and trust He deserves. The oneness which was supposed to be lived by and for amongst God's people was replaced by prejudice, hatred and segregation. This is what is entailed in the political problem explained here above. That is the two biographies and two stories of shame, hatred and sadness which ever occurred in this country. They further demonstrate the church, in particular the DRC, failing not to duplicate the hierarchies of racial power and social status. Such hierarchies are found in political arena. Instead the church theology supported this. The church fell short to recognize that its oneness is from Jesus of Nazareth.

Paul in the churches of Galatians, Corinthians, and Colossians encountered such hierarchies. Instead of perpetuating such practices, Paul criticized that by a certain

formula: “There is no difference between Jews and Gentiles, between slaves and free people, between men and women you are all one in union with Christ Jesus” (Gal. 3: 28; cf. 1 Cor. 12: 13; Col. 3: 9-11). From this formula it can be deduced that these churches were taught not to effect among themselves, the social demarcation of the Graeco-Roman culture. Instead they were taught by Paul to come “together from these groups and knitting together in a new ‘family’ in which they are related to each other with mutuality and equality on a regular basis” (Osmer, 2008: 190).

In the pastoral sense this means, pastoral care should be able to criticize such social statuses and hierarchical power not to enter into communities of faith. They undo ones. As a result *koinonia* diminishes. Pastoral care should build up on Body of Christ for God’s people. Up to this far in this country reconciliation is not lived for. Both groups in some areas of life feel to be cheated by the Truth and Reconciliation Commission and even by government to some extent. Hence a pastoral organic reconciliation is needed. It needs to ensure that it is not only the structures that are changes, as per the achievement of Black theology but now, the focus should on the transformation of hearts and minds.

2.7.3. Psychological theories

From a social psychology perspective, people “don’t act the same way in all situations” (Burger⁴, 2004: 2). Social psychologists can help us to understand how people typically behave in their environmental situations. Knowing that different people react differently to environmental demands, the objective of social

⁴ This thesis relies heavily on Burger for psychological concepts.

psychologists “is to identify patterns that generally describe what most people will do” in response to a situation (Burger, 2003: 3). So social psychologists have created a number of varying environmental settings in which participants see a person in need of help. This chapter will make use of some psychological theories⁵ to characterise the kinds of situations that increase or decrease helping behaviour.

2.7.3.1. Role of prejudice and socialisation in human relational behaviour

Prejudice is most destructive in to social relations. This is because prejudice involves behaviour that shows disrespect for those it targets. Prejudice entails negative feelings which frequently cause people to turn a cold shoulder to those targeted by the prejudice, even as they look out for a helping hand. It produces affective chilling behavioural acts toward a target group.

Children are born in a family system. They are born without stereotypes and prejudice. These they learn from others in the family, from peers, from the media and from society generally. Prejudices are acquired. In the family children may learn prejudicial behaviour by imitating their parents or other family members. Stereotypes and prejudices acquired early in life from whatever source will “have stronger effects on one’s later level of prejudice” (Taylor, Peplau and Sears, 2003: 177).

⁵ The interpretation of psychological theories used in this chapter this thesis used the Chalcedonian model of interpretation.

2.7.3.1.1. Julian Muller's example

The influence of significant others on one's prejudiced views is illustrated by Julian Muller. Muller wrote a brief autobiography in which he shares how he was impressed by Beyers Naude and his own father. These two both attended a Synod meeting of the DRC in Pretoria. Beyers Naude was moderator and Muller's father was a delegate of his congregation. What impressed him was that, in this meeting, his father voted against his own minister. His father voted for Beyers Naude's position on oncoming *Pro Veritate*. Muller expresses his pride and appreciation of his father for voting against his own minister who was sitting right next to his father.

Years later however, Muller acted against this sense of honour. He shamed his father's memory when as a student and early years as Minister of the DRC he had become prejudiced. His great respect for his father and Beyers Naude had evaporated into thin air. He found himself involved in a hot and a very controversial debate over the policy of "Separate Development". In his autobiography Muller acknowledges his prejudice as being "taken away by the stream of popular thinking in the ranks of my church and cultural group" (Muller, 2005:182). 'My church' and 'cultural group' in this quote refer to both the DRC and to Afrikanerdom, respectively. The DRC, theologically, defended the policy of "Separate Development".

The prejudice which Muller learnt from his peers, from his church and from his society had definitely played a vital role in determining his behaviour. Maybe that is why he ended up joining the Afrikaner *Broederbond*. His concern was nothing but

Afrikaner identity. Although, he now rues his prejudicial stance/actions, these institutions taught Muller several life facts about himself and his country, South Africa. Then, in this same South Africa, he discovered who Daniel was. Muller belonged to the 'haves' Daniel to the 'have-nots'; Muller was a 'boss or baas' Daniel a 'servant'. It was due to these relations that Muller "easily took my privileged position for granted and did not seek to empathise with them enough" (2005:179). The 'them' in this quotation refers to the group to which Daniel belonged.

2.7.3.2.1. Intergroup competition

Intergroup competition "begins with the assumption that society is composed of groups that differ in power, economic resources, social status and other desirable attributes" (Taylor, Peplau and Sears, 2003: 179). So it was in the Apartheid society, where children were raised with prejudicial attitudes. Whites as the dominant group were urged to maintain their privileged position. Blacks as the subordinate group were urged to reduce the inequality. There are various theories of intergroup competition.

2.7.3.2.1.1. Realistic group conflict theory

This theory takes prejudice to be an inevitable consequence of competition among groups for resources or power. The following components are central to this theory.

2.7.3.1.2.1.1. Relative deprivation: It suggests that intergroup hostility stems from a perception of deprivation relative to others rather than from actual deprivation. A recent illustration was the events at the University of

the Free State when multi-racial and multi-cultural residences were introduced. Although the white and black students both were going to grow in knowledge of each other, some white students felt relatively deprived and opposed the move. In consequence they deprived themselves of the opportunity to know those of other racial groupings of South Africa.

2.7.3.1.2.1.2. *Sense of group position:* The assumption here is that groups actively work to protect their privileged status and all the perks that come with it. So whites, sought to retain possession of the best neighbourhoods, schools, and jobs in the face of challenges from Black South Africans. Four elements are involved here: (1) a belief in the superiority of the dominant group; (2) perceptions of members of the subordinate group as alien and different; (3) proprietary claims over superior resources; and (4) a feeling of being threatened when subordinate groups covet those superior resources (Taylor, Peplau and Sears, 2003: 179).

2.7.3.1.2.2. Social dominance theory

This assumes that societies need to be constructed hierarchically. That is, some groups should predominate over others. There should be groups at the top and other groups at the bottom. The theory is supported in two ways.

2.7.3.1.2.2.1. *Interpersonal:* Here paternalism is used to maintain the existing hierarchies. These hierarchies are that combining the dominant

group and the defence of the subordinate group. The members of each group, especially, are encouraged to have close and affectionate relationships only as long as the subordinates stay in their position.

2.7.3.1.2.2.2. Legitimising myths: The dominant group constructs some ideological theories to explain convincingly why it is impossible to transform or to get rid of the existing hierarchy.

This helps to explain the fact that White in-group children still antagonise and see members of the Black out-group as poor, crime-oriented, dirty and in other ways inferior. This crystallised racial prejudice in the young people of South Africa is really difficult to alter unless the family system as value mediator or middle axioms can truly and effectively transform.

2.7.3.1.2.3. Cognitive dissonance theory

Cognitive dissonance theory describes that state in which a person believes that two of his/her psychological representations are mutually incongruent. More formally, this means that a pair of cognitions is dissonant if one cognition follows from the obverse of the other.

Chapter three discussed the experience of shame, and suggested it to be experience in the DRC. This shame experience was caused by the DRC's unholy

decision, in 1857 to divide Christ's body on racial grounds. This experience of shame should cause the DRC to reflect on itself in view of today's understanding of the Word of God as organically inspired by the Holy Spirit. These racial divisions within the Body of Christ have caused grave concern not only in the Body of Christ but in the larger society too. This decision indirectly resulted in the Sharpeville Massacre, June 16, in the establishment of Bantustans and in the mid-1980's unrest. These have ripped into the society. A racial denomination its decision and declaration already mentioned influenced for the formation of a racial society.

Dissonance appears as gross inconsistency on the part of the confessant, in our case the DRC. It arises due to conflicting attitudes and behaviour on the part of the confessant. Inconsistency in the confessant emanates from guilt; a guilt which is generated by the transgressing action of the confessant. Dissonance creates tension in the confessant; hence the confessant feels pressure to reduce or to remove it. The confessant can reduce this tension and restore consistency through confessional processes.

There are three main ways of resolving dissonance. Namely,

- To revoke a kind of behaviour (John 3:5a), although this is hardly feasible.
- To take an attitude that trivialises the dissonance.
- To resolve incongruence between attitude and behaviour by changing attitude (1 Peter 2:1).

These three ways of resolving dissonance reflect the fact that, “not only does the environment influence our behaviour, but that behaviour then determines the kind of environment we find ourselves in, which can then influence behaviour....[T]he way people treat you, that is environment, is partly the result of how you act, that is behaviour” (Burger, 2003: 383). The following situations illustrate how prejudice, discrimination and dissociativeness have created an inconsistent attitude-behaviour relationship within confessants, and, at times, also in the confessor.

2.7.3.1.2.3.1. Dissonance following decision

The Christian confessant lives in Christ and as such should be guided by the Holy Spirit in order to live according to the teachings of the inspired living Word of God. The confessant believes in Christ and has faith. The confessant knows God’s will but is not perfect. In short the confessant has a notion of good practice even when he/she engages in wrong-doing.

The confessant continues to be a fallible being. Sinfulness sometimes causes him/her to knowingly do wrong. The Christian confessant has willfully acted against God’s norms to suit him/herself. The result is dissonance. It is then that the confessant needs pastoral intervention. For he is aware that, “all the good aspects of the unchosen alternative (the keeping to or upholding of normativity) and all the bad aspects of the chosen alternative (that is, committing sin) are inconsistent with the decision” (Taylor, Peplau and Sears, 2003: 139). The confessant faces an I-with-me awareness of incongruence between the right attitude and having acted wrongly.

Pastoral confessional processes can assist the confessants in such situations. In this encounter the confessant can improve his evaluation of the chosen alternative or lower the importance of the unchosen alternative. Within a supporting brotherly kinship the Christian confessant always improves his/her understanding of the decision taken in view of the unchosen alternatives. This is because “the tendency toward reevaluation is particularly strong when the two alternatives are initially rated as close in attractiveness” (Taylor, Peplau and Sears, 2003: 139).

2.7.3.1.2.3.2. Counter-attitudinal behaviour

The Christian confessant holds to Christian belief. When the confessant acts against God’s will she/he acts inconsistently with the Christian faith. Dissonance then arises. Because it is difficult to take back the sinful act itself, “the dissonance typically is relieved by a change of attitude” through pastoral confessional processes (Taylor, Peplau and Sears, 2003:140). These processes should create a better incentive for the confessant because “there is therefore now no condemnation for those who are in Christ Jesus” (Rom.8:1). It opens the prospect of relief from pain and agony of guilt (Rev. 21:4) and celebration of encountering the Lord and the neighbour faithfully (Matt. 25: 21, 23).

2.7.3.1.2.3.3. Insufficient justification

If the believer could claim to be perfect and sinless there would be no need to profess Christ as Lord and Saviour. So, in the parable of the Pharisee and the tax collector the former proclaims, “God, I thank you that I am not like other men,

extortioners, unjust adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get" (Luke 18: 12-13). He therefore feels no need for attitudinal change through pastoral confessional processes. There appears to be "insufficient justification" for a change to be brought about by pastoral counselling.

But the most interesting prediction of the dissonance theory concerns incentives. This level of incentive within confessional processes functions to produce an attitude change in the confessant. There has to be enough propelling expectation of relief or incentive for the confessant in order to make him/her to change his/her attitude towards confessing the guilt. Honour as over against shame should be such an incentive.

2.7.3.1.2.3.4. Choice

Attitude discrepant behaviour creates dissonance only when the confessant has willingly chosen to come for public confession to experience the biblical promise of "being to the other a fragrance from life to life" (I Cor. 2: 16b).

2.7.3.1.2.3.5. Irrevocable commitment

For present purposes the term commitment refers to whatever serves to keep the confessant to stay with the pastoral confessional process. The confessant's commitment to the decision to confess guilt is essential for the transformation of attitude. This commitment is also a dissonance-reducing mechanism. The

confessant needs to be embraced in encounter by brotherly love, so that the confessant will be irreversibly committed to entering into a pastoral confessional process with the confessor. Then dissonance may be resolved.

The commitment of the confessant to confess cannot be taught. It is inherently the confessant's intrinsically. It cannot be made for him. It is an important decision to be taken by the confessant which demonstrates involvement. According to Taylor, Peplau and Sears, commitment may come from several sources:

- Commitment increases when we engage in behaviour on the basis of an attitude change or development.
- Commitment is increased when we take a public stance based on an attitude.
- Commitment is a direct experience with an attitude object. When one has had direct experience with an issue, attitudes are typically more strongly held.
- Freely choosing an attitude position produces a greater feeling of commitment than being forced or nudged into a position (Taylor, Peplau and Sears, 2003: 154).

During pastoral confessional processes the commitment of the confessant to the original Christian attitude should be encouraged and reinforced. Then there will be a shift away from discrepancy, needed to come to maximum transformation in the life of the confessant. The more the confessant is committed to confessional processes

the less deviation she/he will tolerate from what he/she knows to be orthopraxis.

2.7.3.1.2.3.6. Foreseeable consequences

The confessant's guilt creates dissonance within him/her. Dissonance evokes a sense of impending consequences to be faced by the confessant if he/she continues to transgress. This incongruous state can help direct the confessant to rather seek in-homeness with the Triune God and fellow human beings.

2.7.3.1.2.3.7. Responsibility for consequences

To enter into the pastoral confessional process is the confessant's self-motivated and heartfelt choice and decision. This heartfelt choice and decision is irrevocably the confessant's. No matter what the consequences, the confessant will not be ashamed to claim responsibility for them. The confessant, as the decision maker who has sensed impending consequences, feels responsible for them. This dissonance occurs whether the consequences are reasonably the foreseen ones or not. There are hypothetical cognitive structures that the confessant can use to reduce incongruence between attitude and behaviour. These structures will now be discussed.

2.7.3.1.2.4. Vicarious cognitive dissonance

The DRC introduced a racist mind and lifestyle among God's people. Her racist practice was considered normal in view of what she calls the 'weak of some'

members of the DRC. The 1857 decision, continuous to grow unpalatable fruit, not only for the DRC family, but also for the ecumenical church and the wider society. There are separate communities and/or denominations although they confess one baptism. The DRC, even today, undermines and is still hypocritical in her approach towards the process of family re-unification. This creates a state of dissonance for some of her members.

Such members of the DRC family may and are liable to experience what is known as vicarious cognitive dissonance. Cooper explains such experience as “dissonance through the actions of another person” (2007:117). Vicarious cognitive dissonance is directly aroused when DRC members still hold onto the 1857 decision of their forefathers. The racial act of the forefathers is incongruent with the attitudes of current DRC members and the vicarious cognitive dissonance it occasions “is based on common group membership” (Cooper, 2007:117).

Vicarious cognitive dissonance eats at the heart of the DRC of today because

- The 1857 and 2008 DRC believers share a socio-religious identity as members of the same institutional church,
- At this moment the 1857 believers are salient to the 2008 DRC members,
- The reluctance of the DRC to re-unify illustrates that the 2008 DRC members are still strongly attracted to the 1857 members.

The dishonor and shame of the DRC informs it as family. Vicarious cognitive dissonance also affects the other family churches. They feel her pain, her discomfort, and they are moved by her tension. This experience of inconsistency is vicarious because it was not the behaviour of the current DRC members that produced the unwanted repercussions. The behaviour of the 1857 DRC is cause today of the experience of vicarious emotions.

2.7.3.1.2.5. Schemas

According to Burger, schemas “are hypothetical cognitive structures that help us perceive, organise, process and use information” (2004:451). Schemas assist a person to perceive features in the situation in which the person is. For example, the confessant perceives the teaching of the Word and realises that living with guilt is not acceptable. He wants to address it, identify and attend to it. Then the confessant decides to take the path of confession.

Moreover, schemas provide the confessant with a structure within which to organise and process information. For example, with the incorporation of a new piece of information, such as that confession leads to relief, the confessant can more freely enter this path. But the pastoral confessor has to ensure this for the confessant by well-structured confessional processes. Such processes should be anchored in the inspired Word of God and in deep faith in Jesus Christ.

2.7.3.1.2.6. Self-discrepancy

Self-discrepancy is one of the self-concepts that are explored by cognitive personality psychologists. Self-discrepancy is comprised of three cognitive representations of the self:-

2.7.3.1.2.6.1. Actual self: The building block of this self-representation is all the information the confessant has about the kind of a person she/he is.

2.7.3.1.2.6.2. Ideal self: This is a mentally imagined kind of person the confessant would like to be after confessing guilt, but before absolution.

2.7.3.1.2.6.3. Ought self: This is the self the confessant believes she/he should be after absolution; that is, the kind of person who will fulfill all the duties and obligations the confessional-absolution processes have defined for her/him. This involves the confessant's acceptance in the community.

In and during the confessional processes the ideal-self and the ought-self draw attention to information relevant to the confessant. This assists the confessant in providing reference points when the confessor makes important decisions in the absolution stage.

Parallel tendencies show themselves in both confessant and confessor. Both, the one as he/she confesses, the other in forgiving, often compare the actual self, the way each acts, with the ideal self, the way each wants to be, and with the ought self, the way each should be. If they fall short, and discrepancy continues, they will

experience negative emotions due to

- The discrepancies between the actual self and the ideal self-disappointment and depression will result.
- Discrepancies between the actual self and the ought self. These result in emotions such as nervousness, anxiety and guilt.

“These are the emotions we might expect when we act selfishly or take advantage of someone, in contrast with the generous and kind person we think we ought to be” (Burger, 2003: 459).

2.7.3.1.2.7. Cognitive psychotherapy

Burger defines cognitive psychotherapy as concerning “the client’s thoughts” (2004:459). This type of therapy identifies “inappropriate thoughts as a cause of debilitating mood disorders and self-defeating behaviour” (2004: 459). The confessant becomes anxious and depressed because he/she harbors anxiety-provoking and depressing thoughts. It should be borne in mind that the overarching goal of cognitive psychotherapy in pastoral confessional processes is to assist the confessant to acknowledge self-defeating thoughts. The self-defeating thought of shame needs to be replaced by more appropriate thoughts, which will relieve the confessant. This process is sometimes referred to as cognitive restructuring.

It is the cognitive restructuring processes in which the confessor must make the confessant realize how his/her cognitions affect her/his emotions, guilt and behaviour. Typically, the confessor has an active role to play in the process. The

confessor must assist the confessant in developing new constructs. These new constructs will then reshape the self-constructed hierarchies and modify old constructs of self. The aim is to enable the confessant to avoid relapses and further similar failures in life.

Clearly, the process of the confessant's self-revelation is a very delicate one. As with Nicodemus, this process must effect a genuine change in the confessant's attitude and give rise to a new person (John 3: 5). It is not only the attitude that has to change but the perceptions too. This chapter further demonstrates that it will actually be immoral for a pastoral psychotherapist to take an absolutely neutral position because psychotherapy makes the confessant conscious of his/her guilt, emotions and prejudicial behaviour. In psychotherapy the factors producing prejudice, discrimination and hatred must be removed from the confessant. This manifests the need for confession. Fundamentally the process of self-revelation makes the confessant aware of the reality of God and the confessant's guilt. Such self-revelation is not just an exercise in self-exoneration.

2.7.3.1.2.8. Humanistic psychotherapeutic approach

2.7.3.1.2.8.1. Definition of 'personality'

Burger defines personality as "consistent behaviour patterns and intrapersonal processes originating within the individual" (Burger, 2003:4). The consistent patterns of behaviour can be identified "across time and across situations" (Burger, 2003:4), while the intrapersonal processes "include all the emotional, motivational, and

cognitive processes that go on inside” an individual (Burger, 2003:4). However, the intrapersonal processes greatly affect how an individual acts and feels. This general definition of personality has consequences for psychotherapeutic practice.

2.7.3.1.2.8.2. Humanistic psychotherapeutic process

A variety of psychotherapeutic techniques have been developed by psychiatrists. These techniques can be applied eclectically according to each therapist's predilection. The therapeutic techniques of the humanistic personality theorists proceed on the assumption that a person is able to obtain insight and are free to choose how to act in future.

Humanistic personality theorists employ at least four concepts in explaining personality and for therapeutic purposes, namely, self-disclosure, loneliness, self-esteem and solitude. For the purposes of this study self-disclosure requires closer attention.

2.7.3.1.2.8.3. Self-disclosure

Psychotherapists stress that 'self-disclosure' is therapeutic in nature and application. Many humanistic psychologists “argue that self-disclosure is an important step in our personal growth and happiness” (Burger, 2003:339). Open self-disclosure by an individual or group within a close relationship of mutual trust is essential to self-understanding. Unless a self-discloser is open and transparent to others the self-

discloser can never grow and become fully self-actualised.

This intrapersonal process, self-disclosure, plays an important role in psychotherapeutic processes. A person experiences relief and self-actualisation when she/he openly exchanges thoughts and feelings with others. The term 'others' may include friends, loved ones and therapists. Burger observes that "putting feelings into words allows us to understand those feelings in a way that simply thinking about emotions cannot" (Burger, 2003:339). Giving vent to emotions has a significant therapeutic value in a person's life.

The psychotherapeutic process calls upon an individual and/or a group to disclose intrapersonal emotions and thoughts. In other words, a person should confess experiences in close relationships of mutual trust so that she/he can grow and become fully self-actualised. 1 John encourages the adherents to confess their guilt so that they may receive forgiveness from the Son of God, the Lord, and so that they can freely claim to walk in the light with the Father. Humanistic psychology in its self-disclosure theory lends support to the notion of public confession. They would have people disclose themselves to others, to share important personal information with others in a trusting relationship. One such relationship is that of family. Another, most fundamental one is that described by 1 John as the *familia Dei*. The kind of fellowship and disclosure or confession proper to the *familia Dei* therefore requires our close attention. Before attending to it, it is necessary to illustrate the relationship between pastoral care and psychology. The reason being to find some correlation between the two disciplines, especially their points of departure in handling the hurt

individual. This is necessary since in this chapter a focus was given to externalize the broken relationship that was caused by the 1857 decision and also some psychological theories in dealing with prejudice. This can be tabulated as follows:

2.8. PASTORAL CARE AND PSYCHOLOGY: THEIR RELATIONAL TIE-THERAPY

Pastoral care	Psychology
Describes human beings pneumatologically and seeks the highest measure of faith development and reconciliation.	Seeks the highest measure of self-realisation and congruency of the personality.
Tension is the difference between God and human beings as a result of bipolarity, for example, sin-grace, death-life, and creature-Creator.	Tension is the between self and ego , person and environment.
Disturbance within this operational field results in guilt, anxiety, despair, and absolute meaninglessness.	Disturbance here leads to dysfunctional behavior.
Approaches human being from an eschatological perspective.	Approaches human being an intra- and inter-psyche perspective.
Deals with the transcendental dimension of meaning.	Deals with empirical dimension of communication and behavioural patterns.

Diagram 2.1.

Looking at this relational comparison between these disciplines it needs mentioning that they are not like the 'like poles' of a magnet when dealing with the human beings who are created in God's image and likeness. Instead from their unique approaches and dealings they make important contributions in transforming an absolute human being. The perspective of each of them does not fragment the human person instead each promotes the welfare of the *imago Dei*. Each deals with the entire person within all concrete relations. Hence a cross-disciplinary approach is proposed in paragraphs 2.7.3. of this chapter and 3.4. and 3.5. of chapter three of this thesis. They all illustrate such necessity.

2.9. CONCLUSION

It is clear that, guilt springs from shame. Moreover, shame is painful in direct proportion to the degree of positive affect it prevents. However, the affect of shame in the confessant is so serious that it results in indignity, transgression and alienation. As Tompkins observes

“though terror speaks to life and death and distress and makes of the world a vale of tears, yet shame strikes deepest into the heart of man. While terror and distress hurt, they are wounds inflicted from outside which penetrate the smooth surface of the ego; but shame is felt as an inner torment, a sickness of the soul. It does not matter whether the humiliated one has been shamed by derisive laughter or whether he mocks himself. In either event he feels

himself naked, defeated, alienated, lacking in dignity or worth.” (Tompkins, 1963: 118).

Just so the 1857 decision not only raises guilt but is a source of shame to the DRC herself and the ecumenical churches. Such shame disturbs the normal, expected flow of positive relations in the fellowship of the children of God in Christ.

This shame-humiliation experience is a programmed response impeding the earlier relations of love, trust and fellowship that ought to continue amongst the children of God. This shows that it is not only responsible for guiding people’s psychic course but is also responsible for depression or antisocial behaviour.

The covenanted confessant should take his/her cue from the notion that shame (a) is an integral and inevitable part of the human being and (b) is at the core of most profound religious conversion experiences. The members covenanted into Christ should experience shame in their Christian living, both inside and outside the church. As baptised members of the Body of Christ their shame impels them towards confession of their wrongdoing.

Going through the steps of pastoral confession would show all and sundry that shame is transformative and restores true identity. Should the confessant publicly confess the shame and guilt of the transgression committed he/she will experience that shame is closest to the experienced self. However, shame as an integral and

inevitable part of the human condition ringing on the wholeness depends on the confessant's honesty in confronting the shame experience.

Shame is always paradoxical in nature. It is both a uniting and a dividing force. For example, shame is a uniting force. It moves human beings to try to fit in and conform to societal conventions and standards. It is a dividing force and isolating force because it moves us to seek privacy in our physical lives and creative impulses. Shame is about belonging and fitting in as is explained below in terms of the expression to "have shame". Mention can be made of examples such as Beyers Naude, Nico Smith, and Piet Jonker. They were originally members of the DRC. Shame is about exposure and vulnerability. Remember, Christianity began after the shameful public execution of Jesus Christ. This execution, rightly remembered, allows Christians to demonstrate healing through shame. Clearly the transformation and redemption of shame was and remains central to the power and tradition of the Christian faith. It therefore requires close attention.

Scandals spring from, and are characteristic and genuine products of human forwardness, ignorance or curiosity. As Calvin noted:

"the teaching of Scripture about the corruption of our nature is that, because we bear an innate corruption and badness from the womb, it is accordingly impossible to produce anything from a bad tree but bad fruit, until we are restored to wholeness by the grace of Christ" (Calvin, 1978:50).

Pastorally sin is an estrangement of our essential structure, an alienation from our nature, a misuse of freedom in which freedom is itself bound. Pastorally a right relationship to God is formed on the basis of a person's inner harmony.

Chapter Three

A PASTORAL HERMENEUTICS OF RECONCILIATION: A PRACTICAL THEOLOGICAL INTERPRETATION.

(Empowering of the MEET process).

3.1. INTRODUCTION

This chapter focuses a pastoral hermeneutics of reconciliation. A pastoral hermeneutics of reconciliation reflects attending to others in their particularity and otherness. The organic effectiveness of this attending to others can only be it within the presence of the triune God. It is wherein the *agape* is inherent and basic for the growth of the *koinonia*. Typically this attending opens up the possibility of an I-is-we and we-is-I relationship. In this equation the helping verb “is” resembles an “equal sign”. In simple terms the equation means the confessant cannot be without the confessor and vis-a-vis. The quality of such an organic relationship rests upon the communion-creating presence of the Holy Spirit.

The pastoral therapeutic function of confession is meant to transform the dysfunctional nature of human relations for the better. It is crucial to the life of the *koinonia* as portrayed in the First Epistle of John. In this *koinonia* of the Father, the Son and all believers as children of God, confession strengthens and supports the *koinonia*'s wholeness.

In history the church has followed different modes of confession such as, auricular and public confession. The Reformed churches opted for public confession in their

liturgies but failed to emphasise its compulsory character. The pastoral therapeutic function is to keep the *koinonia* fabric whole and confession is perceived as transformative, therapeutic and as embodying a faithful confessional praxis. Through confession the confessant experiences relief in being at home with the Triune God and fellow Christians.

3.2. CONFESSION IN THE HISTORY OF THE CHURCH OF CHRIST

The act of confession was a common practice in the early Christian church. It served the purpose of relieving the confessant from the distress of guilt. Different denominations, over time, have developed different forms of confessions in terms of varying doctrinal teachings. Over time the church shifted between auricular and private form of confession. A brief discussion confession in history of the church follows.

3.2.1. Genealogy of confession

In the history of the early Christian church confession was a significant aspect of the Christian life. According to Gallagher “the practice of confession involved the acknowledgement of a guilt and took the form of two complementary declaratory acts: disclosing guilt and furnishing testimony” to an audience (2002:3). In early Christianity the function of confession was twofold, that is, (a) to acknowledge guilt and (b) to declare the wrongdoing.

These two senses of confession are inextricably connected. The confessant admits her/his wrongs against God and neighbour and acknowledges dependence on God's grace and forgiveness. Such acknowledgement of guilt and transgression relieves the confessant of associated anxiety and distress. The life of the confessant is transformed through the function of confession. Jung appears to go some way in sharing this view when he said of Roman Catholic patients that they should go to confession because the "immediate experience of the patient might easily be too much for *her/him*" (Jung, 1983:53). "Certainly going to confession might relieve the patient" (Hutch, 1994:341). This certainty of forgiveness suggests that confession has its place within the Christian life and community.

3.2.2. Status of confession

3.2.2.1. Early Christian church

According to Gallagher the act of confession, especially during the time of St. Augustine, was "...oral, public and voluntary..." (2002:4) and it was regarded as a therapeutic for the confessant and the *koinonia* as a whole. The confessant, as member of the *koinonia*, was not ashamed to acknowledge her/his guilt in the presence of the other family members and before the Triune God. Even when the confessant did transgress against one of the *koinonia* members the confessant voluntarily confessed it before the family and in the presence of the Father and the Son. This also helped to bind the members of the *koinonia* together and helped to ensure healthy relationships in the whole body of believers. Confession was therapeutic in the early Christian church and serve to develop healthy relationships.

3.2.2.2. Middle Ages

During the Middle Ages the church became the dominant social institution. Consequently the act of confession remained prominent so that it even became “a formal sacrament” (Gallagher, 2002:54). Later, different denominations because of varying doctrines and traditions, developed different methods and practiced confessional acts differently. Some denominations, like the Roman Catholic Church, practiced confession as a sacrament. From being a healing measure it became a doctrinal requirement and duty. A closer analysis of the relevant decisions taken at the Fourth Lateran Council will serve our understanding of this shift.

3.2.2.2.1. Fourth Lateran Council: Roman Catholic Church

The Fourth Lateran Council was the most important of the Medieval Councils. This Council was held in 1215. It was called by the greatest of the Medieval popes, namely Innocent III, to plan the “regaining of the Holy Land and reform of the whole Church” (Leith, 1982:56). For our purposes Canon XXI of the Council is significant. This Canon “requires all those who have reached the age of reason to confess once a year to a parish priest” (Leith, 1982:56). Confession was made compulsory, was to be private, and before a local priest.

3.2.2.2.1.1. Private confession: The emphasis of this Canon was on private confession. It stated that “all believers of both sexes shall, after coming to the age of discretion, faithfully confess all their sins...in private to their own priest” (Leith, 1982:58-59). Private confession was done “at least once a year” (Leith, 1982:59). The function of confession according to the Council was linked to

receiving the sacrament of the Eucharist at Easter. Believers, after confession, had to strive to the best of their ability to fulfill the penance imposed upon them. Believers who did not come to confess their transgressions before the year expired

- were prohibited access to the church while alive, and
- were denied Christian burial when they died.

3.2.2.2.1.2. Role of the priest/the priestly bound type of confession: The believers were only allowed to confess to their own priest. A good reason was needed to gain permission to confess to another priest. The diligence and cautiousness of the priest in healing the patient paralleled that of the “skilled physician” (Leith, 1982:59). Again for the priest to understand what to advise the patient, he had diligently to inquire “into the circumstances both of the sinner and of the sin” (Leith, 1982:59). This would enable the priest to rightly know “what remedy he has to apply and to try different tests to heal the confessant” (Leith, 1982:59).

The Council made confession compulsory; “all believers” were compelled to come in private to the priest and confess their transgression “at least once a year.” This was not voluntary. Believers were anxious and feared judgement in their lifetime. Firstly, the phrase “prohibited access” may be interpreted as excommunication for those who did not come to confess in a particular year. Secondly, the phrase “denied Christian burial” is the judgement that the Medieval Catholicism already imposed upon believers who did not confess their guilt. These two points blatantly ignore the practical reality in that “no one lives a pure and holy life, with clean hands” (Smit,

1995:7). Thirdly, this private confession was sacramental because it entitled a person to celebrate the Eucharist at Easter but it left a person out of in-homeness and out of encounter with the Lord at the table of the Eucharist.

3.2.2.2.2. Sacramenting confession in Eucharist: A divergent view

Douglas et al, define sacrament, as accepted by the Reformed and Catholic church, as “an outward and visible sign, ordained by Christ, setting forth and pledging an inward and spiritual blessing” (Douglas et al, 1982:1044). Accordingly a sacrament is a religious action-symbol-sign-seal of the presence of God. It is believed that His presence is transmitted through material signs or elements or the performance of ritual. In the Reformed view the symbols or signs of the Eucharist, namely bread and wine can be transubstantiated into the real body and blood of Jesus Christ but they are signs of the broken body and shared blood of Jesus Christ.

According to the Roman Catholic Church the bread and wine of the Eucharist become, in substance, the body and blood of Jesus, though their appearance is not altered. This transformation is thought to bring the literal Christ present to the participants. The doctrine was first elaborated by theologians in the thirteenth century and was incorporated into documents of the Council of Trent. In the mid-twentieth century, some Roman Catholic theologians interpret it as referring to a change of meaning rather than a change of substance, but in 1965 Pope Paul VI called for the retention of the original *dogma*.

3.2.2.2.1. Implications of Fourth Lateran Council

According to Gallagher the Fourth Lateran Council of 1215 changed the entire nature and function of confession. The Council “codified the sacrament of penance” (2002:5) which then replaced voluntary oral public confession by compulsory private auricular confession. This had implications for the church as *koinonia*.

3.2.2.2.1.1. Creation of hiatus/gap: This meant isolating individuals in the *koinonia* from one another. Now every child in the *koinonia* excluded the other children from her/his confession. A strange spiritual individualism began to predominate among the children of God of the *koinonia* to the detriment of fellowship and in favour of self-centredness.

This aspect of individualism in the confession processes deprived the confessant of the communal relationship and fellowship and of the sense of God’s presence in the expression or declaration of forgiveness. According to Gallagher the forgiveness formula for communal public confession used to be “May the Lord absolve thee” (2002:5). The emphasis in this formula is upon the Lord. The *koinonia* asked the Lord to grant the confessant His absolution.

3.2.2.2.1.2. Interference of confessor: The Council introduced the priest as the only one among the members of the *koinonia* who could hear the confessant acknowledge her/his guilt. The priest alone was

confessor. This emphasis also ignores the fallibility of the priest; even the pope needs a confessor. Smit, in criticising this emphasis on the priest as the only confessor says, “in our reactions to the guilt of others we too become guilty through what we do or do not do, say or do not say, neglect or do not neglect” (Smit, 1995:7). Although the priest was depicted as “representative of the community” (Gallagher, 2002:5), in actual fact the priest alone was involved in the confession processes besides the confessant.

This is clear from the new formula of forgiveness: “I absolve thee” (Gallagher, 2002:5). Now the priest uses the first person singular personal pronoun “I”. This emphasis on the authority of the priest in granting absolution rather than the authority of the Lord in the midst of His family was wrong even when the officiating priest’s presence was emphasised by being “hidden behind a screen or his face turned away” (2002:5).

3.2.2.3. Protestant Reformation

It is clear from the above that auricular confession before a priest was no improvement on the earlier practice. It was one issue that the Reformation sought to address. Consequently there was a noticeable change in the nature and function of confession as conducted during the Reformation period. Confession among Lutherans and Calvinists will serve to illustrate the change.

3.2.2.3.1. Augsburg Confession: Lutheran Church

3.2.2.3.1.1. Study XXV on Confession

In 1530 the Lutheran Church adopted the Augsburg Confession as a defence against and correction of the abuse in Study XI of the Fourth Lateran Council. At least two aspects come for critical evaluation, namely, (a) the privacy of confession and (b) the sacramentality of confession.

3.2.2.3.1.1. Private confession: This study teaches that “private absolution should be retained (Leith, 1982:71). But the difference is that Study XI (Lateran) and Study XXV of Augsburg emphasise the privacy to “confess the Lord God, the Judge, in your prayer, telling Him of your sins not with your tongue but in your conscience” (Leith, 1982:87).

3.2.2.3.1.2. Sacramentality of confession: Study XXV explains that “the custom has been retained among us [Lutherans] of not administering the sacrament to those who have not previously been examined and absolved” (Leith, 1982:86). This means that the Eucharist could only be administered to those who have been examined in a process of acknowledging one’s transgressions.

3.2.2.3.1.3. Role of the confessor: In the phrase “those who have not previously been examined” the term “examined” suggests that a confessor has a role to play in the processes of acknowledging guilt. It meant that the confessant confesses to the confessor and the latter gave absolution.

The participation of the confessor is further suggested in this sentence “we [the Lutherans] also teach that God requires us to believe this absolution as much as if we heard God’s voice from heaven...we should know that through such faith we [the Lutheran confessants] obtain forgiveness of sins (Leith, 1982:87).

The Fifth Study of the Lutheran Small Catechism of 1529 is explicit in explaining the second part of the confession. It says “we receive absolution or forgiveness from the confessor as from God Himself” (Leith, 1982:121).

The Anglican and Reformed traditions agreed that “auricular confession was no longer recognised as a sacrament” (Gallagher, 2002:5), yet the Anglican Church continued with the practice of auricular confession on a “limited basis” (Gallagher, 2002:2). John Calvin, on the other hand, re-emphasised the communal aspect of confession “by casting the recitation into the first-person plural: we have sinned” (2002:5). Hutch agrees and puts it as follows: “insofar as a priest is supposed to act as some sort of judge when hearing confessions, he can be of little use...a patient does not feel accepted unless the very worst is accepted” (1994:343).

A notable point here is the shift from the “private” Roman Catholic confessional mode to the “public” Reformed one. According to Roman Catholicism the confessant confesses only to the priest in a sacramental way, whereas the Reformers saw it as a “public matter” and not a sacrament.

Faith based communities live the hermeneutics of confession. They should not doctrinism it. Otherwise it loses its intent. Rightly seen confession should serve to strengthen the *familia Dei*. Healthy human relationships reflect a unity in the Spirit within the house of God. Through the pastoral act of confession, but within such environment, the confessant experiences relief from the distress of guilt and shame. He/she experiences renewed wholeness in fellowship with God and fellow Christians. The pastoral function of confession has a wholesome impact on the lives of the confessant and the confessor both because tensions are confessed and bridges are built. Before discussing the transformative function of confession it is well to consider the 'confessions' emanating under pressure, as they frequently did in South Africa.

3.3. COERCED CONFESSIONS: THE EXAMPLE OF APARTHEID SOUTH AFRICA

3.3.1. Legislative foundations and provisions

In South Africa the identity of a human being was no longer on the basis that he/she in the image of God but was categorically based on the racial classification system known as apartheid. This system the DRC admitted to accepting as their previously owned. Many have noted that the apartheid ideology was based on the Hegelian philosophy of human relationships. Briefly, Hegelian understanding means, that one is a self or the other, master or slave, and colonizer or colonized. However based on this philosophy of human relationships the identity of South Africans, more especially

the other, was “reinforced through apartheid legislation. The identity of the other was created by a state power embodied in the words in a passbook, which became the non-Europeans’ sacred text of naming and control” (Gallagher, 2002: 37). Opposing this many church members used confessions to oppose apartheid, but on the other hand the system itself used coerced confessions and enforced testimonies to get truth from the political prisoners. Let’s look at the few examples.

From 1960 to 1985 the South African minority white regime passed numerous pieces of legislation to create a system of censorship, banning, detention without charge and trial, and banning of oppositional political organisations. In establishing the legislative backing the totalitarian regime of apartheid South Africa did all it could to provide the appearance of justice. As, Leylveld puts it: “South Africa’s white rulers have been unusually conscientious about securing statutory authority for their abuses. When a right...is to be annulled, it is always done with a law” (Lelyveld, 1985: 81). Meanwhile people were tortured and they died in the hands of the system. Some died in the attempt to coerce confessions from them. After all, confessions to wrong-doing would ‘justify’ the regimes behaviour.

Coerced judicial confessions were enabled by the General Law Amendment Act, Clause 17, which allows the commissioned officer to detain any suspect “in custody for interrogation...at any place he may think fit until such person has in the opinion of the Commissioner of the South African Police replied satisfactorily to all questions at the said interrogation.” For Gallagher “the judicial torture was a regulated practice in South Africa during the apartheid period. Political prisoners were subject to periods

of intense interrogation, ritualistically performed with psychological and often physical coercion” (2002: 39). This judicial torture was regulated by the Ninety-Day Detention Act of 1963. In 1967 the term was extended to one hundred and eighty days. In 1982 the days were not counted. The aim was to force admissions from people by any means.

Such confessions emerged in so-called “truth rooms” through the implication of physical pain, psychological manipulation, and ritualistic dehumanisation. Farisani tells us that his interrogators urged him to speak the truth. He was shouted at to “Speak the truth! Nothing but the truth! Stop telling lies in this room of truth” (Farisani, 1985: 44). Scarry notes that “as the torturer uses the immediate physical setting in a direct deconstruction of the smallest unit of civilisation, and as his actions allude to and subvert larger units of civilisation, two of its primary institutional forms [law and medicine], so his words reach out, body forth, and destroy more distant and more numerous manifestations of civilisation” (Scarry, 1985: 42).

In truth rooms there was also deconstruction of religious discourse. When Farisani appealed to his torturers to stop as he will now tell the truth, the torturers said, “First you must tell the truth on the cross, only the truth can make you free. You are a man of the Bible, you should know that” (Farisani, 1985: 44). For Jolly such discourse confirms that “the failure of the subject to conform to the established nationalist discourse can result in the state’s implementation of the violence to impress, physically, its notion of self on the subject” (Jolly, 1996: 69).

False confessions were fabricated to avoid torture. As Farisani puts it:, “for pure survival, to avoid more torture, one tends to embellish one’s statements to gratify the sadistic nature of one’s interrogators” (1985: 48). Not wanting to make false confessions, such ‘confessions’ did result. Such confessions are empty and count for nothing because they really lacked sense, meaning and affection.

The above sections, of this chapter, presented different views or understandings and diverse implementations of confession. Moreover, the literature review in chapter one presented four practical theological interpretation models which, to a certain extent guided processes of discussion in this thesis. Now a closer consideration to the major interpretation model for this thesis, namely the pastoral Chalcedonian interpretation needs to be provided. This is essential before we can look at some individual and communal confessions that will be given in this chapter. This practical theological interpretation model serves to guide us towards an understanding of organic pastoral reconciliation in situations of conflict.

3.4. REGARDING THE RECONCILIATORY WORK OF JESUS CHRIST: A PASTORAL CHALCEDONIAN MEANING

Christ’s reconciliatory work was performed through His atoning activity. The atoning activity makes its primary impression on the person to whom it is made. This activity was intended to propitiate God and reconcile Him to the wrongdoer. Paul taught the Romans about this truth “We were God’s enemies, but He made us His friends

through the death of His Son. Now that we are God's friends, how much more will we be saved by Christ's life" (Rom, 5: 10 and II Cor 5: 19-20). In the letter to the Romans the term reconciliation can only be understood in the objective sense. For instance it is said that reconciliation:

(a) is effected by the death of Christ, as compared to the subjective reconciliation which is executed by the Spirit,

(b) was effected while we were in the status of being enemies/sinner. This is when human beings were still the direct object of the wrath of God. And

(c) is objective in nature. Verse 11 illustrates reconciliation as something human beings receive.

The primary concern of pastoral reconciliation is always objective because in reconciliation it is always the person who has transgressed who makes amends to the person who is wronged. Hence it needs to be emphasised that reconciliation/atonement had no effect of change in the inner being of God Himself. He is unchangeable. The only change that it exerted was on the spoiled relationship between God and human beings. Paul captures this truth as follows:

"At one time you were far away from God and were His enemies because of the evil things you did and thought. But now, by means of the physical death of His Son, God made you His friends, in order to bring you, holy, pure, and faultless, into His presence. You must, of course, continue faithful on a firm and sure foundation, and must not allow yourselves to be shaken from the hope you gained when you heard the gospel. It is of this gospel that, I Paul,

became a servant – this gospel which has been preached to everybody in the world” (Col 1:21-23).

The secondary concern of the activity of atonement for the human being is to be reconciled to God. This is necessary because human being’s relationship to God and fellow human beings being was fractured by sin. According to Masango “through Jesus Christ all of humanity is reconciled to God, who so loved the world and gave His only Son, so that we may be reconciled to God” (Masango, 2005: 135). This means the human being is expected to lay aside his/her wicked alienation from God and enter into and celebrate the fruits of the perfect atonement of Christ. The human being attain

- (a) a proper judicial standing through justification,
- (b) a mystical communion with other human beings and with Christ through regeneration and sanctification, and
- (c) is in communion with God through Christ in subjective glorification and in the celebration of the eschatological life in a new and perfect creation.

De Young accordingly suggests that with a person participating in the reconciliation process, certain changes occur: “through a process of casting off the dysfunction in our emotions, spirit, psyche, and relationships, a person becomes healthy” (De Young, 1997: 46). For Paul was radically changed on the Damascus road. All animosity and prejudice against Christians was laid aside and he was “able to recognise the image of God in the other person” (Masango, 2005: 136).

Hence reconciliation is God's which introduces a human being into absolute life in its fullness. The reconciliation process starts with God and then proceeds and strengthens person-to-person relationships who live life as new creatures. In the process of reconciliation a radical change of human living takes place as Paul confirms: "anyone who is joined to Christ is a new being; the old is gone, the new has come" (II Cor 5: 17). In the progression of the process the unchanging effect and affects of the situation should be put on hold. So in South Africa, the environment did not change but structurally the radical change took over and it introduced "the new order in the life of those who were in conflict,...that is from dysfunctional to normal" (Masango, 2005: 136).

Having looked at the reconciliatory work of Jesus Christ we need to discuss the transformative function of confession in bringing reconciliation among people living in conflict.

3.5. TRANSFORMATIVE FUNCTION OF CONFESSION

This section shall discuss the use of confession in the liturgies. Every believer does participate in worshipping, *inter alia*, by liturgies as well. In liturgies or not doing liturgy both the confessant and the confessor need to remember and share with each other the pains and disappointments about the causes of conflict between themselves. Another important factor for this section is that the confessant has to name the transgression. Without these the function of confession cannot be

transformative to all those involved in the processes of the act of confession.

3.5.1. In liturgies

According to the Christian doctrine of original sin everyone, from infancy, is drawn into a spider's web of flawed relationships, mutual suffering and common guilt. No one lives a pure and holy life with clean hands. Even though each differs from the other in different degrees because some do one thing and others do another the fact is that no one is simply all good or all bad. The act of worshipping reduces the bad.

According to, Wainwright "worship is the point of concentration at which the whole of the Christian life comes into ritual focus" (Wainwright, 1980: 8). Senn declares that "liturgy is the church's public presentation of its beliefs and enactment of its life" (Senn, 1997: xiii). It is in the liberating liturgy that the church proclaims and celebrates the good news of sharing its stories and truths, forgiveness, reconciliation and a new life in Christ. It is on these bases that the function of confession in the liturgy must be therapeutic.

The function of confession in Reformed liturgies should involve both celebration and lamentation. It expresses culpability and penitence through statements of both fact and intention or motive. Such statements suggest the transformative function of confession in anticipating therapeutic interventions. Jennings correctly portrays this when he says

"in the act of confession, we become those who 'see clearly' both ourselves and the world in which we are implicated. This clarifying of our perception

occurs, let us remember, in the light of the hoped-for liberation. The confession of sins is the point at which we identify the ways we need and require that what God promises for us and for the world. In the confession of sin, we act out this awareness. Thus, indirectly, we describe ourselves as those who were blind but are now beginning to see” (1998:67-68).

Thus Jennings sees confession as a facet, a component of the liberating liturgy. It makes a child of God to know the sin that has been confessed and from which the child has been absolved. It means no one sees the problem until the person has been provided with its solution.

Bakhtin adds that in confession a human being is placing his/her signature in the conscience of the other. For example, in the *Problems of Dostoevsky's Poetics*, Bakhtin writes that confession

“asserts the impossibility of solitude....[H]e depicts confession and the confessional consciousnesses of others in order to reveal their internally social structure...in order to show the interdependence of the consciousnesses that is revealed during confession. I cannot manage without another, I cannot become myself without another; I must find myself in another by finding another in myself....[I] my name from others, and it exist for others” (Bakhtin, 1963:287-288).

This means “the confessional act affirms and promotes the mutually dependent existence of self and other. It provides a signature and the necessary witness that

contributes to the formation of the communal yet individual self” (Gallagher, 2002: 29). Volk presents this view of self-renewal through the act of confession in the following words:

“re-centering entails no self-obliterating denial of the self that dissolves the self in Christ and therefore legitimises other such dissolutions in the ‘father,’ the ‘husband,’ the ‘nation,’ the ‘church,’ and the like. To the contrary, re-centering establishes the most proper and unassailable centre that allows the self to stand over against persons and institutions which may threaten to smother it” (Volf, 1996: 71).

The act of confession, in theological terms, should neither be viewed as a time of self-destruction nor as a time of giving up issues and of decentralisation. Rather, as Paul portrays it, it should be time of self-renewal, “I have been crucified with Christ; and it is no longer I who lives, but it is Christ who lives in me” (Gal. 2: 19). Thus confession in liturgical application is therapeutic for through and by means of signing it recentres the confessant within the communion. It offers those involved an opportunity find the new world in Christ.

In this same view Müller, states that the therapeutic function of confession “is never an excuse, nor only the banishment of illusion, self-deception, dishonesty or hypocrisy by which we hide from God or our neighbour, but the realisation of a new world in Christ” (2002:40). This realisation of the new world is what 1 John teaches when it says “if we confess our sins, He is *faithful and just*, and will forgive our sins

and *cleanse* us from all unrighteousness” (1:9). This cleansing transforms the dysfunctional nature of the confessant soteriologically.

Clearly then, guilt is not primarily located in what we do or have done, in isolated deeds but in the person her/himself, in his/her nature, in his/her being and identity. What Christians are fundamentally facing in their dysfunctional nature is not what and how they do things but who they are.

That is why the realisation of the new world in Christ is possible on condition that “confession deals with sin, sin in its vertical and horizontal aspects which touches those near to us, those who are vulnerable and can be hurt” (Müller, 2002:41). 1 John 4:20 further emphasizes that the realisation of a new world in Christ is hindered when church members say they love God but hate their brother or sister.

Hutch states that this idea is supported by the liturgical words in the Eucharistic invitation and greeting: “let us prepare for the celebration of the Eucharist and confess our sins to God” (1994:344). In the liturgy for the Eucharist celebration the *Liturgies and Litany of the URCSA* invites members “to confess individual sins and the social sins” (URCSA, 1999:10) in preparing to meet the Christ who is the Son in this *koinonia* at His holy Table. In other words, let the hearts be transformed and prepared before they trust Jesus Christ at His Table.

The transgressions that are to be confessed in liturgies are, amongst others, those which bring disorder into the fabric of fellowship in the *koinonia*. Müller includes disharmony between individuals, married couples, disputing families and clans as such transgressions. Acts of transgression may either be against the Father and the Son or against fellow human beings; in fact they are always both. They spoil the whole *koinonia*. It is in this context that the therapeutic and transformative function of confession serves to build strong ties of *koinonia*. Central to this therapeutic and transformative function of public confession are two interrelated and interdependent actions, namely remembering and sharing.

3.5.2. Remembering and sharing: Pastoral confession basis

In general, but especially in the Christian tradition remembering is a fundamental form of loving. Christian liturgy is rooted in remembering. For example God urges us to remember, to commemorate, and the congregation is reminded and exhorted to remember, to celebrate and to change. So the Lord taught and instructed His disciples to celebrate the Eucharist in His remembrance (Luke 22:19). Just so the apostle Paul reminds the congregation in Corinth that every Sunday the Christian commemorates the resurrection of the Lord on the first day of the week.

Mashinini's *Mama, I'm crying* tells of the consequences of not sharing stories. She had harrowing experiences in prison. She suffered a nervous breakdown which resulted in her being hospitalized at the Danish Rehabilitation Centre for Torture Victims. After she returned to her country South Africa Mashinini suffered from

memory lapses, nightmares, depression, and incidents of self-mutilation. This was consequent to the fact that she did not completely tell her real story about prison. In *Mama, I'm crying*, she writes:

“for a long time I didn’t talk to my family about my prison experiences. [N]either Dudu nor Molly knew about many of the things I had been through until they saw me in *Mama, I'm crying*....[T]hey kept saying, ‘Mom, you never told us about this’....[T]his book is an opportunity for me to speak to my children” (Mashinini, 1991; 11).

Only those who share memories and hopes really belong together. It is human nature to love only those with whom a person is prepared to share his/her story and in whose story that person wants to have a share. Therefore, where human beings do not share in the same past for the purpose of organic pastoral reconciliation there can be no real communion in a sharing community, and where community is to be formed common memory must be created. The measure of distantiation of members of communities and families can be taken by noting the divergence, the separateness and lack of sympathy evidenced by their social memories. Conversely, the measure of their unity is measured by the extent to which they share a common memory issuing in close relationships.

Secondly, it is equally clear from in the Christian tradition that remembering and sharing are no simple matters. They are an integral and necessary part of the Christians’ past, their stories, and their identities. The remembering and sharing

include real stories of hurt inflicted on one another, and of guilt. These stories of hurt include both personal stories and communal ones.

It is in this light that James Cone claims that

“telling one another about memories, stories and experiences is the only way in which ideological gulfs between people, groups and communities may be bridged and done away with” (Cone, 1975:103). Thus Cone means that the function of confession in the *koinonia* is both transformative and therapeutic when properly conducted, in order to transform and heal the turbulent real life situation in the *koinonia*.

According to Cone not to confess closes one up and causes a person to be incapable of hearing the truth from other stories because,

“Indeed, when I understand truth as story, I am more likely to be open to other people’s truth stories. As I listen to other stories, I am invited to move out of the subjectivity of my own story into another realm of thinking and acting. The same is true for others when I tell my story...indeed, it is only when we refuse to listen to another story that our own story becomes ideological, that is, a closed system incapable of hearing the truth” (1975:103-104).

That is why, according to Müller, “a wrong once committed, even in private, is a disorder that is introduced into the social or *koinonia* fabric” (2002:41). He advocates

a shift from auricular confession and re-emphasises John Calvin's view of voluntary communal or public confession in the liturgy. Müller, points out that the reparatory function of confession "must be public, must be a community affair" (2002:41). From this it is equally clear that in order for confession to be transformative and therapeutic, it must consider others and reflect the intimate fellowship of the *koinonia*. In the Christian tradition the act of confession is not simply an individual matter but a matter of the "we/us".

According to Gallagher, the "we/us" created by the act of confession through remembrance and sharing is a way of constructing a "life-affirming community, attending to many voices and valuing many stories, is characterised by an evolving boundary or border that is continually renegotiated" (2002: 29). This means the sharing of stories when recentering the confessant within the *koinonia* also broadens the horizons of the *koinonia* and forms a healthy communion where Christ is Lord.

Müller implies that this communal element in confession is not a simple matter. Van der Walt agrees when he says: "in spite of the fact that confession of guilt is difficult it is the only way to rid oneself of the burden of guilt. There is no other way to be relieved of the burden, and to truly breathe freely again" (Van der Walt, 1996:16). It is this difficulty-relief relationship that makes "confession of guilt one of those characteristics which distinguishes Christianity from other religions and ideologies" (1996:17).

In the activities of remembering and sharing, those involved in the pastoral act of confession with a view to organic pastoral reconciliation, should remember the names of and subjectively share by naming the acts which have hurt the close mutual relationships.

3.5.3. Name-giving exercise as faithful praxis strengthens relationships

To be able for the confessant to give a name to the guilt, to be in agreement, to concur, to admit that the other is right s/he must allow the other to make known to her/him those narratives of the past which the confessant is unaware of for whatever reason. This means the faithful confessional praxis is an exercise in name-giving allowing the other to give name(s) to the confessant's guilt which the confessant might have forgotten or is not aware of.

Müller correctly emphasizes that the transformative and therapeutic function embodied in confession is really and meaningfully complete only when it lists and names the confessant's transgressions, in both the "vertical and horizontal" (2002:41) relationships of the *familia Dei*. Binding together the *familia Dei* also involves "naming the transgression...because names have power...and with wrong names we can't deal appropriately with ourselves or with one another.... Therefore confession is *a transformative and therapeutic practice in naming*" (Jennings, 1988: 66-67). The therapeutic function "offered by the confession is at its most meaningful when sin and guilt are given a clear label" (Kettunen, 2002:17).

With this in mind Jennings says

“The corporate practice of confession teaches us to see. It teaches us to see ourselves in the light of God’s action and promise. The practice of confession is practice in the banishment of illusion, of self-deception, of dishonesty. It is practice in honesty, in telling the truth. The words we use here in public serve as barrier against the practice of deceit, hypocrisy, and self-deception by which we hide ourselves from God, from our neighbour, from ourselves.... Together and aloud we confess our sins by name. These are our sins we confess. We are not here describing someone else” (Jennings, 1988:661).

This means that prejudices, hatred, attitudes, behaviours and discriminations that have fragmented the *koinonia* should be called by names. If it be the sin of segregating Christians, as in 1857, then it should be named as such. The confessant should not generalise. Behind the act of generalising the confessant hides his/her face and continues to commit sin. The best practice is exemplified by prodigal son returning to his father and then calling the sin committed by its name, disobedience before the father and God. The practice of name-giving to sins committed serves to “re-establish...a moral framework, in which wrongs are correctly named and condemned” (Minow, 1998: 71). That prevents deceit, hypocrisy and self-deception a space to hide from close mutual relationships. Instead it offers both the confessant and the confessor better vision/sight. Both will better see themselves in their environment.

Name-giving makes those involved in the pastoral processes of confession understand their lives to be part of the Christian story. Hence they often describe suffering in confession and the endurance thereof in Christian terms. Jennings further explains that,

“In the act of confession, we become those who see clearly both ourselves and the world in which we are implicated.... The confession of sins is the point at which we...describe ourselves as those who were blind but are now beginning to see.... In this seeing we also engage in naming.... So long as we use the wrong name for things, we cannot hope for freedom.... Names have power. They have the power to hold in bondage, to destroy and maim.... With the wrong names we can't deal appropriately with ourselves or with one another... confession is practice in naming...” (1988:662).

With the aim of obtaining organic pastoral reconciliation, the pastoral act of confession should transform the hearts and minds of those involved in confessional processes. Such confession at the outset locates those involved in the community and incorporates the confessant back into the communion. It hopes for the organic pastoral reconciliation in Christian origins through elements like remembrance and sharing.

In summary

These three tools help all those involved in this fragile and risky path of confession to find one another. Each will find himself/herself in another by finding another in

himself/herself. This means the pastoral function of confession promotes the organic mutually dependent existence of the confessant and confessor or vis-à-vis. Now let us look at the examples of confessions.

3.6. INDIVIDUAL AND COMMUNAL CONFESSIONAL PRAXIS – Some examples

The essential want of healing through confession rests upon its communicative and performative acts. Hence its embodied power breaks the chains of silence. This break (a) allows new stories to manifest themselves (b) allows new voices to speak, and (c) creates a new identity of *koinonia*. This is, because the experience of confession results in new individual and communal identities.

Our interest in the examples to be mentioned is not to prove the genuineness of these particular confessions or that the confessant is really a new creature in the new world, but to illustrate the presence in them of all the components of a true confession, which are,

- **Acknowledgement of guilt:** The confessant admits and shows that he/she is the guilty party,
- **Remorse:** The confessant does really show remorse for the wrongdoing committed, and
- **Restitution/Atonement:** The confessant is prepared to atone for wrongdoing named in confession.

Moreover, the elements of transforming the confessant and the confessor, that is what Jennings refers to as quoted earlier, are contained in both acts of confession. In confessions of guilt the element of naming the sin is embodied. The confessants through their confessions manage to see themselves as others see them as well as the world around them.

3.6.1. Christian church's promotion of confessional discourse

Müller's view, mentioned above, can be exemplified in Jonker's vicarious confession and action at Rustenburg, 1990, when he accepted guilt and showed remorse,

“I confess before you and before the Lord, not only my own sin and guilt, and my personal responsibility for the political, social, economic and structural wrongs that have been done to many of you and the results of which you and your whole country are still suffering from, but vicariously I dare also to do that in the name of the NGK of which I am a member, and for the Afrikaans people as a whole. I have the liberty to do just that , because the NGK at its latest synod has declared apartheid a sin and confessed its own guilt of negligence in not warning against it and distancing itself from it long ago” (Rustenburg Declaration).

This confession is in harmony with the Christian Church's long standing desire to promote confessional discourse.

3.6.2. Personal misplaced ideals- Hitting self with hammer

Mashinini's *Mama, I'm crying* is an exercise in self-disclosure. She discloses what she did in lightening her skin because she thought that was beautiful. She writes:

“in my ignorance, I didn't see that anything was wrong with them [light skins]. At that time black people wanted their skin to be lighter. Those children seemed to be beautiful, with their lovely light yellow complexions. This thinking that anything that is light-skinned is beautiful has caused so much harm. I don't think anything escaped it. I myself used skin lighteners when I was working, but I'm one of the lucky people who didn't get cancer from them. Most of my people have damaged skins, just because we thought that if we were light we'd have the same privileges as the whites” (Mashinini, 1991: 8-9).

Here Mashinini reveals her sadness and guilt for holding to misplaced ideals.

3.6.3. Confessions before the TRC – Communal disclosure

In the Truth and Reconciliation Commission perpetrators were granted a platform to confess their transgressions. Their transgressions were to contribute to their judicial reconciliation and forgiveness in three ways, namely (a) to provide a moral structure of good and evil, (b) a set of images and rhetoric in which process can be conducted, and (c) a reaffirmation of the primacy of community. A statement was presented by the attorney representing the Vlakplaas Five, which reads as follows:

“We were brought up to believe in apartheid. We were made to believe that apartheid was sanctioned by God through the church. We were made to

believe that our participation in the security forces was justified to uphold apartheid. We were made to believe that Black people were inferior and that the needs, emotions, and aspirations of Black people differ from ours. We were made to believe that we were superior and that these differences justified apartheid. We have come to realise that these beliefs were wrong, morally and in reality and we do not hold these beliefs anymore. We believe that the example set by the President of South Africa, Mr. Nelson Mandela, in respect of reconciliation, forgiveness and understanding should be followed by everybody in South Africa” (TRC website).

This cannot be considered to be a true and transforming confessional act. The passive voice ‘we were made’ demonstrates vividly that these so-called confessors are just disassociating themselves from wrongdoings but are not confessing them. Like the DRC’s confession to the TRC when it concluded its confession as follows:

“we did not always hear [God’s] Word correctly for the times in which we lived, and we often failed to do that which He required of us. This we wish to confess to Him. Where we offended our neighbours, we wish also to sincerely confess our sins to them” (Cochrane, de Grunchy and Martin, 1999: 189-190).

This lacks all three components of a true confession. Such actions do not heal and reconstruct the *koinonia* but they fuel the conflict. Although that may not be seen now, yet sometime in the future it may. Hence Niehaus refers to such confessions as “...no real confession, but an attempt to water down grave sins and abuses with a

selective handling of history. It tries to create the impression that the basic intentions...have always been good and sincere” (Niehaus, 1999: 88).

3.6.4. A personal confession: A political driven?

A recent practical example, still fresh at the time of this research, is that of Julius Malema, the President of the African National Congress Youth League (2011). In the Star this leader once confessed:

“I am sorry, sorry and very sorry about that

And I commit [myself] not to repeat the similar mistake again.

Issues of women are sensitive issues, and once a person says ‘I am offended’, it doesn’t matter whether you are right or not, you must have the capacity to say sorry.

I want to say sorry to that lady and to the Sonke Gender, and I commit to pay them that R50 000-00 and pay their legal fees for that case.

As a child who has grown up under a single mother and a grandmother, and as a child who has been nurtured by women, I should have known better that once you speak about women and they say ‘Look, we are offended by what you said’, you don’t even argue with that....

I send my apology unreservedly...particularly to the mothers and the women in the African Nation Congress. I have got great respect for them and I will continue to respect them” (The Star, 2001 June 23).

The impact of the pastoral confession which is seeking to gain one another is organic. In the sense that it organically transforms the confessant from being prejudicial in his/her attitude and behaviour. It knit together their close mutual relationship and manifests amongst them honour and human dignity. Hence they will be prepared to hold each other's hand and together face and walk into the world on one rhythm. However Malema's confession lacks all these because it is not done within a pastoral encounter. The media does not offer such encounter but it only offers popularity at the expense of the confessor. This is precisely what has happened in this case.

3.6.5. Personal confessions after horrible prison experiences: A written form confession

There are many people in this country who have experienced horrible things in its prisons. Only two of these incidents will be mentioned here, the experience of Ruth First and Dean Farisani.

3.6.5.1. First's emotional trauma: A coerced confession

Ruth First was a political prisoner. She recounts that only black political prisoners were physically tortured. Sometime later also white prisoners were too. But implicitly she says that white prisoners were psychologically tortured,

“sometimes... there was not time to wait for the *psychological erosion* that solitary confinement for a long enough period of time was almost always bound to bring about. Torture, electric shocks, beatings were then ordered

early on in the imprisonment. In other instances they were not in such a hurry or so desperate for results. The interrogators *left time* in solitary to make inroads on their *victims' resistance* while they dealt with other cases" (First, 1989: 141). Emphasis is mine.

First further expressed herself about the prison environment itself as follows, "it is hell, not just the loneliness and solitude of tedium, but the devilish neurotic fears, anxieties, and tensions that can work up with one's own troubles" (First, 1989: 84).

From these two quotations it can be deduced that First was emotionally traumatised by the Ninety Days Act experiences. She refused for a long time to co-operate with the Special Branch interrogators. According to her she eventually caved in to the situation. As she did she thought she would be able to keep back some information but her resistance gave way. Because of her break down she said things to the interrogator who was writing down the statement which made her feel guilty. However, she did not give the interrogators any damaging evidence. She did not betray anyone.

Our focus is on her guilt which she expresses as follows, "I had been stupid. Weak. A failure by day and by night I went over this elf-exposure. I was a spider caught in my own web, spinning finer and finer threads in my head to make disentanglement impossible" (First, 1989: 136). This shows that First's self-disclosure started down a risky path leading her even to attempt suicide.

3.6.5.2. Farisani's brutal torture: A coerced confession

In the case of Farisani too the interrogators managed to break through his resistance in causing him to confess falsely. This Lutheran pastor eventually decided to lie for the sake of relief from torture. He decided to make a fabricated confession, "better that I should make false confessions, which I could later retract, than take away life, which no man can restore" (Farisani, 1989: 49). Later he truly confessed: "My Christian brothers and sisters, my God, please forgive me. I could not take more torture" (Farisani, 1989: 72). As he strongly believed that life is from God and should be for God, he would not commit suicide even though his interrogators encouraged him strongly to do so.

These confessants are admitting to their vulnerability and their dependence on the other. They acknowledge their social sins and throw themselves upon the mercy of the compassionate confessor. They plead for forgiveness and justice.

In view of the above examples, it may be concluded that, words alone will not do. Complementing the expressed truth in formulated confessions there must also be a faithful confessional praxis. Faithful confessional praxis is confession expressed practically by both the act of confession and "the resultant deeds to remedy the situation" (Hibbard, 1992:491). It is imperative that the confessant takes that step. The confessant's words without praxis will not do. As 1 John points out "let us not love in word or speech but in deeds and truth" (1 John 3:18). Praxis must be impacted by confession "in all the dimensions of the life and witness" of the

confessant (Moss, 1998:169). An authentic faithful “confession is in obedience to Jesus Christ and it begins with the confession or acknowledgement of guilt” (Du Rand, 1979:30). The confessant comes out of prejudice, hatred, and discrimination. The confessant and the confessor are brought to live in intimacy with one another.

3.6.6. Personal confession of sins: Sex-self malicious damage

Near the time when this research was being finalised two confessions on sexual scandal mushroomed. These self-disclosures were made by those who were involved, namely Fikile Mbalula –who was a Minister of Sport and Recreation- and Joyce Omphemetse Molamu –a modelist and owner of small business. Yes, according to the City Press article she made a confession also involving several love relationships but the focus for this research is on their confessions and the Minister.

The relationship turned bitter and sour after she fell pregnant and she requested financial support from the Minister to commit a sin of abortion and also for personal needs after doing abortion. On the City Press issue of 0 October 2011, the Minister is quoted from SMS he sent his girlfriend/lover/sex object, saying,

“I have been discussing with u I did not rape yu yes I was unfaithful to my wife but yu cant hold at ransom I discussed with u and yu agreed to a procedure and I agreed to help now yu holding me at ransom go to the newspapers and to anyone am ready for yu u cant hold me at gun point what happened shuldnt have happened” (City Press, 2011, 10/30: 1).

The short message service (sms) short hand writing is kept original. What is

important here is the admission of guilt and self-disclosure he makes to this woman, that “yes I was unfaithful to my wife...what happened shouldnt have happened”. Putting to hold all other attitudes of defensive mechanisms which are pushed to the fore by shame, it can be said that the Minister admits his guilt. He comes out clearly like any human being. He knows the impact this immoral behaviour may have to his marital relationship. He remembers, he names and shares his story and seeks for fellowship. Reading some SMS it can be said that the Minister’s confession has all the components of true confession, namely acknowledgement of guilt, remorse and restitution. A consideration needs to be given to Molamu’s confession as well.

The same newspaper interviewed Molamu and in its issue of 2011, 6 November she is quoted as follows:

“He didn’t wear a ring and never spoke about his wife. I know it’s wrong to date married men and it’s a sin. It ends marriages, hurts children, breaks up homes. It’s all bad and I have learnt from all this....[E]verything in life happens for a reason....[I] have stepped up and admitted to my mistakes. I just hope this is over soon. I’m tired now” (City Press, 2011, 11/06; 3).

Molamu as a responsible human being faces the reality of her actions. She discloses her behaviour. As a confessant she seeks for a better alternative of can be re-centred and remembered into the community. She illustrates maturity in her behaviour. She confesses her own sins and not describing someone else. Hence display dispositional ethics and holding onto hope therapy. She seeks comfort.

In summary

What is common from these confessional actions is the fact that both persons display the action of looking forward towards meaningful life. What lacks in some of these examples of confessional actions is a pastoral encounter of both persons. They need the pastoral conversation so that they can both face the world. This means that the underlying prejudice and hatred should fade away. From the pastoral encounter they can gain one another as can be summarized as otherness and intimacy, fullness of life, and birth of a “new language” in their lives and other human relationships.

3.6.7. Expected results after a pastoral encounter

3.6.7.1. Otherness and intimacy

One of the most significant dimensions of dealing with confession during therapy is the degree of success in bringing the confessant to acknowledge and to integrate his/her innermost feelings of shame in his/her real life situation/s. The therapeutic processes should not only manifest themselves in the confessant’s ability to get in touch with his/her innermost feelings so that he/she can overcome the negative shame; it should also lead that person to “share the individual with significant others, recreating with them a positive network of relationships” (De Pison Liebanas, 2002:31). Goldberg says, “the healing of shame requires the opportunity for genuine friendship” (Goldberg, 1991:14). This explicitly means that a person who lacks or loses trusted friendship remains vulnerable to the devastating effects of shame.

In this sense, to confess to events generating such destructive feelings, and to forgive oneself and one another liberates from unhealthy shame. Thus, if at the origin of pastoral confession there is an aspect which the person seeks to hide, then in order to be healed or liberated from unhealthy communion the person must identify and externalise or confess it.

3.6.7.2. Fullness of life

Fullness of life is a relation to the eternal God in newness of life through Jesus Christ. The function of pastoral confession in working towards the fullness of life is not just present after a dysfunctional life situation but it is an abiding function. 1 John does not direct the fullness of life in the *familia Dei* to a post-dysfunctional situation, that is, a specific improvement of human nature, but to any present life situation.

The pastoral function of confession for Christians is to build a life relation that reflects the dignity of women and men as members of the Kingdom, and to rediscover the fellowship present within the whole *familia Dei*. For a Christian in need of confession the problem is not just shame or guilt but the diminishing waning horizons of fullness of life in the *familia Dei* within which the child of God actually lives and which he should enjoy to the full. The realities of life in the context of the *familia Dei* include otherness, intimacy and fullness of life.

Hence, the Christian faith in situations of feeling of guilt and shame within the child of God and confession in therapy processes helps the child of God in the *familia Dei* to

live with dignity.

3.6.7.3. Birth of a “new language”

Experiences of guilt and shame will produce new communication in the *familia Dei*, and reshape the *familia Dei*. This new communication, although some Christians may still deny their own responsibility for the current situation and relations in the *familia Dei*, will prevent them from denying that atrocities occurred within the *familia Dei*. The dream of a new *familia Dei* will come true after the feeling of shame gives birth to a new language within the *familia Dei*.

A faint, hardly visible line separates the experiences of confession and shame and each and every child of God in the *familia Dei* moved by shame has to transcend this line. Breaking the silence enables new narratives to emerge and new voices to speak, thereby improving the fellowship among believers. This will therefore create a new identity of the *familia Dei*. This connecting language will, moreover, bridge the distances and end the estrangement between children of God.

Thankfully, some children are already walking this road “on their own with their own fears and shame and guilt. Some say it; most just live it. We are utterly sorry. We are deeply ashamed and gripped with remorse” (Krog, 1998:125). These endeavours result in a new communication in the *familia Dei*, which will ultimately result in genuine indwelling with the Triune God and fellow believers.

The above paragraphs argue that when the confessant feels ashamed or falls into shame it results in a loss of honour. Then the confessant feels degraded or demeaned because shame is associated with the experiences of discrediting, humiliation and injury. Feelings of shame provoke a sense of inferiority. The entire being of the confessant is devalued not by others but by the confessant himself/herself. Something the child of God in the *familia Dei* wants to take steps to overcome.

This deepens the sense of transgressions, to a deeper level of feelings of guilt and shame inside the children of God. These transgressions break up the fellowship with the Father and with brothers and sisters. The close mutual relations of the family of God are broken. The child of God can no longer claim that intimacy of being an indweller with the Father, the Son and other brothers and sisters. Such a person is walking in darkness. This experience manifests the feeling of *faute de mieux* (wanting a better alternative). The *faute de mieux* for the child of God who knows the true meaning of baptism and Eucharist is forgiveness.

The *faute de mieux* is the transformative and functional tool in the process of confessing shame. It is the operative motif used in 1 John to encourage the believers to indwell in fellowship with the Father and other brothers and sisters. A desire to confess manifests in the child of God because he/she is “born of God...God’s nature abides in...” him/her (1 John 2:9).

In summary

To summarise, liturgical confession and the telling and hearing stories in the processes of pastoral confession are therapeutic in their nature. Although they are therapeutic they are also costly. They are costly in the sense that they require those involved to leave their comfort zones and relate to people whose lives differ from their own. This means the confessant/perpetrator has to step out into an unknown space, while the confessor/victim needs to learn to shake the hand of the person who did hurts him/her. Based on this costly experience both the confessant and the confessor will discover each other and wrestle to relate to each other. The result is that they will be able to see life through the eyes of the other. Hence, based on this view, pastorally a confession cannot be the case of fire in the midst of a negative and hostile dispute. Instead, organic pastoral reconciliation is the transformation of prejudice and hostility into fellowship and alliance. That is why Christ reconciled us to God.

3.7. CONCOMITANTS OF CONFESSION IN RECONSTRUCTING ORGANIC PASTORAL RECONCILIATION

Members of the communion live for fellowship and must demonstrate that in their daily life. But this *koinonia* diminishes if wrongs, distrust and misgivings grow within the *koinonia*. The transformative and therapeutic praxis function of confession serves to tightly knit the communion, a unit, whole in anticipation of the day when sin and

shame and guilt will be no more. The following are some basic needs that are to be met to achieve reconciliation in conflict situations.

3.7.1. Truth

Central to the act of confession is the truth and honesty of all involved. If a person intervenes in situations of conflict and prefers the reconciliation model as mode of intervention, then the truth levels the landscape of conflict. The truth focuses on the stories of the lives of the confessant and the confessor in relation to their conflict.

In the case of South Africa the Truth and Reconciliation Commission (TRC) listened to the stories of why and how some beloved family members disappeared from our history. The General Secretary of the South African Council of Churches once reflected on the TRC:

“The Commission for Truth and Reconciliation is not another Nuremberg Trial. It turns its back on any desire for revenge. It represents an extraordinary act of generosity by a people who only insist that the truth, the whole truth and nothing but the truth be told. The space is thereby created where the deeper process of forgiveness, confession, repentance, reparation and reconciliation can take place” (Baum & Wells, 1997: 28).

Here two examples of typical confessors are given. They are Sindiswa Mkhonto and Bawuli Mhlawuli. They highlight the need for hearing the truth. Sindiswa Mkhonto's

husband was a political activist. According to her story in the *Cape Times*, unfortunately, in 1985, her husband's body was found charred and mutilated. Before the TRC she said, "I want the TRC to search for truth. You cannot forgive something you don't *fully* know. If I can see them, if I can see who killed my husband, I will feel much better". In a similar way Bawuli Mhlawuli testified,

"I would love to know who killed my father, so would my brother, I suppose, because it's very hard for us right now to do anything, because in order for us to forget, and forgive, we do want to forgive, but I mean I don't know what to say, we do want to forgive but I mean but we don't know who to forgive, we don't know the killers, you know" (TRC website).

Both confessants reveal the need for absolute truth to be able to move to forgiveness.

Clearly, the pastoral counsellor needs to minister to the confessant of crimes, enabling him/her to come clean. The confessant needs to be assisted to become a morally responsible human being. On the other hand the pastoral counselor has to assist the confessor to share his/her story. The sharing of stories in pastoral counselling is vital. It helps the confessor to wrestle well with his/her own hurts, anger and wounds which have affected him/her due to the violation.

3.7.2. Trust

Mashinini, could not talk to her therapist in Denmark. Her reason, as her recounts, was that she did not trust the therapist, the therapist being white. In her words:

Inge Genefke used to want me to speak out, to tell her what happened during the whole time of my imprisonment and what the torture was. I had to dig it out. I forgot some of the things, but she was so patient. She wanted me to dig and dig and speak about everything. But for me it was speaking to a white doctor, and I had spent too...much time with white police, surrounded by white people. ...[A]nd it was hard, very hard, to trust her, this new white woman. As well as that, I had been told when I was released never, never to speak about my detention. So, whenever I spoke, I was leaving out and get to them, and I would be rearrested and charged for having spoken about things” (Mashinini, 1991: 92).

In the light of this it is clear that with lack of trust one cannot get to the truth.

Like truth, trust functions as double edged sword, especially in the process of confession. Trust is essential and fundamental for the effect of confession in bringing reconciliation in conflict situations. In a pastoral encounter both the confessant and confessor need to open up to each other and acknowledge wrong doings before “they can move on to deeper issues of their tension” (Masango, 2005: 141). In pastoral care this will lead to the restoration of each one’s trust in the other and also unconditionally acceptance of each other. According to Panell “the willingness to receive a person’s rage rather than run away or be defensive helps build trust. Daring to trust requires the ability to listen to the truth spoken by angry pain-filled voices” (Panell, 1993: 89). The confessant and the confessor need to grow in the ability to trust and also to be trusted. This shows that, within the practice of

confession, trust, from both the confessant and confessor, is also a building block in building their close mutual relationships.

3.7.3. Forgiveness

Before discussing the pastoral forgiveness for the objective of pastoral organic reconciliation, it will be proper to demonstrate that forgiveness and absolution is not always granted to the confessant. So it was, for example, in the case of Charity Kondile and Mhleli Mxenge. Both instances related to Dirk Coetzee, the commander of the Vlakplaas death squad who sought forgiveness from the families of his victims. In his response Charity Kondile bluntly refused and said, “It is easy for Mandela and Tutu to forgive...they lead vindicated lives. In my life, nothing, not a single thing, has changed since my son was burnt by barbarians...nothing. Therefore I cannot forgive” (Krog, Country 142). Mhleli Mxenge expressed the same sentiments when he said,

“the system is so completely in the interest of the perpetrators that it denies the victims their rights to justice. They say offering amnesty helps the truth come out. But I don’t believe that knowing alone makes you happy. Once you know who did it, you want the next things – you want justice!” (Gevisser, The witness” 32).

These examples demonstrate that following a confessional narrative, absolution is not assured even as a possible space for it was created.

Louw explains forgiveness as referring to “the juridical component of the atonement and justification” (Louw, 2004: 411). For Masango the concept refers to “a healing,

which releases the pain that comes from anger or fear” (Masango 2005: 141). According to, Pattison, “true forgiveness is a conscious process which involves both the forgiver and the forgiven” (Pattison 1989: 175). Forgiveness is characterised by the direct involvement of both the perpetrator and the victim, and the individually attending to each other where they are both, at times, prepared to offer themselves for the reconstructed close mutual relationships. Without forgiveness there is no reconciliation. This is because forgiveness “opens the door for reconciliation” (Masango, 2005: 142).

In the practice of pastoral care the aim of forgiving is to heal the broken relationship between the confessant and the confessor.

“The practice of forgiveness does not consist of trying to forget, exonerate or liberate somebody on parole (probation). The practice of forgiveness means accepting God’s unconditional grace through faith and setting the other free handing the other over to the grace of God” (Louw, 2004: 413).

This means it aims at removing the barriers that destroyed the *koinonia*. That makes the main aim of reconciliation “to bring people together in such a way that they may begin to deal with their conflict in the midst of their tension” (Masango, 2005: 138). De Young endorses this view when he says “reconciliation is accomplished when we live it out in relation to each other. This illustrates the power of repentance and forgiveness in the processes of reconciliation in human transformation. Schreiter has properly captured this when he says:

“We discovered and experienced God’s forgiveness of our trespasses and this prompts us to repentance. In the reconciliation process, then, because the victim has been brought by Go’s reconciling grace to forgive the tormentor, the tormentor is prompted to repent of evildoing and engage in rebuilding his/her humanity” (Schreiter, 1992: 45).

This tells us that repentance, forgiveness and reconciliation are crucial to the ongoing propitiation mission of Christ as led by the Holy Spirit. They create a space for the confessant and the confessor to be relational to God first and then with each other. Moreover, they allow both of them to relate to each other as equals and as images of God but no longer as perpetrator and victim. The relation between the confessant and the confessor has been righted, and whence, in the language of the Belhar Confession, justice rolls down like waters, and righteousness like an ever-flowing stream. This is the goal.

Of course this does not always happen as practical pastoral experience makes all too clear. That is because reconciliation is a process requiring the willing participation of both confessor and confessant, not a process that can be managed so as to ensure realisation of the goal it requires submission to right spiritual guidance. Genuine reconciliation sometimes takes a very long time to prevail and reign over conflict. At times in the passage of pastoral care a “peaceful co-existence is all that can be achieved” for the conflict situation (Masango, 2005: 138).

Based on the above discussion forgiveness of confessed transgressions for the purposes of organic pastoral reconciliation can be characterised as follows:

- 3.7.3.1. *Forgiveness effaces:*** Forgiveness unconditionally and absolutely wipes out all wrongdoings. Typically the effacious forgiveness creates an environment of mutual togetherness and acceptance.
- 3.7.3.2. *Forgiveness liberates:*** Forgiveness unchains and releases human beings from the bondages that bogged them down.
- 3.7.3.3. *Forgiveness is transformational:*** Forgiveness becomes a way of life for all involved in the process. It is not merely a linguistic term or concept.
- 3.7.3.4. *Forgiveness is unreserved:*** The confessor needs to invest in the grace of the confessant by identifying with the confessant and accepting the feeling of guilt of the confessant.

Just so Peni's confession before the TRC,

"when I look closely at what I did I realise that it was bad....[I] ask Amy's parents, Amy's friends and relatives, I ask them to forgive me. Just to hear that they have forgiven me would mean a great deal to me. For me it would be starting a new life" (TRC website).

The pastoral character of forgiveness

Having discussed the concept of forgiveness and its characteristics the following diagram summarises that character. For our purpose the confession of Peni before the TRC will be use as an example to portray the pastoral character of forgiveness.

Forgiveness effaces: <i>Wipes out all wrongdoings and creates an environment of mutual togetherness and acceptance.</i>	His act was wrong. Then asks for their forgiveness. Hence he calls them by their relation to Amy Biehl.
Forgiveness liberates: <i>Breaks the bondage of enmity and thus releases those involved.</i>	Confessant by hearing he is forgiven that would be a great deal to him.
Forgiveness transformational: <i>Both confessant and confessor start anew. Forgiveness becomes their (individual and shared) way of life.</i>	Confessant will start a new life.
Forgiveness is unreserved: <i>The confessor needs to invest in the grace of the confessant by identifying with the confessant and accepts the feeling of guilt of the confessant.</i>	Confessant looks closely at wrong act. He asks for forgiveness from those close to Amy.

Diagram 3.1.

This diagram summarises the fact that the confessor should be committed to the process of his/her absolution. Such commitment may be illustrated by the four selfless promises. They are:

- (a) Although it is humanly impossible to forget traumatic experiences I will not dwell on this incident;
- (b) I will not bring up this incident again and use it against you;
- (c) I will not talk to others about this incident; and
- (d) I will not let this incident stand between us or hinder our personal relationship.

These pastoral promises are what God calls us to do for others.

3.7.4. The true character of remorse

Effective confession is rooted in the acceptance of responsibility by those involved. As explained in chapter four, confession is confrontational with the confessant. Such confrontation can be characterised by expressions of contrition, sorrow and remorse. True confession and remorse manifest restitution. But genuine remorse is truly characterized by both acknowledgement of the caused damage in the relationship and the eagerness driven desire to reconcile in self-emptying love. Such remorse is can be trusted to lead to restoration and is therapeutic. Hence it is never characterised by punitiveness and self-condemnation but is reconciling in essence. Its character can be described follows:

A pastoral character of remorse

The confession of Molamu given above will be used to illustrate the pastoral character of remorse.

Owning the responsibility	I have learnt from all this
Take account of the feelings of guilt	My mistakes
Confession of transgressions <i>(acknowledging by saying: I did wrong-confession)</i>	I know it's wrong to date married men
Self-confrontation and consciousness	I have learnt from all this
Naming of the violated norms	Dating marriage men, it end marriages, hurts children, breaks up homes
Firm knowledge of God and His will	It's a sin
Effective confession is grace bound/orientated	It's a sin...and have learnt from all this.. I have stepped up admitted to my mistakes
Having shame (<i>being crushed and humbled</i>)	Everything in life happens for a reason
Self-introspection (self-criticism and honest self-analysis)	Admitted to my mistakes

Diagram 3.2.

Both confession and absolution of transgression are meaningless and have no impact if the confessant does not, through true remorse, relate properly to God and neighbour. This remorse is vital in relationships according to 1 John because those involved are bound together by this Word of life and live in strong and warm *koinonia* (1 John 1:3). Pastorally showing remorse implies that the persons involved live for each other. The expression of remorse for purpose of organic pastoral reconciliation through *koinonia* is the “symbolic narrative of that family life where God is the Father, Jesus is His only Son and believers are the children of God” (Van der Merwe, 2006:165).

That is the true character of remorse in *koinonia* as the *sine qua non* for the facilitation of any truly transformative and therapeutic confession. The maintenance of an effective therapeutic *koinonia* after wrongdoings knows remorse as essential to proper human relationships and responsibilities. Without sufficiently strong human relationships and responsibilities, built on true remorse, the intensity and depth of the transformative and therapeutic processes will leave much to be desired.

3.8. CONCLUSION

In conclusion it needs to be said that we do not really know what we have done and are still doing to one another. We have no idea of the effect of our actions on others, not even on those who are the closest to us. Still the transformative and therapeutic function of confession continues to help us to interpret the past, the present and the

future. Without it we interpret all three in terms of the evil images of our hearts that would have us believe that everything revolves around us.

The function of confession for organic pastoral reconciliation enables us to break through these evil interpretations. With respect to the past, confession helps Christians in four ways. That is the pastoral function of confession,

- makes the past comprehensible,
- urges us to remember what we have forgotten,
- helps us also to make the past of others ours, and
- unites those who lacked cohesiveness.

The function of confession has to permeate the whole of life continuously since we add to the past day by day and transgressions continue to separate us from God and our neighbours through separation from the past. They tend to undermine in-homeness with God and neighbour, and to weaken the communion. Hence the need for pastoral guidelines of care to ameliorate closes mutual relationships between those who are involved.

Chapter Four

PASTORAL GUIDELINES OF CARE TO AMELIORATE CLOSE MUTUAL RELATIONSHIPS: A PASTORAL MODEL OF CARE.

(Thickening of the MEET process)

4.1. INTRODUCTION

The following suggested pastoral guidelines to facilitate the organic reconciliatory function of confession take the meaning of fellowship into account. In Christian fellowship God is present through the Holy Spirit who acts between God and human beings but also between believers. The Holy Spirit is a life-giving Spirit, empowering to new life. This new life, at God's direction through the Holy Spirit, involves a process of growth and more or less gradual change in the believer. Such change is supported also by the organic use of Scripture in the processes of pastoral counselling. The Holy Spirit, "generates, creates and sustains the fellowship which is the essence of this new life" (Becker, 1999: 36).

The discussions below illustrate the thickening aspect of the *MEET* process. This means the meaning and the effectiveness of confession results in the strengthening of the fellowship. This thickening is informed by the conviction that the Holy Spirit relates the confessant and confessor to the Father and the Son. This function is exemplified in Question 53 of the Heidelberg Catechism "what do you believe

concerning the Holy Spirit? The answer states that “He [Holy Spirit] is true and co-eternal God with the Father and the Son, He is also given to make me a true faith partaker of Christ, and all His benefits to comfort me and to abide with me forever”.

Organic pastoral reconciliation emerges from lives rooted in the grace of God because it comes out of the perfection and realisation of righteousness in the objective gifts of God in Christ which are presented in the scriptures and through the Holy Spirit in our wonderfully functional existence.

In this chapter guidelines for ameliorating the relationship between perpetrators and victims will be provided. Such guidelines may be used by the pastoral care-giver during the process of the act of confessing.

4.2. GUIDELINES FOR ORGANIC PASTORAL RECONCILIATION

Although confession creates a new self-realisation in newness of life “no one can be forced to confess” any guilt (Abrahams, 1997:45). Hence a pastoral conversation between the confessant and the confessor should precede a public confession. A relationship of mutual trust must first be established. It is on this basis that the confessant will publicly confess in a supporting context of pastoral fellowship. The act of publicly confessing in this thesis is undergirded by the practical theological interpretive models that are discussed in chapter one. Such confessing act should be conducted in the pastoral encounter because it is where God is present. It results in

the organic pastoral reconciliation. Louw (2004) discusses the hermeneutics of pastoral care which, *inter alia*, it is guided by the organic usage of the Word in the counseling processes. Moreover the organic pastoral reconciliation cannot be without being built upon the practical theological interpretive models. The Chalcedonian interpretation assisted in using the psychological theories. These theories also assisted in constructing the organic pastoral reconciliation through understanding the individual and group dynamics. The Reformed doctrinal documents like Heidelberg Catechism, Belgic Confession and Canons of Dort guided the formulation of the organic pastoral reconciliation by first understanding the confessant. All these assisted in the formulation of these pastoral guidelines in finding organic reconciliation between the confessant and the confessor. This should be with the intention to restore their broken *koinonia* and achieve organic pastoral reconciliation in conflict situations.

Organic pastoral reconciliation involves structured and specific procedures, responses and methods that are communicatively applied and have as main goals: (a) the creation of a conducive atmosphere, (b) to increase the quality of the believers' faith and spirituality, (c) the closing of the distance between individual believers and (d) the enrichment of the believers' faith by communicating the fulfilled promises of the gospel. This "tells us that...the church is designed and summoned to reflect God's life..." and His promises (Fisher, 2001:423).

STAGE 1

4.2.1. Pastoral close mutual interrelations

The pastoral guidelines of care may be distinguished into four stages, as set out below.

4.2.1.1. Treat others with respect and kindness:

People involved in pastoral ministry should realise above all that God used a common template to create an amazing variety of human beings. They are to embrace their uniqueness as individuals and their communion in fellowship. This will assist them to better understand themselves and the problem itself. Just as God is a union in differentiation so people are unique in their communion.

Moreover, they should understand and perform the act of confession as biblically required and acknowledge that to each other. This should motivate them to engage each other in trust and mutual empathy. They should make each other aware of their self-emptying love, intimacy, commitment to changing the situation and to security. Nevertheless there are personality traits that can hamper the progress and processes of pastoral reconciliation. Carelessness, hostility, suspicion, ambition, insecurity, authoritarian, inclinations and apathy need to be reined in if pastoral reconciliation is to be achieved.

4.2.1.2. Systemic approach

Treat others with respect and kindness is a created context for pastoral counselling purposes. Every pastoral encounter is informed by a perspective from within a particular context of confession whether this is acknowledged or not. Our concern is with the context of pastoral public confession of transgressions by a confessant. Pastoral systemic encounter in confession portrays a human being as a connected person to the other. The confessional processes should not lack interconnectedness, interdependence and interrelatedness. According to Graham (1992) they are systemic in that they

- Acknowledge that in an ongoing reciprocal relation all elements of the system are interconnected.
- Acknowledge the reality that as the system is an organised totality its elements are interrelated.
- Reflects homoeostasis and maintenance. That means the systemic approach maintains equilibrium between the elements of the system by means of communication, negotiation and boundary management.
- Create, within the patterns of the context, finite freedom to innovate and objectivity of elements within self-maintaining and self-transcending patterns.

A pastoral systemic approach strives for harmony between confessant and confessor. Activity in such an approach synthesises and creates encounters within the fellowship of the *familia Dei*. In this systemic context God is present and through a reciprocal interconnectedness, interdependence and interrelatedness between the

Triune God and the confessor and the confessant the endeavour is to improve these relationships. Confessant and confessor interact in these relationships.

Magezi and Louw explain a systemic as “a structure in process that is a pattern of elements undergoing pattern events” (Magezi and Louw, 2006:71). Within the process of pastoral encounter each person holds a certain position. That is why the pastoral fellowship “should not only take note of the individual, [for example, confessant or confessor], but also of the position she/he/they hold within a confessional relationship” (Magezi and Louw, 2006; 71). In this pastoral encounter the confessant and confessor identify with each other and share each other’s burdens.

The systemic approach also close mends the brokenness of the koinonia of the confessant and confessor. They learn to see themselves as individuals co-existing for the realisation of the new world in Christ. Now, since they are participants in this new world, they need to be knitted together by agape love.

4.2.1.3. Based on love

From an organic pastoral reconciliation viewpoint the reality of love really means selfless, limitless service of the Triune God and of the brothers and sisters in faith. The Scriptural injunction is that we should love God and one another in deed and word and inward thought. According to Schnackenburg, 1 John teaches believers that they can be comforted if they live to the standard that “the real Christian is one

who loves, while everyone who belongs to the world hates” (Schnackenburg, 1992:207). This is the totality of pastoral Christian reconciliation. In organic pastoral reconciliation pastoral self-emptying love and comforting taken as the essence of the life of every Christian who should not love the world (2: 15), but love God (4:21), and express this love of God by loving the brothers and sisters.

The loving nature that is only fully possessed by God is revealed “through God’s sending of His only Son into the world” (Schnackenburg, 1992: 208). This self-revelation manifests the hidden nature of God so as to be recognised in its fullness. God’s love, His *agape*, takes the form of self-giving, self-emptying and self-sacrifice. This is a Christian virtue mirroring God’s self-giving of Himself for the sinners (John 3:16). Typically this sort of love is unshakeable and rooted in a oneness of I-is-we or we-is-I. In the words of Shakespeare

“Love is not love

Which alters when it alteration finds,

Or bends with the remover to remove:-

O no! It is an ever fixed mark

That looks on tempests and is never shaken;

It is the star to every wandering bark.” (Smyth & Swacina, 2003: 42).

Such is the typical *agape*-attitude that in which the Christian confessant and confessor should approach each other in pastoral encounter. Even though others in the world hate, they need to love. They ought to see God continuously initiating this

agape relationship with His people even as they are sinful and unlovely (1 John 4:19). The whole of God who loves is open to our experience in His self-revelation in the Son.

God's love of us while yet sinners obliges confessant and confessor to interact with each other in love. When "Spirit-based, bonded by His action, then love is more likely to be lasting" (Williams, 2004:27). Hence, before God, the only honest action and the only right response to God's love, pastorally and confessionally, is genuine love on the part of humankind. God's deed of love in self-revelation brings comfort to the Christian fellowship, introducing to humanity both revelation and life from God.

In the process of confession for organic pastoral reconciliation *agape* means that both the confessant and the confessor needs to put the interests and the safety of the other on the same level of one's own. That is, none of them has to love the other with only words but also with actions and in reality. This is the pastoral meaning of love for one's neighbour. Such pastoral love for one's neighbour is not emotional love but it is a volitional and solid response to someone who is in need "of the other in their fellowship" (www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/love.html). Typically, such response, according to 1 John 4:8, is concretised on the truth that "whoever does not love does not know God because God is love."

Love for one's neighbor is an individual decision that both the confessant and

confessor make to treat the other with respect and concern in a pastoral encounter.

4.2.1.4. Pastoral encounter

Human beings do not live as individuals only; they live and encounter others in relationships. According to Williams, the idea of meeting is one of the valuable Scriptural images “that reflect the sovereignty of God in the regeneration of Christians, and also the decisiveness of a new start, but they are quite consistent with the idea of relationship or encounter, particularly of the dependence that is the life of a Christian ‘in Christ’. This union or meeting is at an individual level. It is not that only ministers or priests are meeting or in union with God, but all Christians are directly united with Christ”. (Williams, 2004:12). The bonding action of the Spirit, generating and enhancing relationships, “is fundamental to the development of what God intended it to be....[T]he Spirit does not then bond two people together, except in a secondary way. If the two individuals are each in a relationship with Christ through the Spirit, then obviously they are effectively bonded together through the Spirit” (Williams, 2004:13).

In their meeting they inter alia, become physically visible to each other, talk and listen to each other and do something to and for each other. This is also true of the pastoral encounter between the confessant and the confessor. Hence such a pastoral encounter means “a partnership and togetherness in which a dialogue can take place” in a process of confession (Louw, 2000:66). It is an encounter that links the two and may affect both of them, although it does not affect their individuality. As two individuals they continue to be different; simultaneously, however, the

functionality of the encounter within the fellowship asserts itself.

In the process of organic pastoral reconciliation no encounter is God's presence. His presence in the encounter is declared by the Gospel of John in Christ's words,

"I will pray the Father, and He will give you another Comforter, to be with you forever, even the Spirit of truth, whom the world cannot receive because it neither sees Him nor knows Him; you know Him [Spirit], for He [Spirit] dwells with you, and will be in you" (John 14:16-17).

According to 1 John the functional indwelling of the Spirit in the mutual Father-child relationship leads to constructive dialogue, influence and transformation within the encounter. Due to the Comforter's presence, Williams says, "there is a basic bond, a basic relationship. The believer becomes the adopted child of God.... [B]ut then that relationship can be internalised, transforming the nature of the believer" (Williams, 2004:22). Fundamentally the Comforter restores the human dignity of both confessant and confessor, individually.

Gaybba, in his discussion of the Calvinistic view of the Spirit, points out that the Spirit does this "by uniting people to Christ in the closest imaginable way, so closely that we are slowly but surely transformed into images of Christ. The conscious beginning of a person's unity with Christ is through faith, which is the Spirit's gift" (Gaybba, 1987:101). The Spirit is the "hand of God" (Institutes, III, 1, 3). For Calvin it is through the Spirit, that both the Father and the Son live in the encounter with the confessant and confessor.

4.2.1.5. Human dignity

Assistance respect, kindness and care should characterise relations in the pastoral encounter. It is then that the confessant and confessor devote themselves to each other and are “the special gift of the Spirit” to each other (Gaybba, 1987: 101). Communication in such an encounter will respect human dignity. Communication in the pastoral encounter places the confessant and confessor in a symmetrical relationship. Through such a relationship they become sensitive to each other’s human value (1 John 3:16-18). This value comes to expression in their close mutual interrelation. It implies reciprocity and interaction of confessant and confessor as brothers and/or sisters on the road towards reconciliation (1 John 4:20). Treating each other with respect and kindness reflects unity.

STAGE 2

4.2.2. Legitimacy and mutual accountability

The outcome of true confession is justice. Such confession is in line with the apostolic traditions. Despite variation in theological and liturgical expressions it will bear the same Christian witness. For confession to be effective, real and just the relevant information must be aired, connected and integrated, logically, so as to supply a short history/paraphrase and a possible broadening of the scope and change in perceptions. *Ipso facto* the pastoral function of confession is the “initiation and ongoing life, [through] the Holy Spirit [which] enables the relationship [of co-existence], and this is signified” by the healing justice (Williams, 2004: 109).

The pastoral act of confession may also be characterised as one of mutual accountability of both confessant and confessor. Both confessant and confessor have serious and equally important responsibilities. These responsibilities may be several and joint. *Ipsa facto* both should be willing to receive and give at the very deepest level. These accountabilities can be illustrated by the responsibilities attending honour and shame.

4.2.2.1. Honour and shame system

For honour and shame to exist, more than one person must be involved. Such persons are fundamental in proving and approving the functionality of their co-existence. Those involved are the ones that bring glory and pride to the co-existence relationship. They also bring disappointment, shyness, guilt and shame. The actions, decisions, attitudes and behaviours of those involved can either bring honour or manifest shame within the *koinonia*.

Cultural aspects play a significant role in any society. Moxnes argues that the main cohesive elements in building social and cultural relations in Mediterranean society in apostolic times were honour and shame. The functionality of honour and shame is displayed in the interdependence of individual and group defined by natural principles of human recognition. According to, Moxnes “the individual is dependent upon the group for recognition of his or her honour, and conversely, the honour of the group depends upon the behaviour of any member of the group” (Moxnes, 1997:20).

Honour and shame played an important role in cultural and social life and served to define collective identity. Collective identity here refers to an individual's membership of an individual in a family lineage extending over generations. See, for example, the questions found in Matthew concerning to Jesus' origin, His family background and descent, "Is this not the son of the carpenter? Is he not the son of Mary..." (Matt, 13:55-56).

The functionality of the honour and shame system

- creates a structure where everybody has a place, and
- makes one's origin important for and a matter of social control.

Honour and shame were, and still are, pivotal values in the Mediterranean area in which Jesus of Nazareth lived. Bruce Malina and Jerome Neyrey in their respective works, distinguish between the functionalities of honour and shame in the following manner.

Neyrey sees honour as "the positive value of a person in the eyes of his/her social group" (1991: 25). Malina describes honour or acquired honour through the family system, as "that which a person has because of his/her kinship, not because of any effort or achievement of his/her own" (1993: 95). Crossan's view of honour and shame is that they "are the constant pre-occupation of individuals in small exclusive societies where face to face personal, as opposed to impersonal, relations are of paramount importance and where the social personality of the actor is as significant

as his office” (1991: 10).

Just so Bourdieu says that in the context of the Mediterranean world in which the historical Jesus lived,

“the point of honour is the basis of the moral code of an individual who sees himself always through the eyes of others, who has need of others for his existence, because the image he has of himself is indistinguishable from that presented to him by other people....[R]espectability, the reverse of shame, is the characteristic of a person who needs other people in order to grasp his own identity and whose conscience is a kind of interiorisation of others, since these fulfill for him the role of witness and judge....[H]e who has lost his honour no longer exists. He ceases to exist for people, and at the same time he ceases to exist for himself. (1966: 211-212).

All these views suggest that the quantity of honour available in the first-century Mediterranean community was perceived as fixed and finite. Hence men were continually arguing for their share of it. The first-century ideal of the honourable man was that of:

“one who knows how to live up to his inherited obligations. He neither encroaches upon others nor allows himself to be exploited or challenged by others. He works to feed and clothe his family. He fulfills his communal and ceremonial obligations. He minds his own business in such a way as to be sure no one else infringes upon him, while looking for possible advantages for

himself" (Malina, 1993: 96-97).

The confessant and the confessor, en route towards reconciliation through confessing cannot escape the honour and shame relations associated with being in communion. No one can. Instead, in this encounter of confession there are frequent challenges and responses indicating shared accountability. A sort of constant social tug of war, a game of social push and shove to protect honour and test the possibility of acquiring more of it at someone else's expense is there. For the purposes of confession towards reconciliation, it is every one's responsibility and accountability to create a space where the other has a place. So they "are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God" (Ephesians 2:19).

Everyone should realise and live up to the conviction that "to be shamed" is not for the family of God. For "to be shamed" is to be publicly stripped of or denied honour. Rather, everyone should strive to "have shame" because it is more positive than to "be shamed". To "have shame" is a good thing and shows care for the honour of the other in the encounter. Most human beings think it right to "have shame", but do not want to "be shamed".

As in nuclear and extended families so in a pastoral encounter, confirming the family of God

"A family is the main source of honour, and consequently it becomes

important to uphold the family honour, to behave according to the family honour. Within this system it is a fault to diminish one's family but also to overextend oneself to go beyond that which is acceptable" (Moxnes, 1997:28).

4.2.2.2 Healing justice

According to Isaiah 40:14, justice is rooted in the very nature of God. The God who, according to the psalmist (33:5; 37:6 & 28; 97:2; and 99:4), rewards the good and does not ignore the transgressions of any. Hence His acts of justice are both motivational and therapeutic in character and progress.

Confessant and confessor both need to offer each other healing justice. Pastorally healing justice in the process of confession refers anticipate the disclosure and meaning of hope in Christ. The Holy Spirit communicates to the confessant and confessor the benefits of "forgiving, renewing, and promising love of God in Jesus Christ through the work of the Holy Spirit and enlivens them in faith, hope, and love" (Migliore, 1991: 212).

The healing justice is then restorative, reconciling, anti-destructive, anti-chaos in the pastoral encounter of the confessant and confessor. Such justice lacks narcissistic self-centredness is and nurtured by qualitative change and acceptance of one another towards meaningfulness and purposefulness. Typically such justice is only an achievement by the confessant and the confessor together. Hence if justice is divinely and properly manifested and managed it "conveys grace and salvation if there are no impediments" (Migliore, 1991: 212).

STAGE 3

4.2.3. Artful listening and discernment

Studying the other as other we can indeed come to know ourselves better in several ways. For example, confessant and confessor learn about themselves by virtue of the contrast between self and the other in dialogue. They need to describe both (a) facts relevant to the problem, and (b) the emotions related to the problem. In this regard it is expected of them to spend sufficient time in dialogue. In the action of contrasting themselves the “most taken for granted assumptions are likely to be challenged often with quite fruitful results” (Dickens, 2006:214).

4.2.3.1. *Perceptive listening*

Those involved in processes of pastoral counselling must learn to hear more than the spoken words. They must listen for meaning in nonverbal actions and tone of voice. Together, they produce the message. Perceptive listening requires time and patience to really hear the other. *Ipsa facto* the perceptive listener is the one who is characterised by Isaiah 50: 4

“The Sovereign Lord has given me an instructed tongue,
to know the word that sustains the weary.
He awakens me morning by morning,
Wakens my ear to listen like one being taught”

The perceptive listener needs to obediently listening to the voice of God. When we are still before God, the constructive words are born, so that real understanding of each other results. Mature listening enables the receiver to understand the feelings

of the sender and an improvement in communication ensures. Hence perceptive listening seeks the fellowship of believers and life in Christ.

4.2.3.2 Sharing values and practices

They learn to significantly share each other's values and practices by (a) determining priorities of dominant values and priorities to be identified, (b) analysing the resources by means of suggesting a possible solution or alternative, and (c) by sharing coping strategies.

It is extremely difficult to fully define the term 'reformed'. But central to it is the profession of *sola gratia*, *sola scriptura* and *sola fide* no matter factors of a historical, cultural and denominational character may play their part in the reconstruction of people's attitudes and behaviour. A Christian acknowledges the sovereignty of God and recognises the central position of the Word in one's life. Underlying and informing this is the profession of *sola gratia*, *sola Scriptura* and *sola fide*.

4.2.3.2.1. Sola gratia

This principle means that the whole life of both the confessant and the confessor, inside and outside of the confession process, should focus on the honour of God. All of life refers both to the inner and private dimensions of every individual believer's life, and to the fact that the whole life of a confessant or confessor in honour of God will be valueless if it does not express its self in deed and practice visibly in life's

contexts including the ecclesiastical, public context in which both the confessant and confessor shall honour God. it is to live *Coram Deo*, before God.

4.2.3.2.2. *Sola Scriptura in an organic use*

Articles II and III of the Belgic Confession of the Reformed Churches confirm acceptance of Scripture as the authoritative Word of God. The second article sets out how Christians know that God made Himself known to them, “He makes Himself more clearly and fully known to us by His Holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation” (Belgic Confession, Article II). In its third article this Confession teaches that the Word was written by God through His servants in time. Article III reads:

“we confess that this Word of God was not sent nor delivered by the will of man, but that men spake from God, being moved by the Holy Spirit, as the apostle Peter says; and that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law. Therefore we call such writings Holy and divine Scriptures” (Belgic Confession, Article III).

The truth revealed in Scripture places demands on pastoral confession within a fellowship. For pastoral fellowship, also in confession, the confessant and confessor are both wholly dependent on God’s revelation. Attainment of the knowledge of faith simply depends on acceptance of the Word. According to Gaybba, the Calvinistic

teaching is that “the normal way in which faith comes to us is through hearing the Scriptural Word being preached. Calvin takes up the old patristic idea when he argues that the same Spirit that produced Scripture enables us to understand and be convinced by it” (Gaybba, 1987:101).

Fellowship developed in mature faith requires the confessant and the confessor to be rooted in Scripture. Pastoral confession proceeds in terms of and through Scripture because the conjunction of Word and Spirit is decisive for an understanding of God’s presence in the pastoral fellowship and confession.

Sola scriptura simply means that the Bible’s aim is not just to inform the confessant and the confessor, but even more to transform them for they ought to “believe unto salvation that is sufficiently taught therein” (Belgic Confession, Article VII). Louw says the object of Bible inclusion in pastoral care “is to develop faith, in order to establish a mature approach to life and to foster spirituality which enfleshes God’s presence and will in everyday life” (Louw, 2004:396). They ought not just to add to their knowledge, but to change their very lives because the “Holy Scriptures fully contain the will of God” (Belgic Confession, VII). “The text presents itself as a graceful supply and offer of salvation because it may be viewed as the Word of a living God” (Louw, 2004: 397). The Word calls them away from their selfishness and from such false security as they have built up for themselves. It directs them to God who transcends the world and human thinking. At the same time, it calls them to their true selves. This happens through in three ways, namely:

4.2.3.2.2.1. *Confrontation and admonition*

In the pastoral encounter for counselling purposes these two cannot be short changed. They are at the core of counselling processes. Scripturally these two realities generate the radical change in an individual (Heb. 4:12). Pastoral confrontation is certainly a variant of transformative challenging. Pastoral admonition directly deals with transgression, sin and conscience especially when guilt is involved. This is so. Both concepts, viewed from the perspective of 2 Timothy 3: 16, seek to transform the sinful nature of the individual's behaviour and attitude. In processes of pastoral care and counselling, the people should not reject the other person as such but the person's behaviour and attitude.

4.2.3.2.2.2. *Comfort and consolation*

The purpose here is for the clear articulation of the emotion, condition, or feeling of the confessant and confessor individually. The needs of each must be articulated so that they can produce the best fruits in their encounter. Scripture can be well used for the purpose, especially since Scripture enables human beings to certainly understand their emotional states, conditions, or feelings. The pastoral comforting and consolation function of Scripture in situations of confession allows both the confessant and confessor to interpret and communicate their individual needs. They jointly and/or severally practice this in a pastoral encounter with God. These effectively effect and affect them at all levels of their being human and existence.

4.2.3.2.2.3. Transformation.

Confessants and confessors believing in Christ as their Lord and Saviour have full knowledge of the fact that their behaviour needs to be transformed. Hence they may jointly and/or severally they can use the Scripture to design their new individual lives. Pastoral behavioural transformation means the radical changing of one's value system, priorities in life and ethical codes.

Amongst the various methods of explaining Scripture to the individual's life, the mirroring method will suit us best. According to Louw in the mirroring method "a person's previous behaviour, problematic coping mechanism and its destructive effect are analysed, categorised and written down..." (2004: 385). This ensures that for confessant and confessor both an appropriate process will be negotiated. In this discussion the meaning and reliability of Scriptural understanding will be reflected.

4.2.3.2.2.4. Organic usage of scripture in counselling processes.

4.2.3.2.2.4.1. Standardised schematic formula for appropriate use of Scriptures for purposes of organic pastoral counselling.

The following scheme explains how an appropriate use of the scriptures in pastoral care and counselling may be ensured. The pastoral counsellor should follow this scheme for the purposes of successful reconciliation of conflicting parties.

Appropriation of the Scriptural passage in counseling	
<u>Before the session</u>	<u>After the session</u>
Current situation: <i>In details the counsellee explains the current situation the counsellee is suffering from. Verbalise the intensity of his/her emotions, which amount to self-impairment.</i>	Revived understanding: <i>Recovery of being human, being in the image of God. Redefines love, koinonia/unity, justice and reconciliation.</i>
Past deeds: <i>Ventilate negative emotions. Presents clear perceptions. Demonstrate frankness about issues.</i>	Current-eschatological action: <i>No intent to relapse. Hold unto Christ, the Saviour. In life and in death I am not mine but of One who saved me from the wrath of God.</i>
Impairment of vertical relationship: <i>Accuses God for leaving him/her alone in the pit. Frankness with God brings relief.</i>	Possible effects: <i>Lifelong maintenance of koinonia with others and God. Continuously striving to live a righteous and reconciling life.</i>
Impairment of horizontal relationship: <i>Verbalise brokenness, loneliness and emotional hurt within koinonia/fellowship.</i>	Possible affection: <i>Living in embracement, loving, caring, comfort and in continuous communication with the other</i>

Diagram 4.1.

In some cases, pending assessment by the counselor, the above clinical pastoral

counselling formula can be used together with the assignment of Bible study homework. At times the homework can be useful on its own. The Bible study homework is profitable to both the counsellee and the counselor. They can both monitor and assess (a) the progress of growth and process of transformation, and (b) look at the strengthening and up building of the counsellee. The value of the homework assignment in clinical pastoral counselling is the self-discovery and the taking of responsibility by both the counsellee and counselor.

4.2.3.2.2.4.2. Bible study homework for Organic Pastoral Counselling

1. Main challenge: The counsellee explains the main challenge which resulted in the current situation.

.....

2. Grounded essentials: The counsellee verbalises his/her essential needs.

.....

3. Anticipated achievement: The counsellee describes his/her expected achievement by this Bible study. (Use the following format).

.....

3.1. Paraphrase the passage:

.....

3.2. Identify the following characteristics from the passage:

Christian hope:.....

3.3. Tasking:.....

3.4. Undertaking/statement:.....

3.5. Alerting/warning:.....

4. Personal biblical reference: The counsellee is expected to give another biblical reference which deals with the same subject.

.....

5. Personal reflection: in working on the passage the counsellee must reflect on his/her personal experience, feeling and thought.

.....

6. Didache: The counsellee should be able to reflect on the teaching he/she gains from the passage.

.....

7. Anticipated solution: The counsellee must explain his/her intention in dealing with the processes of transforming the situation. Use the following formula:

I am going to.....

8. Role of prayer: The counsellee should be able to explain how prayer has restructured his/her perception.

.....

Diagram 4.2. (Font size and line spacing in this diagram is not the same as other sections.

The intention is to avoid the cutting of the diagram's presentation to two pages).

4.2.3.2.3. Sola fide

4.2.3.2.3.1. Praxis of faith

4.2.3.2.3.1.1. A Calvinistic approach.

According to the Reformed perspective faith is *fiducia* (trust) and has its seat in the will. Accordingly faith is in constant interaction with the vicissitudes of life. To say, “I believe” denotes a concrete act in which the whole of the “self” is involved. Hence faith covers a wide range of attitudes and activities of the believer. Calvin says,

“we shall now have a full definition of faith if we say that it is a firm and sure knowledge of the divine favour toward us, founded in the truth of a free promise in Christ, and revealed to our minds, and sealed in our hearts, by the Holy Spirit” (Institutes III 2,7).

It is quite evident from this definition of faith that Calvin means to include the element of confidence in the “firm and sure knowledge” of which he speaks. This “firm and sure knowledge” grants Christians trust to approach the Triune God. Such boldness springs only from confidence in the divine favour and *soteria* which are the promised by God.

The Heidelberg Catechism also highlights confidence when it answers Question 51, “What is true faith?” as follows

“true faith is not only a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also a firm confidence which

the Holy Spirit works in my heart by the Gospel, that not only to others, but to me also, remission of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits."

Faith is nothing but the firm and indwelling experience of the satisfaction of the Christian's spiritual need by Christ. Faith springs up as the result of contact with the Divine reality, but finds its object, neither in any idea or doctrine, nor in the wholeness of things, but in the Person of Christ as the supreme revelation of God. In faith Christians make God's kingdom, His rule, their own. Polycarp, the Bishop of Smyrna, wrote to the Philippians, "I rejoice also in your firmly rooted faith, which was famous in past years, still flourishes and bears fruit unto the Lord Jesus Christ, who endured for our sins, even to the suffering of death..." (Epistle to the Philippians of Saint Polycarp, I, 2). Christians begin to work for the kingdom, and in doing, find *soteria*.

Berkhof describes faith as follows

"...as the Divine response wrought in man by God, to the Word of God in Christ, quasi; not so much to any doctrine, as to the Divine command or the divine act in the work of redemption. It is the affirmative answer, the "yes" to the call of God, a "yes" that is elicited by God Himself" (1984:497).

Douglas explains faith as “the attitude whereby a man abandons all reliance on his own efforts to obtain salvation, be they deeds of piety, of ethical goodness or anything else. It is the attitude of complete trust in Christ, of reliance on Him alone for all that salvation means” (1982:366-367). A human being cannot rely on personal “efforts to obtain salvation” but should have “complete trust” and “absolute reliance” in Christ. These expressions denote the fact that faith is relational in nature. It creates bonds, mutual relationships and associations. Faith is functional and responsive. Faith is neither discriminatory nor prejudicial. Nor is it self-centred. Instead, genuine fellowship comes about through faith in Jesus Christ.

These circumscriptions of faith illustrate the truth that faith is two-dimensional: it is doctrinal faith and also lived as praxis. Nevertheless, the reality is that faith is one, embodying both doctrine and praxis. Doctrinal faith can be easily institutionalised when it relies exclusively on the doctrines of a particular denomination or tradition. Such faith is confined and restricted within the parameters of a church as an institution. For the purposes of the function of confession for organic pastoral reconciliation the focuses will be on the praxis of faith.

First and foremost the description of the praxis of faith is essential. The praxis of faith is the performance of doctrinal faith. It is a lived doctrinal faith. Analogically, it springs from the threshold of the temple into the practical life situations of the believers (Ezek. 47:1-12). The praxis of faith significantly expresses and describes doctrinal faith in terms of visible, understandable and tangible human life situations. Hence it is also called “lived faith”. It is externalised doctrinal faith. It is a vector in the life of

the confessant and of the confessor. To both of them its hermeneutics should bring meaning into their daily life. The true praxis of faith should be the essence of the life of both the confessant and the confessor.

Both the confessant and the confessor practise their faith in the midst of life and in the midst of the church and the world. This does not exclude their conflicts, prejudices and hatred. Fundamentally, in their midst, faith receives its visible form in the everyday life of both the confessant and confessor, spiritually and ethically. Reformed Protestantism correctly emphasises the worldly and everyday character of faith. It holds that the gospel should be taught by parents to their children. These children should live the gospel at home and everywhere. This is the basic emphasis of the Reformed traditions: (1) lived faith as a personal commitment of the believer and (2) it is the concrete practice of ordinary daily life which is to be hallowed living to the glory of God.

The praxis of faith stresses the fact that regardless of the situational dynamics and experiences faith should be lived. This means the faith of the confessant and of the confessor is embedded in the totality of their lives as human beings. Faith and life are closely interacting and are interwoven. For example, when the facts of life challenge the faith of the believer, the believer's faith enables the believer to persevere in faith (Rom. 8:25; Matt. 24:13). The process of confession is an invitation and admonition to live faithfully.

Hence Article XXIV of the Belgic Confession says:

“we believe that this faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Spirit, regenerates him and makes him a new man, causing him to live a new life, and freeing him from the bondage of sin. Therefore it is so far from being true that this justifying faith makes men remiss in a pious and holy life, that on the contrary without it they would never do anything out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man; for we do not speak of a vain faith, but of such a faith which is called in Scripture a faith working through love, which excites man to the practice of those works which God has commanded in His Word” (Belgic Confession, Article XXIV).

A pastoral view of scriptural fellowship holds that the faith of a confessant and confessor can also save them. This faith is Christocentric. It should be kept in mind that their faith is in a continual interaction between both the knowledge of God and an understanding of self. If the confessant is radically lost due to transgressions and “is solely dependent on God’s mercy for his/her salvation” (Louw, 2000:191) human knowledge becomes receptive. Thus “self-knowledge is regarded as a response to revelation. A person is essentially a responding being and therefore also a responsible being” (Louw, 2000:190).

This knowledge induces the firm conviction that is called faith. Williams says, “Christianity is not an imitation of the faith of Jesus, but it is emphatically faith in

Jesus” (Williams, 2004:12). Faith is an opening of the believer’s heart to the grace of God, allowing Him to release the believer from the past and to bring the believer into His presence and His future. It also involves obedience, that is, a turning away from self and the abandonment of all false security. Faith guides people to self-realisation and self-knowledge. Hence the inherent growth and maturity of the praxis of faith is shaped “by the developments we experience in which our lives evolve...faith has a human measure and a personal face” (Immink, 2005: 1).

The confessant should understand that a transgression is a contradiction of lived faith. It is a non-transferable deed. It cannot be buried. When a transgression of believing faith is committed, either privately or publicly, it cannot be pushed aside. That is what Immink means by “personal face”. A committed transgression will outlast and survive any force or effort that would suppress it. It challenges the confessant and the confessor with a deep challenge, a challenge of conscience, their Christian conscience. They will feel it burning within them, individually, until each one comes clean and confesses.

Confessant and confessor have to abandon the attempt to build security through their own efforts and must place their trust in God instead; it is to trust in something that is unseen in this world and for which there is no earthly proof (Hebrews 11:1-3). In short, to have faith is to abandon the quest for tangible realities and transitory objects.

By sharing *sola scriptura*, *sola gratia* and *sola fide*, human degeneration and distortion, and self-depiction as suffering, always regarded as negative, are radically changed into positives. Confessant and confessor were bogged down in their own emotions. Hence these values and practices refer to the faithfulness of God. In pastoral encounter they indicate God's compassionate grace and His everlasting and constant love. It is then that we can really see ourselves only as others see us.

4.2.3.2.3.2.1. See ourselves as others see us

Both confessant and confessor, while learning to know the other, will come to better known themselves. Both will learn what the other thinks of them. This is possible when (a) they together do the goal setting of the process, (b) strengthen and reward each other and the process itself, and (c) design a programme of action during and after the sessions of pastoral care and counselling.

In 2006 at a meeting of the URCSA Cape Regional Synod held at Belhar, Allan Boesak, a Minister of the Word, a theologian and an activist was elected as moderator. After his election he expressed his appreciation of being loved and cared for, trusted and honour, and for the second chance offered him by his church and brothers and sisters. Amongst other eloquent and "heartfelt words" he said he "embraced" with his "being" that the church accepted and welcomed him back by this gesture of being entrusted again with a high responsibility in leading the church. The church did this without asking him many questions, even though he had turned his back on the church, his brothers and sisters, for politics. The times were in turmoil.

Things happened to him. He was sentenced and imprisoned for embezzlement of funds. The same church and brothers and sisters whom he deserted and forsook pastorally were steadfastly there for him and his family paying them visits and also praying for them. With tears running down his cheeks, he requested the meeting to re-member him, re-centre him and to forgive him. The then outgoing moderator, Peter Grove, embraced this gesture of self-disclosure and self-renewal and absolved him on behalf of the meeting, the denomination and the Body of Christ. The meeting further responded by song and a prayer by one of the Ministers of the Word. But disappointingly, in 2008, after the URCSA General Synod, this respected Minister of the Word put the 2006 actions to shame. He, emotionally, resigned from “all structures in the URCSA” (URCSA, ACTS of the Synod, 2008: 81). The motive for his resignation was that some emerging theologians proposed that the General Synod should instruct “the Executive to appoint another task team for another scientific study which will add other perspectives on homosexuality” (URCSA, ACTS of the Synod, 2008: 80) as opposed to his study and other theologians on the same subject of homosexuality. The ‘remarks’ made by members and such challenging debates, deliberations and proposals and decisions compelled “Dr Boesak left the meeting” (URCSA, ACTS of the Synod, 2008: 81).

This example demonstrates a lack of contrition and remorse in Boesak’s ‘confession’. He failed to see others as they sought to see him. He even failed to offer to see others as they sought to see him. For example, according to Decision 93 “Rev Sulo apologises for the remarks [a particular point of view in the argument] he made during the debate and informs the meeting that he had a discussion with Dr. Boesak before the session” (URCSA, ACTS of the Synod, 2008: 81). If he, Dr.

Boesak, sought for reconciliation between himself and those who 'offended' him by their 'remarks' during the discussions, why did he not nurture the circumstances by setting a goal with them and designing a programme of action to take them by the hand in the process of pastoral care? Instead of misbehaving by leaving the meeting, he challenged the discretion and envisaged action of the moderamen.

Pastorally honour is central to the moral code of an individual. This pertains for an individual who sees himself/herself always through the eyes of others and who has need of others for his existence. The image an individual has of oneself is indistinguishable from that presented to the individual by others. Such an individual ceases to exist for himself/herself in favour of "we/us". It is in this light that this incident could have been dealt with in recognition of both God's faithfulness and human maturity.

When in such circumstances people mature through dialogue by the awareness of being guided by God's faithfulness. His faithfulness besides being characterised by compassionate grace and His everlasting steadfast love also reflects God's personal, intimate caring nature in His fellowship with human beings. In His faithfulness God declares to both confessant and confessor that He is "true to promises made, constant in faithfulness and consistent in behaviour" (Anderson, 1983: 59). Through faithfulness God reveals His uniqueness as compared to gods worshipped by others.

While trusting God's faithfulness the confessant's and confessor's understanding of each other has to be "worked for by hard study combined with demanding spiritual discipline. We are talking about a process of education of the heart as well as the head, an enlargement of the imagination, a purification of the intention and all in all a conversion to the Christ who indwells the other" (Avis, 2010:69).

STAGE 4

4.2.4. Pastoral Organic Reconciliation

Both should abandon distorted views of self and the other as these caused conflict and ill will. They should both learn from enriching insights emerging in this dialogue.

4.2.4.1. Maturity in dialogue

Both must realise that "now is the time" to rediscover each other, to continuously look one another in the eye in a self-emptying kind of love that values what they, individually and communally, realise to be truly of Christ, the Gospel, and true to the communion of believers.

Communication as a tool in processes of pastoral care of confession but within the practices of organic pastoral reconciliation should promote a process of understanding and mutual self-disclosure in all participants. This is vitally important because in organic reconciliation of pastoral care of confession is mainly designed for the development of the Christian-being of the confessant and the confessor, individually.

Louw (2004: 262-263) suggests four levels that are involved in communication. But levels five and six are suggested by this thesis. They are

Level one: Communicating about general experiences, information and facts.

This is a very crucial level because things can either be put in perspective or not at this stage. The sender has a responsibility to those involved in the dialogue. He/she has to construct a clear concept of his/her ideas and feelings. This has to be done before he/she can utter any word or expression. This is an “intellectual and rational” stage in communication (Louw, 2004: 262).

Level two: The history of facts and experiences. “A person discloses what has happened, and describes the personal ‘history’ or ‘story’” (Louw, 2004: 262-263). A person should choose the right words and actions to convey the idea and express feelings. Yes it is understood that people are hesitant to state their mind and express their feelings. This is because it involves the human being’s subjective interpretation, memories, trauma and pain. On the other hand, pastorally it should also be borne in mind that withholding ideas and feelings is the greatest cause of misunderstanding.

Level three: The interpretation and diagnosis of the events. “The meaning of what happened is assessed, as well as the influence of ideas, perspectives and philosophical elements on the subject or problem under review” (Louw, 2004: 263). This means all issues that develop understanding and construct pastoral organic reconciliation will be promoted, but also anything that inhibits or distorts efforts to develop understanding will be identified and minimised.

Level four: Communicating for purposes of convictions, beliefs, and values.

Anyone has a history and story to share. Such a life story grows from things, events and ideas that one experiences and come across. These become one's context of decisions and comments. Communication in a pastoral sense seeks to construct a relationship. Those involved in such relational reconstruction need to agree about mutual norms and values which determine behaviour.

Level five: The receiver/confessor must translate the words and actions.

The confessor, actually also the confessant, needs to translate the words of the other and the other's actions into ideas and feelings. Both words and actions of those involved in the communication exercise need to talk to each other otherwise ideas and feelings cannot be formulated for the betterment of fellowship.

Level six: The receiver/confessor must develop correct ideas and feelings.

This step culminates from what is said in step one by those who are involved in communication. Thus, if the idea and feeling being expressed at the first level culminates in the same idea and feeling at level six, it may be said that those involved have effectively communicated. But if not, it simply means the misunderstanding, conflict still exists and the communication has been broken down.

4.2.4.2. Trust for future

There must be sensitivity for change and trust in each other's willingness to learn and to have one's own tradition enriched by the other.

4.2.4.2.1. Based on *metanoia*/conversion

The use of the Hebrew term *naham* often refers to God “repenting.” The basic anthropomorphic sense of this word is of God “being sorry” or “grieved” for certain transgression done by His people. Hence He frequently ‘relents’ or ‘changes His dealings’ with His people. In the New Testament the Greek word *metanoia* is often translated as “repentance”. *Metanoia* usually has two basic senses (a) a change of mind, and (b) regret or remorse. Pastorally *metanoia* concretises the change of attitudes about the deeds of the confessant and the confessor. Therefore such *metanoia* is essentially transformational.

According to the reformed tradition pastoral conversion is both vertical and horizontal. Conversion creates a new realisation of faith, and supports a new relationship with both God and humankind. Louw finds in conversion “a strong appeal for transformation based on the offer of redemption from sin” (Louw, 2000:72). Such transformation finds its origin deep in the hearts of both the confessant and confessor.

According to Williams such transformation emerges from *metanoia*/repentance. For him *metanoia*/repentance is the “change in mind, or repentance, which must be a feature of the conversion experience, is just that, a change in mind, which initiates and motivates a gradual change in behaviour” (Williams, 2004: 148). This explicitly means that should the pastoral reformation of the hearts “not result in the reformation of life around them, it is half-hearted and incomplete. A Christian who

does not begin with himself, does not really begin at all” (Van der Walt, 2006:13). Pastoral conversion is a change in the knowing, the doing, and the functioning of both the confessant and confessor.

According to Volf *metanoia* empowers the confessant and disempowers the confessor. He says *metanoia* “humanises the victims precisely by protecting them from their mimicking or dehumanising the oppressors” (Volf, 1996: 116). He further says that for genuine reconciliation to emerge from a conflict situation a successful power exchange between the confessant and the confessor should take place. This means there should be a radical *metanoia* on all sides of the conflict.

Pastoral *metanoia* leads to both attitudinal conversion and resultant action, consistent with repentance in the lives of both the confessant and the confessor.

4.2.4.2.2. Its influence: A new goal in life

Pastoral reconciliation is a “process of transformation of a person’s inner framework so that the person receives a new goal in life” (Louw, 2000:72). Pastoral influence for reconciliation entails nothing less than self-negation and self-denial. Such pastoral influence implies an entirely new goal in life which is manifested in the whole being of the confessant and the confessor. It encompasses a new connotative understanding of each other’s existence and of a new qualitative goal in life. This qualitative goal in their lives is covenantal in nature.

4.2.4.2.3. Covenantal

A covenantal pastoral reconciliation is a sharing of life because it embodies a sensitive closeness and has a comforting character. Clearly, a pastoral reconciliation that issues from fellowship does not take God to be an impassive, immutable, unknown being. Traditionally many believers held to this view. Rather, God is active. He is involved with the confessant and confessor in their lives. The incarnation, by which God, far from remaining aloof, came to earth in the person of Jesus Christ, testifies to that. Literally, the pastoral covenantal reconciliation is actualised and becomes real and significant in the incarnation of Jesus Christ and also through self revelation of the Father through His Word to mankind. In this way the confessant and the confessor become partners in and with God.

That is why, as Louw says, “the covenantal encounter between God and humankind is established in the Spirit and is demonstrative by human actions and words. The Word calls people to responsibility and to obedience through faith. The Word of God is not only about proclamation, but it is also about dialogue. This dialogue can be experienced through pastoral counselling” (Louw, 2000:69). Such an encounter makes the confessant and confessor to experience in each other and with each other an absolute transformation.

In such transformation, through the Spirit’s action, believers are led “to the conviction that they individually share in salvation” (Gaybba, 1987: 101). They receive a new goal in life through salvation and grace. A new goal also introduces new knowledge,

insight and wisdom. This wisdom serves to strengthen a faith in which confessant and confessor understand God's grace. Such "inner working of the Spirit is Calvin's famous *testimonium Spiritus sancti internum*, that is, inner testimony of the Holy Spirit" (Gaybba, 1987: 102).

4.2.4.2.4. Leading to the sanctification of the whole of life

Both Gaybba (1987:213) and Migliore (1991:177-178) concur that the term 'sanctification' is used to describe something that happens when a person is justified. The word comes from two Latin words, that is, *sanctum facere* meaning 'to make holy'. Sanctification is the word used for describing the fact that those who are justified are made holy. 'Holiness' should not be understood here in the sense of moral flawlessness or religious otherworldliness. But becoming holy or sanctified here means being more conformed to the image of Christ by the working of the Holy Spirit in one's life. The essential mark of this Christ-likeness is that of free self-giving and other-regarding love which is called *agape*, being released from the compulsive power of self-centredness, to instead the love God and neighbour.

Pastoral sanctification of transformation is not a task of the world and of unbelievers but of the church and the individual believer. Again, it is not a once off event thence to be forgotten but it is a daily and ongoing activity. In asking how the availability of the power of God to Christians can be affirmed, Williams answers by pointing to three basic truths about the Holy Spirit:

- Holy Spirit is co-eternal with the Father and the Son and not created,

- Holy Spirit is transformative in nature, and
- Holy Spirit also plays a role in motivation.

This also affects the ethos of both the confessant and confessor. For Louw it “creates a willingness and receptiveness for a new lifestyle and appropriate behaviour” (Louw, 2000:72). This is a new lifestyle and appropriate behaviour because they are in holy unity with Christ.

In this process of sanctification the Holy Spirit, in a pastoral way, creates a holy unity of both the confessant and confessor with the Lord Jesus Christ. Hence they are holy. Gaybba in view of this sanctifying action of the Holy Spirit observes:

“by uniting us to Christ...the Spirit enables us to share not only in Christ’s unity with God, but also in the holiness that was His because of it....[T]his holiness is a state that influences us more and more for....[T]he change in our lives brought about by unity in love does not take place all at once. Rather is it, like life itself, something that grows. It therefore can and in this life does co-exist with all the effects of our sinfulness other than our actual separation from God and the divine-human community centred on God” (Gaybba, 1987:213-214).

The work of the Holy Spirit, from the organic pastoral reconciliation point of view, effects a true inner transformation of the justified and sinful confessant. Such unity and fellowship regards the confessant as developing a new being. That is, the

process of sanctification places the confessant, by means of the energy and efficacy of the Holy Spirit, in a new situation in which the confessant is influenced by the Holy Spirit in every part of his/her existence so as to eliminate, more and more, the effects of sin.

The presence of the Holy Spirit in the pastoral reconciliation is the realisation of inner harmony. Gaybba says, “because of sin, all our different desires and needs become a bundle of chaotically competing demands that we have to struggle to control” (Gaybba, 1987: 214). Hence guilt not only separates a human being from God and his neighbour. It goes deeper. It divides the individual, inwardly, apart. The human will become the slave of his/her own selfishness. So the process of sanctification gradually enables the confessant to defeat the chaotic effects of guilt in his/her life.

It must be accepted that the whole process of living in reconciliation will profoundly demand each one’s discipline so that justice can prevail. Reconciliation calls upon confessant and confessor to empathise with each other by learning and discerning what is dear to each other.

Clearly, the achievement of unity in reconciled diversity is not a ‘cop-out’. Organic pastoral reconciliation makes serious demands on those involved. The parties must renounce and let go of past prejudices, and be willing to learn from others. This enriches the whole communion by a more fully pastoral catholic environment. Organic pastoral reconciliation has to be lived out in the grace and power of the

Spirit responsively and continuously. Organic pastoral reconciliation contains a vision of visible unity among God's chosen nation that would not involve a loss of identity on the part of either confessant or confessor. Rather it stresses that the distinctive other of both is traditions should be nurtured and shared within the visible unity in a number of areas. The result of unity in reconciled diversity is built upon being righteous of those involved and the bears the fruit of peace.

4.2.4.2.5. Peace as the result of organic reconciliation

In the English language the meaning of the term 'peace' conjures up a passive imagination. It demonstrates "an absence of civil disturbance or hostilities, or a personality free from internal or external strife" (www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/peace.html).

The significance and meaning of 'peace' in the Scriptures, and its horizons are extended wider than the English meaning. The concept is even deeper in meaning. According to Baker's evangelical Dictionary of Biblical Theology, the biblical concept of peace "rests heavily" on the Hebrew root *slm*. The root meaning conveys the idea "to be complete or whole" or "to be sound" or "to live well". There are numerous nuances of the noun of *slm* and they can be grouped into four categories. That is *shalom* as,

- (a) wholeness of life or bodily, namely health;
- (b) spiritual well being
- (c) right relationship or harmony between two parties or people, often established by a covenant (Isaiah 54: 10; Ezekiel 34: 25-26);

- (d) prosperity, success, or fulfillment (Leviticus 26: 3-9); and
- (e) victory over one's enemies, absence of war.

The Greek term '*eirene*' is mostly translated by the word 'peace'. Between *shalom* and *eirene* there is some overlapping in meanings. *Shalom* has a broader usage than *eirene*. In fact *shalom* has greatly influenced the New Testament usage of *eirene*. Pastorally God's peace creates harmony, completeness and safety within the close mutual relationships. This is so because God is righteous. Hence peace is anticipated in the passage of confession. It is also confirmed in the 'state of righteousness' (the right attitude akin to that of God) of both the confessant and the confessor. This does not exclude the pastoral counsellor.

4.2.4.2.6. Righteousness results in reconciliation and peace

Organic pastoral reconciliation through the pastoral act of confession cannot be attained if those involved are lacking righteousness. In fact both the actualisation of reconciliation and the manifestation of peace among those living in conflict are the result of righteousness. It is so because for the confessant to be ready to confess and the confessor being ready to forgive, they both need to be righteous people. Hence 'the psalmist poetically describes the relationship between the two, that is righteousness and peace, as righteousness and peace kissing each other' (Psalm 85: 10).

4.2.4.2.7. A pastoral function of the Holy Spirit

Christ, according to I John 14:18, tells the disciples that they will not be left

“orphaned”. Pastoral care and counselling therefore acknowledges that the Holy Spirit of consolation represents a kind of parental power. The Holy Spirit is a protective and homely power. Hence the Spirit constitutes disciples into a new family of God. The Spirit of truth (John 14:16f) is a Spirit of consolation. Notably, this Spirit of consolation should be “understood as a protective and supportive closeness...that manifests the peace of Christ that preserves the human heart from fear and terror” (Muller-Fahrenholz, 1995:89). The members of the family of God need the Spirit of truth to comfort them in times of confusion and persecutions.

As in a woman’s labour pains the Spirit of consolation gives suffering meaning and makes it creative. Pains of suffering will accompany the coming forth of a new life but these are forgotten immediately when the baby is there. Pains are replaced by the very joy of having brought a living human being into the world. The creative meaning here does not rest on the misfortune of unremitting futility but it is upon the unavoidable pain associated with hard laboring for the sake of new life and the promise of great joy (Ps.133).

Pastorally the counselees need to be assured that no one can console himself/herself. It can only be worked by the Spirit of consolation. This Comforter was promised to the new community of God by Jesus Christ Himself. Hence everyone receives comfort from others. To inform the others in the community of pain is not taboo, or to be avoided. For this community has a fundamental consolation and security. It is the pastoral caring hand of such a community “that

straightens the bruised reed and allows the dimly burning wick to flame up again and faithfully bring forth justice (Isaiah 42:3).

In this light Muller-Fahrenheit points out that “the encouraging voice or soothing embrace awakens new endurance” (1995:90). The Body of Christ, through its pastoral work, creates a new beginning and a new community which enables its members to be one heart and one soul. This is the constructive encouragement experienced in the community of Christ. The life of this confessing community is established on a solid basis in the equal entitlement to and co-operation of the charisma.

The Spirit of consolation enables both the confessant and the confessor equally to keep their feet on solid ground. The Spirit does so by showing them sterling and trustworthy direction through the organic interpretation of the Word and the celebration of the sacraments. It is so, communally, that pastoral order is established. According to Muller-Fahrenheit, in underscoring the aspects of community and active commitment, “we show solidarity when we support one another, set one another on the right path, stand up on one another’s behalf, protect, take care of and as necessary, criticise one another” (1995:93). Such solidarity of one another manifest in itself as the fountain of inspiration, its ability to mould attitudes and behaviours, and inspire effort towards hope and positive expectation. It also presupposes the presence of God and other human beings. In addition such solidarity and communion is also solidified in baptism, Eucharist and liturgy.

4.3. SACRAMENTS

4.3.2. What is a sacrament?

4.3.2.1. Reformed Catechesis

It has been argued, in this thesis, that the Word of the Triune God is fundamental and significant for the faith of Reformed Christians. It is also functional in their lives. This Word needs to be proclaimed and lived by every Christian. Such Word has to be lived in *kerygma* and discipline. Whence, besides the proclamation of the gospel, Christians have sacraments. These sacraments are supporting pillars to their faith. This is anchored on the truth that the “Holy Spirit teaches us in the gospel and assures us by the sacraments that the whole salvation stands in the one sacrifice of Christ made for us on the cross” (Heidelberg Catechism Answer to Question 67).

The Heidelberg Catechism tells what sacraments are as follows:

“they are signs and symbols manifested by God as assurance that through or by means of His abundant grace and the only perfect sacrifice of Christ at the cross God gives us the forgiveness of sins and eternal life” (Heidelberg Catechism Answer to Question 66).

The doctrine of the Reformed churches explains sacrament in the manner which is summarised here-below. The sacraments are not the actual gifts and benefits the believers receive through the sacrificial death of Christ. They are just pointers and

signs but they are more than pointers –they do things, they are instruments of grace. Analogically, a signature attached by a person at the end of a letter is not the actual writer – but it is more than a mere sign: it gives authority and validity to the letter. Just so the sacraments are not the actual means of forgiveness and actual eternal life. Reformed doctrine regards them as means of grace, imparting grace through water, bread and wine, applying it to the believer; they enact the promise of the Word. They are just the pointers that the recipients have been graciously given the forgiveness of sins. This is confirmed by the fact that Christ is at the centre of the sacraments.

The Westminster Shorter Catechism defines a sacrament as “a holy ordinance instituted by Christ wherein by visible signs Christ and the benefits of the new covenant are represented, sealed and applied to believers” (Westminster Shorter Catechism) “...and they [believers] in turn express their faith and obedience to God” (Berkhof, 1984:311). In fact the sacraments help the praxis of faith to construct a new Christian family able to handle both confessant and confessor in the act of confession.

4.3.2.1.1. Calvin's view

Sacraments are “external signs by which the Lord seals to our consciences His promises of goodwill toward us, in order to sustain the weakness of our faith, and we in turn testify our piety toward Him, both before Himself and before angels as well as men” (Institute IV, 1). This view agrees with the Heidelberg Catechism, Question 66,

“more fully declare and seal to us the promise of the gospel.” Here the ‘promise’ is an antecedent and the sacrament is a reassuring consequence. This equates embodies the fact that the sacrament is there to confirm and seal the God-given promise to God’s children. It further gives them a better attestation. Hence both Calvin and the Heidelberg Catechism explain that in the sacrament God provides:

- For our ignorance and sluggishness,
- For our infirmity

The sacraments are the enactments of the organic Word of God through the Spirit of God. The Spirit communicates to the confessant and the confessor the benefits of “forgiving, renewing, and promising love of God in Jesus Christ through the work of the Holy Spirit and enlivens them in faith, hope, and love” (Migliore, 1991:212).

Calvin in his day puts it as follows: “for just as a building stands and leans on its foundation, and yet is rendered more stable when supported by pillars so faith leans on the Word of God as its proper foundation, and yet when sacraments are added leans more firmly, as it is resting on pillars” (Institutes IV, 6). According to, the answer to Question 65, “the Holy Spirit who works it in our hearts by the preaching of the holy gospel, and confirms it by the use of the holy sacraments.” Sacraments, through the work of the Holy Spirit, are pillars of the faith in practice.

The Holy Spirit seals to Christians the “inward and invisible thing” (Belgic

Confession, Article XXXIII). He also confirms God's grace, love, fellowship and self-emptying. These signs "nourish and strengthen our faith (Belgic Confession, Article XXXIII).

4.3.3. Polar interpretations of sacraments

From the earliest times, two tendencies surface in the interpretation of sacraments. They concern the objective reality of and the response of faith to God's grace.

4.3.3.1. *Objective reality, outside faith.*

This tendency emphasises that God's grace is effective in and through the sacraments as such. It suggests the sacraments to be efficacious in themselves (*ex opera operato*). Those who hold to this interpretation see the sacraments "as divinely appointed rites that, when properly administered, convey grace and salvation if there are no impediments" (Migliore, 1991:212). But surely there is an objective and real working of the sacrament: not *ex opera operato*, but in conjunction with faith the sacraments give assurance of salvation.

4.3.3.2. *Faith response*

This emphasis in the interpretation of the sacraments stresses the importance of the faith response of the recipient. Accordingly the sacraments are the "dramatic signs of the grace of God and are effective not in themselves but only as they are received by faith" (Migliore, 1991:213). Here there is participation by the believer towards his/her

salvation. The recipient has to repent, do confession of faith and vow to be faithful.

4.3.4. Christ the paradigm

These two contrasting emphases attempt to define the start and continuation of the Christian life in relation to the sacraments either as *ex opera operato* or as a faith response. Williams suggests that baptism and Eucharist are “acts of God” (2004:109). Christ becomes the paradigm of what is sacramental. If He is the primary sacrament then the rites of baptism and Eucharist must correspond to their archetype. These ‘acts of God’ therefore are celebrated in Christ and re-present Him. *Ipso facto*, “in...initiation and ongoing life, the Holy Spirit enables the relationship, and this is signified by the sacraments” (Williams, 2004:109).

This view of Christ being the paradigm seems to have been welcomed by both Roman Catholic and Protestant traditions. Since Vatican II there has been some convergence between them. According to Migliore the following features are common to both: (1) an emphasis on the inseparability of Word and sacraments, (2) a Trinitarian and Christocentric interpretation of both the proclamation of the Word and the celebration of the sacraments, (3) an effort to interpret the sacraments in relation to a new understanding of the whole creation as a sacramental universe, and (4) a concern to make as explicit as possible the connection between the sacraments, Christian life, and Christian ethics (1991:214).

In the sacraments the recipients are strengthened, reassured of their faith. At the

same time they grant an opportunity to bear public witness to faith. Such public witness demonstrates loyalty to the church and to Christ Himself. The public witness also includes confession of guilt. Both the proclaimed Word and the sacraments represent, in various ways, the gifts and demand of God's unconditional grace in Christ by the power of the Holy Spirit.

4.3.5. The meaning of holy baptism

4.3.5.1. A rite of initiation

Baptism is the initiation of a person into the new Christian life. This sacrament marks the beginning of a new lifelong faith journey. A person, through the act of baptism moves from one life to another. Migliore describes the act of baptism as, "one's death to an old way of life and one's birth to a new life" (1991:215). Baptism, then, concretises the Christian life and indicates how the whole Christian life should be lived. Baptism "is the fountain which constitutes...and which forms the anchor of...life and hope" (Muller, 2002:36).

Jesus came to this world in obedient response to God's call. Interestingly, Jesus commenced His earthly vocation after the initiation by baptism through John. In the act of baptism Jesus "begins the life of costly love and service that eventually leads to His passion, death, and resurrection" (Migliore, 1991:214). Remarkably, through baptism Christians "are initiated into a new people of God [new race], thereby entering into a covenant with God" (Muller, 2002:36).

4.3.5.2. Union with Christ

The fundamental benefit that people receive in baptism is that “we are united with Christ so that He makes us sharers in all His goods” (Institute IV, 15, 6). As Migliore puts it: believers “are united with Christ, with each other, and with the people of God in every time and place” (1991:215). Being in union with Christ is the realized means of entering into a new covenant community. Hence through baptism solitariness is replaced by familial togetherness. Solitariness, reflects being of the family headed by the first Adam; by baptism one is born in the family headed by Christ, the second Adam. They become citizens in a new kingdom.

As Williams observes “baptism was practiced...as a part of incorporation of a proselyte into Judaism. It...portrays identity with the group, so union with it” (Williams 2004:115). So, there “are no longer strangers and sojourners, but... fellow citizens with the saints and members of the household of God” (Ephesians 2:19). In this household there is room for neither prejudice nor discriminative behaviour. For “there is neither Jew nor Greek, ...neither slave nor free,...neither male nor female, for you are all one in Christ Jesus” (Galatians 3:28).

“In the sacrament of ‘one baptism’ believers, whether of different sex, race, culture and social context, are brought into one Body of Christ, and thereby into the common life of the believing community” (Muller, 2002:37). Baptism prescribes the character, service and structure of the single healed community.

4.3.5.3. A new character in believers

According to Paul the initiation into the new community of faith is characterised by a “dying and rising with Christ” (Romans 6:3). A person participates in the new life, founded on the power of resurrection. Through this act of baptism the power that sin has in the old way of life is removed, washed away. This effect is also experienced by those who are truly repentant. “But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor. 6:11). In this sacrament of initiation the initiators who are pardoned and cleansed receive a new beginning in life and a new ethical communal orientation.

4.3.5.4. One baptism, one Body

This sacrament of initiation into a new life and a new community is commonly known as ‘one baptism’. This explicitly means baptism has an external connotation. For ‘One baptism’ is a basic bond of unity, where prejudice, discrimination, and victimisation of one group by another is not known. According to the Apostles’ Creed, the fact of one baptism and one Body is only realised in “one, holy catholic, apostolic church.” Baptism manifests being initiated into God’s nation. It is the one Body of Christ. It is the new family. It is the fellowship of brothers and sisters in Christ.

It is in the Body of Christ that those having the sign and seal of baptism become members of the ‘Body’. Christ Himself is the soul of this ‘Body’. He gives its essential life. If the soul is not in the body, the body is dead. So here, if Christ is not in the Body, the Body is dead, showing no new life. The new Body would not be.

But because He is in His Body a Christocentric act of baptism is the start of the Christian's lifelong journey. It is the receiving of the life-Spirit. It is a welcoming into God's new society of fellowship and love. The concrete meaning of the sacrament of baptism comes to expression, not so much in its form, in the water and the washing, but in the fullness of life, new life.

Baptism in its essence symbolises more than a mere gift. It moves believers into a living and visible relationship. It is the power of covenanting and incorporating strangers and sojourners into the Body of Christ. The Spirit of God develops the living, the commitment and the service of the members of this Body. The visibility of baptism constitutes acts of embracing, loving, accepting and supporting one another as citizens of the new community. The life of a baptized confessant and confessor is a living out of life in Christ. Such life is full of brotherly love, self-emptying, honesty, and trustworthiness. Members of such a new family live for each other. They are in fellowship

4.3.6. The meaning of Eucharist

4.3.6.1. *Different views*

4.3.6.1.1. *Roman Catholic tradition:* The doctrine of transubstantiation is maintained by the Catholic Church. Accordingly the 'substance' of the visible elements, namely bread and wine is transformed by God's power into the substance of the body and blood of Jesus Christ.

4.3.6.1.2. Lutheran tradition: This view emphasizes that Christ is present “in, with and under” the elements of bread and wine. By this the Lutherans reject the Catholic doctrine of transubstantiation. The Lutheran doctrine is called consubstantiation. Its view is emphatically objective and realistic. It stresses the real or bodily presence of Christ in the elements –it is not just spiritually there.

4.3.6.1.3. Reformed tradition: On the one hand this tradition agrees with the Catholic and Lutheran views as to the real presence of Christ in the Holy Communion, whereas, on the other hand, the Calvinist view emphasises that the presence of Christ in the Eucharist is “received by faith through the uniting power of the Spirit” (Migliore, 1991:222).

This view emphasises that Christ, present at the right hand of the Father, joins in the Eucharist action with the celebrants through the Holy Spirit. Thus, Christ is present in the faith of the celebrants through the power of the Spirit. The Spirit then is the effectual bond between the elements and the person of Christ as in the experience of faith. In the faithful eating of the bread and drinking of the wine the living Christ, joins the celebrants through the Holy Spirit. He is present in the whole event of the Holy Communion rather than *only* in the elements.

4.3.6.1.4. Memorialist doctrine: The emphasis here is that at the Table the partakers should remember and be reminded of their salvation through Christ’s passion, death and resurrection. To remember the salvific work of Christ together at

the Eucharist, believers are re-membered with one another: they become, once again, and over and over, members of the one Body of Christ.

4.3.6.2. All equal and one

Calvin admonished the celebrants of Holy Communion to lift up their hearts to God (*sursum corda*). They should be assured of having a zeal of purity and holiness. Such zeal will build inward confidence in their hearts. Moreover, it will strengthen the confession of their mouth. In this, the believer will imitate Christ's example in being "prepared to give himself to his brethren, and to hold himself in common with those with whom he has Christ in common" (Inst. IV, 17, 40). Through pastoral care the confessant and confessor are constantly challenged in the Eucharist to display the equality and unity of all those regarded as brothers and sisters through one baptism and one Holy Communion instituted by one Lord. The challenge is to realise the unity of the one *familia Dei* of all the celebrants of the Holy Communion through the ages and everywhere.

The pastoral meaning of this sacrament of ongoing life is attained through concrete decision and action that nourishes the communion within the Body of Christ. Where Christ is the soul of the Body, the vices of injustice, inequality, racism, separation, ethnocentrism, and lack of freedom are not to exist. Disappointingly, at times these vices are practiced right at the Table. Members do not share the one bread but take small pieces from a bowl. They do not drink from one cup but drink from small glasses that are taken from one tray. Do such practices nourish the communion

within the Body of Christ? Are members equal in the celebration of the Eucharist? Fellowship, equality and unity are explicitly lacking in such practices.

Among Africans the sharing of a meal is the sharing of a relationship and of a meaningful life. Fellowship and solidarity mark the identity of the Body of Christ. This identity is supposed to grow in the ongoing sacramental living that reveals the impact on the individual Christian. Hence it is a Supper or a meal. It is an essential meal, a meal of gratitude to God the Father, a meal of communion with Christ, a meal of feeding the hungry, and a meal of sealing a covenant of solidarity. Pastoral counselling, in the process of confession admits that brokenness, victimisation and abuse of individuals and groups, does occur in the living Body of Christ. The broken character of the church is confessed, yet that church is brought into communion.

4.4. CONCLUSION

The organic pastoral guidelines demonstrated that the function of confession involves a change in the broken relationship between conflicting human beings. This means a change from the state of enmity and fragmentation to one of harmony and fellowship. It is a change in the complete life of those involved in the process of confession. These guidelines have also demonstrated that the pastoral function of confession is very much subjective and operative in achieving reconciliation.

There is subjectivity in both the confessant and the confessor in achieving peace and reconciliation. They are both spoken of as now having been reconciled. Subjectivity

means reconciliation in the act of confession as something done by the one, who offers it, that is either the confessant or the confessor. It is not solely the responsibility of the confessant who has committed a transgression. Again it is like either the confessant or the confessor is about to offer a sacrifice at the altar and remembers that he/she has something against his/her brother/sister. Therefore he/she should leave his/her sacrifice and be reconciled first to his/her brother/sister and then come and offer his/her sacrifice.

The operation is based on the fact that both the confessor and the confessant have some kind of natural inner knowledge about grace and salvation. Hence the dialogical character in these guidelines is trialogical. It is trialogical due to the pastoral function and the imminent result of indwelling God's Spirit. God's indwelling Spirit creates as point of encounter between God and His children of *imago Dei*, and between human being and another human being. To those involved in the pastoral therapy of hurt relationships the indwelling Spirit create two vital points, namely (a) the point of responsibility and obedience not only to God but also to themselves, and (b) the point of contact and focus on God. The organic pastoral guidelines of reconciling those living in conflict, these two points interprets, testifies and proclaims within the field of a unique phenomenon, namely faith.

Chapter Five

Recommendations and conclusions

This chapter provides the conclusions of all the afore discussed chapters. Afterwards the contribution of this thesis is explained. This contribution is also diagrammatically illustrated.

Before providing the contribution of this thesis it needs to be mentioned that this thesis has given the overview of the road to be travelled to reach organic pastoral reconciliation. Secondly it has externalized the brokenness among believers. Here the example of the 1857 decision and other societal illustrations were given. Thirdly a pastoral hermeneutics of reconciliation was illustrated by the discussion of attending to others in their particularity and otherness within the presence of the triune God. This was undergirded by the operation of the Holy Spirit. Lastly, the guidelines for ameliorating the relationship between confessor and confessant were provided. This is where aspects like *metanoia*, communication, meaning of sacraments and organic usage of the Word of God were discussed.

The contribution suggested by this thesis re-affirms that human beings are both ethical and *respondeo ergo sum* (responsible) beings. This means that their cognitive, conative, affective and physical functions are directed by norms and

values. Hence the human self is transformed by being set free from bondages of sin and by the *soteria* in Christ. Pastorally, this creates a new pneumatic person in whose life the Holy Spirit is functional. The pastoral work of the Holy Spirit is to enhance its quality and bearing as fruit of the charismatic gifts. Such gifts have an enriching effect on the four biblical and classical virtues, namely justice, temperance, courage and wisdom. These virtues are the lubricants of reconstructing and maintaining relationships.

Within the processes of pastoral organic reconciliation constructed by means of confession, these virtues are the sources of creative demand of living as human beings close mutual relationships. They are also strategies of action in reconstructing brokenness amongst those formed in the likeness and image of God. As the generative of new life and knowledge beyond brokenness they contribute to the human liberation which expresses Christian commitment to freedom and love.

To accomplish this effect of Christian freedom and love between the confessant and the confessor, this study illustrated that the pastoral counsellor should with the confessant and confessor understand the dynamics of the brokenness. The counsellor himself/herself should, through rational communication, carefully attend to resources who are the confessant and confessor in trying to achieve organic pastoral reconciliation before he/she can contribute by his/her expertise. This will illustrate that the normative task of confession, grounded in the spirituality of discernment, is to help those involved to further one another amongst them and also help them to hear and heed the Word of God in the particular circumstances of brokenness in

their relationships. In such human broken circumstances confession is needed to bring back the fellowship existed prior the brokenness.

At its best, confession is both transformative and therapeutic. On one hand the transformative aspect of confession reveals itself when the confessant lives as a member of the *familia Dei* should live. Confession keeps the family ties tight through honest disclosure. Communication within the *familia Dei* will be open, all members communicating in word and deed. On the other hand the therapeutic aspect of confession also reveals itself in the family members' indwelling in the *familia Dei*. Estrangement and alienation are anathema within the family. Such indwelling can only be achieved when the members are open to each other. These are fragile contents of confession which are "accompanied by innumerable risks" (Abrahams, 1997:45). It is a process in which no stakeholder can force another's praxis. It puts the confessant at risk. Confession cannot be compulsory but must be voluntary. Moreover, confession should not be done for opportunistic reasons. It should emanate from the heart.

In summary the work done by the *MEET* processing of data in explaining the function of confession in organically reconciling people leaving in conflict, this can be summarised by the following diagram.

SITUATION	METHOD	THERAPY	EFFECT
<p>Bipolarity affects the individual and has negative bearing on relationships.</p> <p>Distressed individual regarding his/her sinfulness (harmatology) and misery.</p> <p>Inherent growth of an individual.</p>	<p>Chalcedonian interpretation in the organic use of Scripture, effective meaning of sacraments and the soteriological work of Christ.</p> <p>Practical theological interpretive of confession in relational rebuilding of trust and perception through admonishment, confrontation, expressing and tacitly, empathy and dialogue.</p> <p>Pastoral care and counselling of <i>faute de mieux</i> through pastoral encounter, experience, dialogue, prayer and praxis of faith.</p>	<p>Repentance</p> <p>Acceptance</p> <p>Conversion</p> <p>Forgiveness</p> <p>Function of pastoral care:</p> <p>Guiding</p> <p>Transforming</p> <p>Healing</p> <p>Nurturing</p>	<p>Self-insight</p> <p>Self-confidence Trust</p> <p>Confession</p> <p>Congruency</p> <p>Liberation/salvation</p>

Diagram 5.1. (Font size and line spacing are reduced. The intention is to present the whole diagram on single page).

This diagram illustrates that pastoral function of confession needs to be holistic in its approach, especially if it seeks to liberate persons seeking a best alternative for one another. It should be able to keep a qualitative equilibrium in endeavours of the

transformation of a being, that is, *metanoia* and the effective change in the psychic functions that is healing. If this equilibrium lacks that implies the redemption through the grace on grounds of Christ's expiatory soteriology is compromised.

The sacraments, the praxis of faith, and the power of solidarity by the Holy Spirit reminds all those involved in processes of pastoral confession of the deep mutual involvements he/she has with others. For example the discomfort with shame and wrongdoings reflect the confessant lack of comfort with the reality of his/her interdependence with the confessor. They further make the confessant to see himself/herself because somebody sees him/her. Again that he/she is for himself/herself only as he/she is a pure reference to the other. The pastoral therapeutic function of confession manifests therefore the recognition of the fact that the confessant is indeed "someone to whom others look and who they judge" (Smith, 2005: 68). Moreover, he/she can be shamed only as his/her freedom escapes him/her in order to become a given object. The confessant realises that his/her original fall is also that of the other. He/she has to grasp the other's look at the very centre of his/her act as the solidification and/or alienation of his/her own possibilities.

Fellowship in the *familia Dei* is what the members of the *familia Dei* live for and must demonstrate in their daily life. But this fellowship diminishes if wrongs, distrust and misgivings grow within the *familia Dei*. The therapeutic function of confession serves to keep the *familia Dei*, as a unit, whole.

May the Holy Spirit's pastoral power of solidarity help the confessant and confessor in their new life through water remain in solidarity with Christ and each other. With pastoral convictions, may this bonding Spirit of God teach the confessant and confessor, "as Christ shares His life and love with them, to also share their lives" in the bread and wine (Stairs, 2000: 68). May the Holy Spirit inspire the organic usage of the living Word of God in processes of organic pastoral reconciliation of the function of confession. May the Holy Spirit build a pastoral home for all in the communion of the Holy Spirit, the new family.

Both Body of Christ and society at large should remember that authentic fellowship/one anothering is where individualism and selfishness are transcended and where human creativity is given scope. Hence it is appropriate to close by a quotation from Gallagher:

"The Christian tradition [as demonstrated herein this thesis] insists that human beings are confessional creatures. Human beings have a need to speak the truth and to admit their faults, to create and re-create themselves in language and narrative, to situate themselves within and among community....genuine confession works against the propagation of oppression, [prejudice and discrimination] by emancipating the guilty through the granting of forgiveness and reincorporating the sinner into a welcoming community" (Gallagher, 2002: 179).

Even though to confess is risky and fragile, Christians need to teach each other and society that confession is a normative practice among human beings for the sake of

its primary and most important function that is absolution and also the consolation-reconciliation of the terrified consciences and hurt relationships. This is so because the confession has a mysterious power to manifest these therapeutic results because it provides those involved an effective meaning of one another that is the living in and for the relationship. Hence the children of God who are new creatures in Christ should avoid sin and love God and others.

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Annexure A

9 November 2005, the URCSA and the DRC decided to write a joint letter urging congregations to work for organic unity based on the Confession of Belhar.

Annexure B

Letter from both the URCSA and DRC executives and the Kerkbode.

Annexure C

The example of the confession confessed by Julius Malema. It was published in, The Star on the 23 June 2010.

Annexure D

The copy of the issue published in the City Press of the 30 October 2011 about the sex scandal of Minister Fikile Mbalula and Omphemetse Malamu.

Due to the size of the annexure it cannot fit onto this page, hence it is attached onto the following page.

Annexure E

An issue published in the Sunday times on the 30 October 2011 on the sex matter about Minister Fikile Mbalula and Omphemetse Malamu.

Annexure F

A publication in the City Press of the 6 November 2011 on the self-disclosure by Omphemetse Malamu on her love relationship with Minister Fikile Mbalula.