

**ABUSE OF ALCOHOL BY ANGLICAN CLERGY:
CHALLENGE TO PASTORAL CARE**

By

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Submitted in fulfilment of the requirements for the
Degree Philosophae Doctor (Practical Theology)

In the

FACULTY OF THEOLOGY

UNIVERSITY OF PRETORIA

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APRIL 2011

DECLARATION

I Vicentia Kgabe, declare that this thesis on

ABUSE OF ALCOHOL BY ANGLICAN CLERGY: CHALLENGE TO PASTORAL CARE

That I'm submitting to the University of Pretoria is my own work and has never been submitted to any other institution. And all the sources I have used or quoted have been indicated and acknowledged by means of complete reference.

Signed: _____ Date: _____

Supervisor: _____ Date: _____

DEDICATION

This work is dedicated all those clergy who died because of alcoholism. And those who continue to struggle and fight the disease of alcoholism; may this work bring answers and tools to conquer the disease.

ACKNOWLEDGEMENTS

I would like first to acknowledge Professor Maake Masango, you are not only a professor to us your students, but also a father and an inspiration. Your guidance has helped me fulfil so many dreams. Thank you also to Mom Pauline Masango, you made sure that we were not only fed spiritually and academically; but you and your team made sure that we are also fed emotionally and physically. Thank you to the Masango family.

To my fellow classmates, it was always a joy to meet with you and share our joys, achievements and challenges of both the academic and ministry. We were truly ecumenical and brave to keep on pushing. Many of us do not only bear the scars of ministry, but we also honoured be post graduates at this prestigious institution of higher learning. Thank you to the editor and proof readers of this work.

My parents, brothers, nieces, nephews and my godchild have grounded me and loved me unconditionally. *Ke a leboga Barolong le Batlokwa.* To my best and dearest friend, thank you for being so supportive and encouraging. Thank you to my diocesan bishop Brian Germond and the parish I serve St. Peter's Auckland Park, for making resources and time available to me in order to complete my studies. Thank you ever so much.

SUMMARY

The Anglican Church is experiencing a growing number of clergy who abuse alcohol, and this has made people to ask whether clergy still embody the image of God or if they are “alcoholics.” I therefore undertook to do a research on this problem to ascertain whether the church creates alcoholics or are alcoholics attracted to the ministry.

Questionnaires designed for laity, clergy and the diocesan leadership were given to them to find out if alcohol and alcoholism is a problem to the church and what could be the cause of it. Realizing that the questionnaires may not be sufficient, five case studies we used. These case studies are real stories from different priests across Southern Africa. They are more detailed and shed a light to the problem of alcoholism among the clergy.

Through the questionnaires and case studies, the researcher found that ministerial stress, family stress, financial problems, lack of recreational time and peer pressure contribute to clergy being alcoholics. Moreover, the diocesan leadership has not devised means to assist alcoholic priests on permanent bases. Sending an alcoholic priest to rehabilitation centres has been the *modus operandi* and there is no follow up from the leadership until the said priest relapses. Families of alcoholic clergy have been left to find their own ways of healing. The parish too, has not received much help. The question asked is how

the parish heal and not take out its pain on a new priest who comes after the alcoholic priest.

The researcher recommends that as part of the discernment process, a psychologist be involved to help to ascertain whether a candidate to ministry does / have exposure to alcohol and to what extent his condition can be a hindrance to performing his priestly calling. With many clergy, the signs were there when they went to the Discernment Conference and no one picked them up.

And as part of clergy training and formation, the abuse of alcohol and its consequences should be discussed and on-going assistance should be accessible to both clergy and their families. Though this research was not aimed at stopping priests from being alcoholics, the researcher hopes that it helps the clergy to realize what alcohol do to their ministry, families and themselves so that they can make wise choices when it comes to taking alcohol.

DEFINITION OF TERMS

Church/ACSA:	The Anglican Church of Southern Africa, covering following countries South Africa, Lesotho, Swaziland, Mozambique, St. Helena, Zambia.
Constitution and Canons:	<div style="border: 1px solid red; padding: 2px; display: inline-block;"> 8 Parish Leadership: Also known as Parish Council a group of people </div> govern the Anglican Church of
Diocesan Leadership:	Usually known as a Chapter, made up of the diocesan bishop and Archdeacons.
Discernment Process:	A process where a candidate to ministry test his/her calling to the ordained ministry
Holy Communion:	Also known as Eucharist or Mass; the Christian sacrament in which bread and wine are consecrated and consumed.
Ordinand:	A person who has gone through the discernment conference as has been accepted as a candidate for ordination.
Parish:	An area under the spiritual care of a priest, to whose religious ministrations all the inhabitants are entitled.
Parishioners/Congregation:	A group of people gathered together to take part in a religious worship.

Parish Leadership:	Also known as Parish Council a group of people elected by the parish to see to its affairs. It's made up of the incumbent, church wardens and the council.
Rector:	Member of the clergy in charge of a parish
Rectory:	A house of a rector
Sacraments:	Any of the symbolic Christian religious ceremonies, such as baptism, marriage, funeral, confession, marriage, ordination and anointing of the sick.

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CHAPTER 1

1.1 INTRODUCTION

A young priest left seminary full of life and excitement, ready to serve God and God's people. He was placed and served his curacy in two parishes, which prepared and mentored him for his first parish as a rector. The parish he was given was a historic parish in the life of the community, and it played a pivotal role during the difficult times that the community encountered – especially of the time of riots and boycotts during the apartheid regime. Everyone who worshipped there enjoyed being associated with a parish of that magnitude. The previous rectors who served there were well respected and held in high esteem for the role they played in anchoring the church in the community. Financially, this parish was well off. All that the parishioners needed was a hard working rector who will be a good pastoral caregiver to them and the community.

The diocesan leadership of the church saw potential in this young rector and when the appointment was made public; together with his family they were warmly welcomed by the parish. Since he was a powerful preacher, the parish was so pleased that it grew quickly as far as monetary, expectations are concerned. He worked hard in his pastoral work and community activities and the community loved and respected him. He inspired many to offer themselves

for ordination. With fame and adoration he made new friends and admirers both in the church and the community, and became the life of every social gathering he attended.

As years went by, parishioners began to notice a change - a negative change in his pastoral ministry including preaching. He began to forget and or not attend certain parish activities. The parish began to talk about his sloppiness and drunkenness. His family members withdrew from the church. The wonderful, lovable, full of life priest, turned into the despised and unlovable man, who chose to spend time with his friends (both in the church and communities), rather than do his ministry. His ministerial career was now interrupted by alcoholism. He conducted the worship service drunk, and some parishioners began to boycott the church. Concerned groups were formed, and petitions were signed to put pressure on the diocesan leadership to remove him as their rector. However the leadership under pressure moved him to another parish without dealing with the problem.

In his book Fischer is helpful when he says that clergy alcoholism presents a special kind of employment problem in the ecclesiastical work structure, his job performance can only be roughly evaluated, and he gets blamed for poor performance only in the most outrageous instances of neglect and chief reason. Fischer continues to say the chief reason why the church leadership is

concerned about alcoholic clergy is because the clergy person becomes a disgrace to his calling (Fischer 1982: 40).

In this research work, I will be using the words “*clergy* and *priest*” interchangeably and I will be talking of ‘*him*’ and not ‘*her*’ as the focus is on male clergy and not female clergy. I’m aware that there might be female clergy who do consume alcohol, but they are not the focus. The reason being that, those clergy that I have witnessed and heard of abusing alcohol were and are black male and mostly in township parishes. Cull in support of the above says, “drinking alcohol is regarded as a masculine activity, and it helps the person to maintain an image of independence and self-reliance. More importantly drinking helps to satisfy dependency needs by recreating the maternal care situation; providing feelings of warmth, comfort and omnipresence” (Cull 1974: 22).

Consider for a moment the image of a priest who is deliberately presented to the congregation. When he occupies the sanctuary, raised high above the congregation apart from all others, he is marked out as special, different, and the figure of authority. When he preaches, delivering an authentic Christian message, Sunday by Sunday, he tells the congregation on how to live the Christian life. He is seen as having all the answers. He is not “one of us”, he is

set apart. The very posture required of the congregation, looking up to him from a lower level, emphasizes that he is the leader, the teacher and the guide.

The implication of the above is that, if the priest is the one to tell us how to live the Christian life, he/she should also be the one to show us how. The author is a clergy person in the Anglican Church of Southern Africa; she has witnessed many of her colleagues in the ministry abusing alcohol to the result of them being termed alcoholics. When she started ministry, a colleague told her that she should not take an alcoholic beverage before midday, as it is bad for anyone to start work drunk. And five years later, she had a conversation with the same colleague on the same subject, and she noticed that things have changed, as the colleague told her that he no longer subscribe to that statement and discipline any longer. He said there is no problem having a drink before midday, as it could be already midday somewhere in the world.

This made the author to realize that, colleagues need to know that by being ordained to this office of priesthood, they are set apart by the community and empowered by the church. The community believe that it owns the clergy and the expectations are raised very high, and these results in clergy issues including alcoholism are never a private issue. Willard in his book says the following about priestly vocation, “following Christ means doing the things that Jesus did

and teaching the things that Jesus taught in the manner that Jesus did and said them” (see Cockworth & Brown 2006: 7).

On the other hand, Fichter says, “clergy alcoholism is a delicate topic about which loyal churchgoers are respectfully hesitant to speak and which is discussed by secularists with both ignorance and misrepresentation” (Fitcher 1982: 17). Alcoholism has far reaching effects, as it can damage one or more areas of one’s personal life for example; family life, social relations, job and economy viability, creative and spiritual wholeness. This is evident by an avalanche of problems occurring in a priest’s life and ministry, such as loosing respect of parishioners, their ministerial license being withdrawn, being evicted from the rectory and loss of income. Some end up separating and or divorcing their spouses.

The author has wondered how she participated or contributed to some of her colleagues becoming alcoholics. Has her silence enabled their behaviour? The church has lost and will continue to loose great leaders to alcoholism. And this has prompted her to begin to set her mind to do a scholarly research as to why many clergy are becoming alcoholics and what is the role of the church in this problem.

Henri Naudé poses questions to the families, friends, colleagues and employers of an alcoholic. In return, these questions challenged the author, as he says;

1. Are you through ignorance, indifference, self-pity, lack of courage and fear of confrontation, perhaps serving as an accomplice to the total destruction of the life of a loved one and perhaps even yourself?
2. Are you perhaps avid to the status quo in your illusory placidity resigned to, and content with a fate leading irrevocably to the same culmination?

If the answer is yes, then it is time to rid yourself from your mirage, your forlorn hopes, your dreams and illusion, your resignation to silent suffering and your indirect condonement of inevitable disaster (Naudé 1987: 5). These statement made the author to ask herself challenging questions regarding alcoholism and came to a realization that clergy appear to be particularly prone to ‘turn a blind eye’ on their colleagues’ problems until a major crisis occurs which results in misunderstanding, blame and rejection.

It is certainly in no one’s interest to hide the fact that clergy abuse alcohol currently, there are no alcoholic treatment programs for clergy only in South Africa. Because of the stigma associated with being a “drunkard”, many alcoholic clergy won’t admit that they have a problem until their condition has reached an advanced stage and by then social and physical damage had

occurred. The author questions the tolerance, participation and acceptance of this situation by the leadership of the church.

The question might arise on why the focus is on clergy abusing alcohol, as they too, are human just like anyone else and they too have needs. The author is of the view that clergy, by the nature of their vocation and calling to the divine office, are different from everyone else. Their calling requires that they present and handle themselves in a manner different from those who are not ordained. Part of the Charge to the priests on their ordination day reads “... *you are called to make disciples, bring them to baptism and confirmation; to lead the people in prayer; faithfully to read the Scriptures and proclaim the word of God; and to preside at the Eucharist with reverence and wonder. Like Aaron, you will bear the names of your people on your breast in intercession before the Lord...* (Anglican Prayer Book 1989: 587).”

Robinson says, “a priest is generally the conserver of tradition, the guide and example for his (sic) followers in precise replication of ritual in ways that pleases God; Drinking alcohol rarely goes with the priestly performance of ritual except in symbolic usage as in Mass” (Robinson 1979: 19). Clergy are set apart; a lot is placed on their shoulders. They have to walk and live the gospel within the community they lead.

The Old Testament puts this clear on the following two scripture passages, Numbers 6: 2b - 3 says, “When either men or women make a special vow, the vow of a *Nazirite*, to separate themselves to the Lord, they shall separate themselves from wine and strong drink”. Leviticus 10: 9 says, “The high priests beginning with Aaron were particularly forbidden to drink neither wine nor strong drink when discharging their priestly duties in the Sanctuary”.

Robinson draws examples of how alcohol is used in relation to culture and religion, he says, “among the *Aztecs* for example, worshippers at every major religious occasion had to get drunk, else the gods will be displeased. In sharp contrast there are those Protestant denominations which hold the view that alcohol is so revolting spiritually that it is not allowed even symbolically in the communion.

An example is of the Presbyterians and Methodists denominations who both opt for grape juice rather than wine for communion, the Methodists motivate this by saying, ‘this is to assist alcoholics not to regress’. Robinson continues to say that, “Clergy alcoholism is a symptom of other feelings, such as boredom, frustration and the desire for a euphoric experience, while others drink to alleviate tension or suppress anxiety and this makes their brains less competent in its reasoning and judgments” (Robinson 1979: 16). There is a general response when you ask people why they continue to consume alcohol; mostly

responded in a local language, saying “*Ke nwa jwala hore ke lebale ditsietsi*”, (I drink to forget problems).

The communities that we are part of, place heavy expectation on those in leadership positions and the priests are no exception. They feel the pressure to be successful, to fulfil all their goals and, to work never-ending hours for the church. The author would like to share with the reader some of the expectations raised by a congregation, when a new rector was appointed for them.

**Real names won't be used.*

To: Revd J. Thomas

From: The congregation of St. Christopher

On behalf of the parish council and congregation, we welcome you and Mrs. Thomas to our church and look forward to a time of great blessings under your ministry. We take this opportunity of presenting to you this *Declaration of Expectations*, which has been unanimously accepted by all the parish councillors and approved at a parish meeting.

The following were expounded to the rector:

1. You will, as our Rector, set us all an example of Christian living. You will be a model to us of Christ-like behaviour in everything you say and do.

2. You will in your preaching faithfully declare the gospel message in full and strict accord with the teaching of the Bible.
3. You will perform faithfully all the duties of the pastoral office – calling on sinners to repent, visiting the sick, comforting the afflicted, and building up the congregation in faith adherence to the principles of Christian living.
4. In your life in our community, you and your family will have no association with men and/or women of evil character; take no part in ungodly activities, frequent to places of worldly pleasure or entertainment.
5. Your home life will provide us all with a model of a truly Christian family. No harsh words or unloving acts will take place between you, your wife, or your children.
6. Your wife will be regular in attendance at all worship service and congregational functions. She will provide leadership for our women's organization and set an example as wife and mother for all the ladies of the church. She will be a gracious hostess on all occasions when entertainment is provided for members of the congregation in the church or in the rectory.

7. As parents, you will demonstrate to us all how children should be brought up in the nurture and admonition of the Lord and your children will serve as a model of good behaviour in the church and in the community.

If you and your family faithfully fulfil these expectations you may be assured of our full and loyal support so long as you continue to be our rector.

The questions that arise from this *Declaration of Expectations*, is whether these kind of expectations on clergy and their families, are realistic and if they will not overwhelm them, especially when they know that they cannot live up to those kind of expectations; and some may be led to abuse alcohol? Can alcohol be used as a means to escape from frustration and hopelessness?

It is easy to interpret parish ministry as a stressful work, where you're overworked and under paid. Having said this, the author came across a scholar who holds a different view from hers. Willmon argues that "parish ministry is not the hardest, most stressful vocation", he qualifies this by saying that, "when stress is measured clergy are in a minimal stressful situation". He goes on and says that, "many clergy develop dependent attitude in which they expect everyone to make their vocational decisions for them. Often a form of 'cheap grace' is in effect for priest when laity and fellow priests overlook gross incompetence, poor work records and personal immorality in the name of Christian charity" (Willmon 1989: 29).

The author disagrees with Willmon, as not all clergy fall under this category. A number of them find themselves serving township or rural parishes, where the resources are scarce, stipends are not paid on time or not paid at all; and those who receive the stipend, it is so minimal for a family of four to live on, some of clergy homes are turned into community centres and are expected to be everything to everyone.

1.2 PROBLEM STATEMENT

When a problem surrounds a clergy person, a number of questions are raised such as, why did he do it? It is assumed he did not intend to, “it just happened”! But it is not true, it never “just happen”. Cull writes, “It appears from the outside that the alcohol abuser is behaving against his own best interest; that he is an active, cooperating agent in his own affliction, it his fault. Why doesn’t he just stop drinking? Is he purposely being irresponsible? Observations such as these has led to a variety of simplistic and inaccurate ideas about the causes of alcohol abuse”. For example, alcohol abusers have been thought of as morally weak, they are said to lack will power, they have been labelled as sinners and have allowed the devil to use them (Cull 1974: 21).

The poignant question that comes to the fore is whether ministry creates the heavy drinkers or is it the heavy drinkers who are drawn to the ministry? Fichter

challenges my question by saying this in one of his theories on why clergy continue to drink alcohol. On his fifth casual theory he suggests that, alcoholics are born and not made, and that people who do not suffer from this underlying biological malfunction need no fear of developing an addiction to alcohol (Fitcher 1982: 29).

Another questions is, what role is the church leadership playing in enabling alcoholism? Can alcohol destroy the divine calling of a priest? What role is the discernment and selection process of priests contribute to this problem? The researcher acknowledges that several questions come to mind as she seeks the pastoral model to this problem, and she won't deal with them here.

1.3 RESEARCH METHODOLOGY

The research will contain both literary and empirical components; there is little written material available on this topic, so the researcher will gather the data through empirical means. The book by Joseph Fichter “The rehabilitation of clergy Alcoholic” will be primary literary material used in this research. The empirical research will be done in a form of questionnaires; and three different forms of questionnaires will be used. The first questionnaire will be allocated to clergy, ten clergy will be interviewed, here the researcher will be interested to

find out what leads clergy to be alcoholics and what do they perceive the diocesan leadership to be doing about it.

The second questionnaire will be allocated to ten lay leaders from different parishes, in this set of interviews the researcher wants to understand how the lay people are impacted by their clergy's alcohol abuse both spiritually and emotionally. And the third questionnaire will be allocated to the diocesan leadership; the researcher is interested to see how the leadership deals with alcoholic clergy, how they pastorally care for that respective parish and also how they handle the complaints about alcoholic clergy.

From these interviews the author will be looking at what the clergy, laity and diocesan leadership say about alcohol in relation to ministry and how each contribute in making this matter better or worse. See appendix A, B and C for questionnaires.

I have chosen to use 2 theories as part of the methodology. The first one is Nick Pollard - Positive Deconstruction theory and the second is Charles Gerkin – Shepherding theory. The researcher chose these theories for the following reasons;

1. Positive Deconstruction theory emanates from Nick Pollard's belief that if you need to reconstruct anything you need not to change everything, all

you need to do is to take out the part(s) that is non-functioning and replace it with the part that will enhance the performance of the model/object. The aim is not to change, overnight, the clergy who are alcoholic. Rather, to see what is it that leads them to be alcoholics and then work on that weakness or challenge and put in its place whatever that which will limit their intake of alcohol.

2. After the above has been done, the researcher will then apply the Shepherding theory. The Shepherding method will assist in providing on-going pastoral care in a form of group and individual counselling and therapy.

1.4 DESCRIPTION ON THEORIES

Positive Deconstruction theory deconstructs or assembles what the subjects believe and then take that belief and analyse it. The process of positive deconstruction involves four elements; (1) identifying the underlying worldview, (2) analysing it, (3) affirming the elements of truth which it contains and (4) discovering its shortcomings (Pollard 1997:44). Pollard posits that “if we genuine love is, helping people discover the inadequacies of their worldview, but we shall also want to assist them in other ways too” (1997:46).

The Charles Gerkin theory of “Shepherding” includes counselling/therapy. The shepherding model is one of the four Biblical models; the other three are *priestly*, *prophets* and *wisdom*, for pastoral care used by Gerkin. This theory was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for Yahweh’s people. This motif is depicted as the good shepherd in the imagery of Psalm 23, here the Lord God - the good shepherd leads the people in paths of righteousness; restore the souls of the people, and walks with the people among their enemies and even into the valley of the shadow of death (1997:27).

These theories will be highly informed by the results of the interviews and will assist in developing a counselling/therapeutic model that will be of assistance to the clergy who abuse alcohol.

1.5 AIMS AND OBJECTIVES

The aim of this research is to deal with the issue of clergy alcoholism that has been swept under the table by the clergy, church leadership and laity. They pretend that it does not exist and it does not negatively affect ministry. The aim is also to introduce ways in which clergy who are alcoholics can have a place or a forum where they get together to pastorally support each other and seek a way

out of the problem they are facing. The objective of the research is to deal with four aspects of a clergy person;

1. Ecclesial
2. Vocational
3. Moral, and
4. Spiritual.

1.6 RESEARCH GAP

The author has learned that studies on this topic have been done in North America and in some parts of Europe. The subjects of those researches were Catholic Nuns and Catholic priests focusing on rehabilitation. The author has discovered that nothing has been done yet in South Africa or in the Southern African context.

1.7 RELEVANCE OF THE RESEARCH

Studies and researches have been done on abuse of alcohol by clergy in North America and Europe. Currently, there's no study based material on this topic for the South African context. The researcher has discovered that the topic is not uniquely South African, rather it is a global issue, and this thesis will explore if there are any common factors between the North Americans', European and

South African clergy who are alcoholics. The end result will be to come up with a pastoral care model that will be relevant in the South African context.

1.8 PRELIMINARY CONCLUSION

The church is facing a crisis where her credibility is questioned because of the behaviour and actions of some of her clergy. Moving a priest from one parish to another when people start to talk about his drinking, does not solve the problem nor help the priest including his family. This research will propose to the Anglican Church of Southern Africa pastoral other intervention methods of dealing and assisting alcoholic clergy, their families and affected parishes.

CHAPTER 2

METHODOLOGY

2.1 HISTORICAL BACKGROUND

Metaphorically, the term ‘shepherd’ is used for God especially in the Judeo-Christian tradition e.g. Psalm 23, and in Christianity especially Jesus, who called himself “The Good Shepherd” (John 10:11). The Ancient Israelites were a pastoral people and there were many shepherds among them. In other words, this word was lived in action daily among Israelites. It may also be worth noting that many Biblical heroes were shepherds, among them the patriarchs Abraham and Jacob, the twelve tribes, the prophet Moses and King David; and the Old Testament prophets Amos, who was a shepherd in the rocky area around Tekoa. In the New Testament, angels announced the birth of Jesus to shepherds (Luke 2: 8ff).

The same metaphor is also applied to priests, with Roman Catholic and Anglican bishops having the shepherd’s crook among their insignia. In both cases, the implication is that the faithful are the “flock” who have to be tended. This is in part inspired by Jesus’ injunction to Peter, “feed my sheep,” which is the source of the pastoral image. The term “*pastor*”, originally the Latin word for “shepherd”, is now used solely to denote the clergy of most Christian denominations in the modern world.

The Good Shepherd is one of the thrust of Biblical scripture. This illustration encompasses many ideas, including God's care for His people and God's discipline to correct the wandering sheep. The tendency of humans to put themselves in harm's way and their inability to guide and take care of themselves apart from the direct power of God is also reinforced with the metaphor of sheep in-need of a shepherd (Bright: 1977).

2.2 EXPLORING GERKIN'S SHEPHERDING MODEL

The long story of the care of God's people has been shaped not only by Wisdom, important as that has been. People have found the care of God and God's people communicated to them in the richness of ritual practice as well as in wise guidance. Gerkin points us toward a recognition that, in the long history of the people of God, the metaphor of care has multiple origins. It's meaning embrace many roles within the historic community and varying emphases, which from time to time have asserted themselves as primary care of God's people in particular situations (1997:24).

Recently, pastoral care givers have focused primarily on the wise men and women of the early Israelite history as root models of pastoral care practice. Four modes of care e.g. *guidance, healing, reconciliation* and *sustaining* carry

primary connotation of wise care of an individual or the family. To be explored fully later on.

The large communal role of caring leadership that sprang from the priestly and prophetic ancestral models has not until very recently, received substantial attention in relation to the models and methods of pastoral care. A more holistic understanding of the caring ministry requires that we lay a broader ancestral claim than simply that of the wisdom tradition and its practitioners.

2.3 AN INCLUSIVE APPROACH ON PASTORAL CARE

For us to reclaim the prophetic and priestly (Hebrew) ancestors as equally important to the wise men and women of the early Israelite history, as the root models of pastoral care practice. This will involve us in a reconfiguration of the primary images that shape our understanding of what is involved in pastoral care of God's people. Each in his or her own way was vitally concerned with the care and discipline of Yahweh's people.

Though, we have inherited the prophetic, priestly and wisdom models of the caring ministry from the Israelite community, they are not the only biblical images with which we pastoral care givers have to identify with. Gerkin reminds us of our need to reclaim all the three Old Testament role models namely *priestly*, *prophetic* and *wisdom* as primary guides for the caring ministry

of the Christian community, it also focuses on its leadership by interpreting and examining the long history of this pastoral care, because it grounds the faith and practice of the life of the people of God (1997:26). However, Gerkin alerts us to four valuable assertions in connection with our dealing with these roles, he says;

- We need to achieve a new and creative balance among the three roles
- We need to modify some of the practices from the past to respond to the changing needs of the people' (1997:79)

For an example, the older model of pastoral counseling has employed two models i.e. forgiveness and discipline. It emphasized healing with secondary attention to guiding. The revised model aims at utilizing four strands of pastoral care tradition, functions which are *healing, sustaining, guiding* and *reconciling*.

Healing, sustaining and guiding are not confined to the person-to-person relationship of pastoral care, but they also need a group within which a person can become a part of and a group which will receive him/her as one of them. This implies a therapeutic community which is ready to accept those who have been finding life difficult and who, as the result of successful counseling, are trying to establish themselves in society (Heasman 1969:10).

Priest's in the Anglican Church need to be helped therapeutically through these four pastoral care functions, especially those who have become alcoholic.

2.3.1 Healing

This pastoral action aims to overcome some impairment by restoring the person to wholeness and by leading him/her to advance beyond his/her previous condition. This process will help those who are struggling with the problem of alcohol in the ministry.

2.3.2 Sustaining

This Pastoral action helps a hurting person to endure and to transcend a circumstance in which restoration to his former condition or recuperation from his/her malady is either impossible or so remote as to seem improbable.

2.3.3 Guiding

This pastoral action assists perplexed persons to make confident choices between alternative courses of thought and action, where such choices are viewed as affecting the present and future state of the soul.

2.3.4 Reconciling

This pastoral action seeks to re-establish broken relationships between fellow human beings and between human beings and God.

Historically, reconciling has employed two modes of pastoral action, namely forgiveness and discipline.

The four steps will help the author to journey with those affected by alcoholism within their ministry.

It is important to keep the preservation of these practices as they have shaped the tradition of what it means to be faithful pastors of God's people (1997:79).

We also need to give 'substantive attention in relation to the modes and methods of pastoral care' that sprang from the wisdom, priestly and prophetic ancestral models (1997:27). This is major problem facing priests who are expected to be good shepherds, and it is a challenge to pastoral care. In view of the above, let us now analyze the role of Shepherding.

In totality, this means an adequate understanding of the functions of each model in order to avoid the mistakes of those pastors in past eras who distorted the image of the pastor as Christ's shepherd by assuming the authority that rightfully belongs only to Christ Himself (1997:80).

2.4 THE SHEPHERDING MODEL

The prophetic, priestly and wisdom models of the caring ministry we inherit from the Israelite community are not only biblical images with which we pastors have to identify. Another, in certain ways more significant is a model of

a caring leader as shepherd. According to Gerkin, the shepherding motif, originated as a metaphor for the role of the king during the monarchical period of Israelite history (1997:27). But in reality, this role of the leadership began with the beginning of the ancient Israel under the Patriarchs.

Gerkin alludes that the motif of the shepherding leader is most clearly captured in the imagery of Psalm 23. Here, the Lord God is depicted as the good shepherd who leads the people in path of righteousness, restores the soul of the people, and walks with them among their enemies and even into the valley of the shadow of death (1997:23). Pastoral care requires the Anglican Church of Southern Africa to do the same.

For Gerkin evidence is lacking that the shepherding model ever attained a place of significance equal to those of the prophetic, the priestly and the wise guide in later Old Testament literature, probably it lacked an institutionalized role (1997:27). According to him, it is with the coming of Jesus that the shepherding image takes its place as primary grounding image for ministry.

Jesus confirmed his *shepherd hood* when He said; “I am a good shepherd, I know my own sheep and my sheep know me.” (John 10: 14). Jesus models a role of a “*shepherd-servant leader*”; He came to serve and not to be served. The “shepherd-servant leader” who came “that all may have life and have it in all its

fullness.” (John 10:10). This statement challenges the Anglican Church of Southern Africa and its role among priest.

However, Hargreaves sees the carryover of the significance of the metaphor as evident beyond Psalm 23. He says that, “in several passages in the Old Testament we see that writers uses the words ‘shepherd and his flock’ referring to God and themselves” (1973: 38). The Israelites, who had been keeping sheep for a long time, called God ‘*shepherd*’ and called themselves ‘*flock*’. “We are the sheep of His pasture” (Psalm 100); “God will feed His flock like a shepherd” (Isaiah 40:11).

Hargreaves and Gerkin agree that, when Jesus came He showed people more, on how fully God was their shepherd. For Gerkin, the imagery of the shepherd in Psalm 23 seems more emphasized and yet this is found in detail in the text of Ezekiel chapter 34. It is in the book of Ezekiel where Yahweh declares His own assumption of the shepherd’s role over Israel. In this text, we read of God saying “I myself will search for my sheep and will seek them out, as a shepherd seeks out his flock when it has been scattered abroad, so will I seek out my sheep and will rescue them” (Ezekiel 34: 11 – 12).

The Anglican Church of Southern Africa is faced with a challenge of how we gather/bring back into the church family, those priests who have been marginalized and stigmatized because of the alcoholism. An un-biased, non-

judgmental care and love is what God provides and that is what the church should strive for.

With the above in mind, let us review the role of a shepherd in an African context.

2.5 THE HISTORICAL BACKGROUND OF A SHEPHERD: AFRICAN PERSPECTIVE

It has already been noted in this work that the psalmist depicts the Lord God as a shepherd (Psalm 23). The reason for such a comparison can be understood when one think of what an Israelite shepherd's work entailed and for us in Africa such a comparison is better understood as shepherding, is very common and still practiced in both urban and rural areas. The shepherd's responsibility is to take the flock out of the homestead to a place where there's enough grazing and water. Very often the shepherd has to walk long distances over rocky dry ground in search of grass for his flock. This means leading his sheep through dark and narrow places, and to lead from front to show the way, and to protect them the live-stock from thieves and wild animals such as hyenas and jackals that might pounce upon them.

Shepherding is one of the oldest professions, beginning some 6,000 years ago. Sheep were kept for their milk, meat and, especially, wool. Some sheep were

integrated in the family farm along with other animals such as pigs and some chickens.

To maintain a large herd, however, the sheep must be able to move from pasture to pasture; and this required the development of a profession separate from that of the farmer. The duty of shepherds was to keep their flock intact and protect them from wolves and other predators. The shepherd was also to supervise the migration of the flock and ensure they made it to the market areas in time for shearing. In ancient times, shepherds also commonly milked their sheep, and made cheese from this milk; a few shepherds still do this today.

In many societies shepherds were an important part of the economy. Unlike farmers, shepherds were often wage earners, being paid to watch the sheep for others. Shepherds also lived apart from society, being largely nomadic. It was mainly a job of a solitary male without children, and new shepherds thus needed to be recruited externally. Shepherds were most often the younger sons of a farming peasant who did not inherit any land. Still in other societies, each family would have one of their member to shepherd its flock, often a child, young or an elder who couldn't help much with harder work; these shepherds were fully integrated in society.

Shepherds normally work in groups either looking after one large flock, or each bringing their own and merging their responsibilities. They would live in small make shifts huts, often shared with their sheep.

Shepherding is dangerous work, as many shepherds are only armed with sticks, as depicted in 1 Samuel 17: 34 ff, where we read of David who was looking after the flock and had to fight a lion and a bear to protect his flock. A shepherd's concern is to make sure that he does not lose any of the flock; if that happens, the shepherd leaves the rest and goes to search for the lost one. This is clearly illustrated in a parable that Jesus told his disciples, he said to them; "which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it?" (Luke 12: 4ff). The shepherd cannot return home without being able to account for the flock that has been entrusted to him. The role befits the role of the bishop in the Anglican Church; at the consecration service of the bishop-elect, the Archbishop Charges the bishop-elect with these words;

"Jesus, who is Prophet, Priest and King has called you to share His work of sanctifying and shepherding His people, and speaking in God's name...You will endeavor with a shepherds love to exercise, with wisdom and mercy, the authority and oversight entrusted to you by Christ our King. It is your responsibility and your joy to ordain deacons and priests and to send forth other ministers. You will guide and encourage

those who share your ministry of building up the people of God”
(Anglican Prayer Book, 1989:598ff).

Keller clearly describes the work of a shepherd when he says; “folding sheep is another way of saying a shepherd is managing his flock with maximum skill. It is to say that he (sic) handles them with expertise, moving them from field to field, pasture to pasture, range to range in order to benefit them as much as he can, as well as to enhance his own land” (1983:23).

Keller further sees the intense devotion and affection that is shown by the *Masai* people of East Africa to their stock as deeply moving. He says that, out in the grazing lands or besides the watering places, they will call their pets by name and it is a sheer joy to watch the response of the flock as they come to the shepherd’s call to be examined, handled, fondled, petted and adored (1983: 47).

This is the abundant life the Good Shepherd wants for His flock, Keller describes this as the ‘graphic picture our Lord had in His mind when He stated that; “He had come so that we may have life and have it in more abundance, the good shepherd gives his life for the sheep.” (1983: 109). Maluleke also supports Keller when he says, ‘the church should understand that the chief purpose of Jesus coming on earth as recorded in John 10:10, is to give people abundant life (1999:11).

2.6 THE ROLE OF THE SHEPHERDING MODEL

The shepherding model will be employed in a therapeutically way to assisting clergy who abuse alcohol as individuals or as a group. The models of healing, sustaining, guiding and reconciling will be applied; this will, again, help clergy to be reintegrated back into the community of faith. It is important for us to remember that the clergy by nature of their vocation are seen as shepherds. The question that is posed is, “what happens when this shepherd is incapable to lead the flock?” This question will be answered later in this chapter, as both the shepherding theory and the Positive Deconstruction theory will be applied in a quest to find a sustainable model of caring for alcoholic clergy and their parishes.

Gerkin concentrates of shepherding the flock, and does not work on reconstructing the life of the flock. This is where Pollard is helpful in addressing this issue which is lacking in Gerkin’s methodology.

2.7 EXPLORING POLLARD’S POSITIVE DECONSTRUCTION MODEL

In order to help people, we have to spend time with them and build meaningful relationships with them. We need to demonstrate the love and the power of

Jesus with them. We also have to be able to help them to think again about the ideas and beliefs they have picked up.

Pollard is of the belief that if we are to reach people and help them, we need to understand their ‘worldview’. He says the term “worldview” has recently become a buzz word among many Christians; the question he poses is whether those who use this term do really understand what it means. The term appears to be used in two rather different ways, which could be characterized as ‘*bottom-up*’ and ‘*top-down*’ (1997: 31).

2.7.1 The bottom-up worldview model

Here the term ‘worldview’ is used to describe the conclusion that a person comes to after looking at the world and asking the most fundamental question about it. Questions such as, “*who am I?*”, “*what is wrong with the world?*”, and “*what’s the remedy?*” Everyone asks these questions at some time and in some way in their lives, then they take the answers derived from these fundamental questions and combine them to form their world view.

2.7.2 The top-down worldview model

Pollard makes a point that the other way of using the term “worldview”, it is when it is not seen as the conclusion at which people arrive (destination), but rather as the point from which they start (departure). On

this definition, a worldview is not a ‘view of the world’ derived from particular answers to the fundamental questions, but rather a ‘way of viewing the world’ which brings about those particular answers (1997: 32).

What I derive from the use of the term, is that people will give particular answers to the fundamental questions because they hold a certain worldview, rather than holding that worldview because they have given been particular answers to the fundamental questions.

Some parishioners hold a worldview that their priest is a representative of God in a community of faith and the priest’s conduct and morals should reflect that of God. The idea that a ‘spiritual leader’ can be drunk and not only that, but also that he can be ineffective to do his/her duties can cause a parishioner to lose faith in the church and to some extent lose faith in God too.

Some priests hold a world view that they too are human, and that they, just like other human beings, have needs. And in a number of instances they will act on those needs and wants. For some, taking an alcoholic beverage is a human thing. There are those who prefer to take it in the privacy of their homes, others in public view of everyone, others only take it with trusted companions while

others alcohol consumption is a no go area. Each have their own worldview on this matter.

A code of Pastoral Conduct for all ministers in the Anglican Church of Southern Africa, commonly known as “Shepherds of the Flock of God”, says that ministers should never engage in ministry while under the influence of alcohol or (recreational) drugs and that they should be on lookout for such influences in parishioners who approach them” (2003:9). Despite world views that clergy and parishioners hold, the church has made its stance and expects all who minister to adhere to it.

2.8 WHAT IS POSITIVE DECONSTRUCTION?

Pollards theory of Positive Deconstruction emanates from a realization that almost everyone has a worldview and many people are entrenched in their worldviews.

Positive Deconstruction is made up of two processes; the first process is ‘deconstruction’ which means that it helps people to deconstruct what they believe in order to look carefully at that particular belief and analyze it. Secondly, the process is ‘positive’, which means that this deconstruction is done in a positive way, in order to replace it with something better; this is a positive search for the truth.

The process of positive deconstruction recognizes and affirms the elements of truth to which an individual already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed.

Pollard alerts us to two mistakes one could make with positive deconstruction; and the first danger is to assume that positive deconstruction is not needed. He says it is very simple to say ‘all we need to do is pray for people’ - in this case it will be alcoholic clergy. The second mistake is to think that the positive deconstruction is all that is needed (1997: 46). All that is needed is a range of gifts, abilities and strategies that can help different people in different ways. At different times and positive deconstruction is simply one way of doing these.

2.9 ELEMENTS OF POSITIVE DECONSTRUCTION

The process of positive deconstruction involves four elements and these includes; *identifying the underlying worldview, analyzing it, affirming the elements of truth which it contains* and finally *discovering its errors*. Let me analyze the above in the following way.

2.9.1 Identifying the world view

Most people seem unaware of the worldview they have absorbed, which now underline their beliefs and values. That is the reason

most people find it difficult to articulate a worldview. Some express a belief or live in a certain way, without knowing or even thinking about the worldview from which their belief or behavior derives.

2.9.2 Analyzing the worldview

Once we have identified a particular worldview, we can now move to the next process, which is to analyze it. The following questions are asked, “Is it true?”, “is it coherent?”, “does it correspond with reality?” and “does it work?” These questions will help the priest to be helped therapeutically when answering the above questions.

2.9.3 Affirming the truth

It is vitally important that we affirm the truth in other worldviews, even though we do not subscribe to them. Truth must be affirmed wherever it is and knowing that ultimately all truth is God’s truth and all worldviews contain elements of this truth.

2.9.4 Discovering the error

When analyzing a worldview using the third criteria of truth, we are attempting not only to affirm truth but also to discover those errors. It is a prerequisite that worldviews be identified; it is necessary to analyze it; it is valuable to affirm the truth it contains;

but it is also vital for its errors to be discovered. It's only then that we shall be able to help people see this error for themselves, so that they become uncomfortable with their current view (1997: 56). The above structures will be helpful in working with the priests who are having alcohol problems.

2.10 METHOD EMPLOYED IN THIS RESEARCH

The research will contain both literary and empirical components; as there is little written material available on this topic, the researcher will gather the data through empirical means. The book by Joseph Fichter "The rehabilitation of clergy Alcoholic" will be primary literary material used in this research. The empirical research will be done in a form of questionnaires; three different forms of questionnaires will be used. The first questionnaire will be allocated to clergy, ten clergy will be interviewed, here the researcher will be interested to find out what leads clergy to be alcoholics and what do they perceive the diocesan leadership to be doing about it.

The second questionnaire will be allocated to 10 lay leaders from different parishes, in this set of interviews; the researcher wants to understand how the lay people are impacted by their clergy's alcohol abuse both spiritually and emotionally. And the third questionnaire will be allocated to the diocesan

leadership; the researcher is interested to see how the leadership deals with alcoholic clergy, how they pastorally care for that respective parish, and also how they handle the complaints about alcoholic clergy.

From these interviews the author will be looking at what the clergy, laity and the diocesan leadership say about alcohol in relation to ministry and how each contribute in making this matter better or worse. See appendix A, B and C for questionnaires.

The aim is not to change overnight the clergy who are alcoholic, rather to see what is it that leads them to be alcoholics, and then work on that weakness or challenge and put in its place whatever will limit their intake of alcohol. And also to look in detail at the discernment process for those who feel called to the priesthood. The main aim is to do therapeutically work with clergy and their families.

After the above has been done, the researcher will apply Shepherding and Positive Deconstruction theories. These theories will assist in providing on-going pastoral care in a form of group and individual counselling and therapy.

The aim of this research is to deal with the issue of clergy alcoholism that has been swept under the carpet by both the church hierarchy and laity. They

pretend that it does not exist and that it does not negatively affect ministry. The aim is also to introduce ways in which the clergy who are alcoholics can have a safe space or a forum where they get together to pastorally support each other and seek a way out of the problem they are facing. The objective of the research is to deal with four aspects of a clergy person being;

- Ecclesial
- Vocational
- Moral, and
- Spiritual.

2.11 PRELIMINARY CONCLUSION

This chapter has given an understanding of what shepherding is and its relation to the role of a priest. It also has gone to great details on the two theories – Shepherding Model and Positive Deconstruction, which will be employed in this research. The research focuses also in formulating a therapeutic method for caring, for alcoholic clergy and getting to understand the root cause of the problem.

The next chapter will deal with the Anglican Rite of Ordination, both its spiritual and canonical obligations.

CHAPTER 3

ORDINATION

3.1 WHAT IS CALLING, VOCATION OR ORDINATION?

The word “*calling*”, “*vocation*” or “*ordination*” has been used interchangeably to refer to laity being translated to office of priesthood in the church. I have experienced that vocation is just one of God’s gracious gifts to the church so that the church might be the church. The guide to theological questions, explain ordination to be, “the formal authorization of a person to be a minister”.

Following definitions have been given to explain “calling”, “vocation” or “ordination”.

“A liturgical action of the church by which some of its members are designated, commissioned and consecrated to public pastoral ministry” (New Dictionary of Christian Theology).

“The term Ministry is used in both a wider and narrower sense. In its wider sense it refers to service rendered to God or people. In its narrower usage it denotes the officially recognized service of persons set apart [usually by form of ordination] by the church” (New Dictionary of Theology).

“Ordination is the act of conferring holy orders and so admitting a candidate into the ministry of the church, e.g. deacon, priest and bishop” (New Dictionary of Liturgy and Worship).

The Heritage Illustrated Dictionary of the English Language, defines these terms in this way: “Calling” as an inner urge, a strong impulse, “Ordination” as an ecclesiastical ceremony during which a person is admitted to the ministry of a church”, and lastly “Vocation” as, a divine call to religious life.

While there is no single pattern for the call into the ministry, there are some touchstone, some common themes, in the calling of many priests; such as feeling the deep urge or need to serve God through the church. Each person feels God’s call in a different way, and across history, the experience of the call has often been “disturbing, frightening and awesome.” Some people have had a near death experience and coming out of it, they felt clearly that God is calling them, while some in moments of reflection in or outside the church experience an overwhelming feeling of wanting to serve God.

The story of Moses’ calling demonstrates that once the call to service comes, it’s futile to wrestle with God (Exodus 3:4 ff). Once God has got in God’s mind that someone is a leader, one might as well relent with a differential, “here am I,

send me”. Willimon believes that ministry is therefore something that God does through the church than it is anything those who are called do. Our significance, as leaders is responsive. We are here, in leadership of God’s people because we have responded to a summons, because we have *sought, called, sent, and commissioned* by one greater than ourselves and it all begins in vocation” (2000:16). It does not matter where we go or how many times we ignore the call or how far we run away from the call...God will always have God’s way with our lives.

A guide to theological questions identifies three ways of Calling;

1. The Inner Call

Most people who are called to the ministry say they felt an inward summon to ministry and, a sense that God was speaking personally to them and guiding them toward the ministry. This can be strong as an overwhelming religious experience or as subtle as an intuition.

2. The Call of Gifts and Aptitude

As it is true with any job, ministry requires certain skills and abilities, and one sign of a call to ministry is that one possesses the gifts and aptitudes for doing the work of the ministry. Again, no one formula works for everyone, however most ministers, for example, enjoys

working with people, have compassion for human suffering, cultivating the life of the mind, and have good communication skills.

3. The Call of Other People

Sometimes we get a picture of a call to ministry as a lonely, isolating experience, “just God and me”, but most of the time, this is not an accurate description of what happens. God often speaks and acts through people, and most of the time other Christians are deeply involved in both stimulating and confirming a sense of call. Many priests report that one helpful confirmation of their call to ministry was that other people recognized in them the potential for ministry.

Christianity has always enjoyed a backdrop of dramatic stories about being called by God, with St. Paul’s vision on the road to Damascus or St. Augustine’s hearing a voice in his garden, and these are just two examples of how dramatically it could happen.

Witham says this about the calling to the priesthood, “it felt like a tugging on my heart, this is what I have been led to do. It terrifies me in a lot of ways, and it excites me.” He continues to suggest that, the average experience is far less demonstrative but no less decisive. While ministers are careful not to exaggerate, they still confirm the call to the experience of Isaiah saying to God

‘here am I! Send me’ or Jesus summoning fisherman at the Sea of Galilee (2005:9). The Anglican Church speaks of a call to the ordained as a twofold sense, a belief that God and the church are beckoning. God’s call to ministry may well be a call out of the ‘world’ and away from the standards the world uses, a call to those who are ‘different’ and a call to be ‘different’. Nevertheless seems like God call us out of a vacuum, and that there’s always a scene set in our lives that prepares us for this moment.

3.2 DISCERNMENT PROCESS TO ORDINATION

There are various explanations of what ordination is. The researcher has elected to go with the dictionary explanation as it is close to her own understanding; the Heritage Illustrated Dictionary of English language tells us that “*to discern*” mean “*to recognize*” or “*perceive*”. Since the early days of the church, spiritual leaders have been identified and put forward by the committee. In a number of denominations, those who offer themselves for ordained ministry are required to participate in a process that will determine whether the inward promptings of the candidates heart are indeed God calling [them] towards the ordained priesthood.

The Anglican Church of Southern Africa currently does not have a guiding document on how the discernment process of those answering the call to

priesthood should be carried out. Each diocese discerns its candidates in its own way. The Constitution and Canons of the Church, also do not give guidelines regarding this matter. They only address the issue of ordination and who should be ordained. More will be said about this in the separate section of this chapter. The researcher combined the different ways discernment is done in a number of dioceses and came up with the following:

Majority of the diocese use the word ‘*candidate*’, to represent those who offer themselves for ordination. So, the word ‘candidate’ will be used in this research when we refer to those in the process of discerning their calling to the priesthood. The process is as follows;

3.2.1 IN THE BEGINNING

The candidate meets with his/her parish priest to talk about his/her calling to the ordained. In other dioceses Parish Discernment Committees have been established to enable parishes to play a formal role, in helping individuals in the parish discover their own “call to ministry.” They work with any member of the parish to help that individual discern the nature of his/her particular calling, whether it might be to lay or ordained ministries.

From then on, the parish priest in conjunction with the parish council write to the Diocesan Director of Ordination (DDO). The DDO will conduct a preliminary interview, and the candidate will be given a detailed Registration Form to complete. The information required include the names of two/three referees who are willing to speak about the candidates character, life and spirituality. Once this has been established the candidate will be allocated a Vocation Adviser/Mentor, who will be there for the candidate during the process.

3.2.2 The Home Visit

The DDO will then visit the candidates home, to meet the candidate's family/spouse.

3.2.3 Fellowship of Vocation

After the DDO visit to the candidate's home and is satisfied with the information he/she has received, the candidate will be invited to be a member of Fellowship of Vocation (FOV). The maximum participation in FOV is 2 years; here the candidates will meet once a month with other candidates and the DDO. He/she will be encouraged to enroll at a recognized tertiary institution for theological studies.

3.2.4 Invitation to the Discernment Conference

When the time is right, the DDO will write to the candidate and his/her parish to notify them of the intention of inviting the candidate to the Diocesan Discernment conference. The Vocation Advisor/Mentor will be asked to give a written recommendation regarding the readiness of the candidate to be invited to the Discernment Conference. The candidate's parish will reply to the DDO indicating their satisfaction or non-satisfaction with the candidate proceeding to the next step.

If the candidate is married his/her spouse will be invited to the Discernment Conference too.

3.2.5 Discernment Conference

Before attending the actual Discernment Conference, the candidate with his/her spouse will be invited to the Pre-Discernment Conference interview. The interview is conducted by three members of the Discernment Conference panel, and the role of this interview is to review the work that has been done with the candidate to date, to offer suggestions to the DDO regarding the readiness of the candidate for the Diocesan Discernment Conference.

The Discernment Conference Panels and criteria for selection for ministry, looks like this;

a) Vocation

Candidate should be able to speak of a growing sense of being called God to ministry and mission, referring both to their own inner conviction and the extent to which others have confirmed it. Their sense of vocation should be obedient, realistic and informed. The candidate should also be able to demonstrate ways in which his/her vocation has had an impact on his/her life.

b) Ministry within the Diocese

Candidates should demonstrate an understanding of their own tradition within the Church in Southern Africa, and this includes an awareness of the variety of traditions and practices that are encompassed within the Church and their commitment to the work within that variety. They should be able to speak of the distinctiveness of the ministry within the Church and of what it means to be a deacon or priest. They should show a commitment to a ministry of Gospel proclamation through word and sacrament, pastoral care and social action.

c) Spirituality

Candidates should show commitment to a spiritual discipline, involving individual and corporate prayer, and worship, including a developing pattern of disciplined daily prayer, Bible study and regular receiving of Holy Communion. Their spiritual practice should be able to sustain and energize them for training and ministry. They should demonstrate a connection between their prayer life and daily living and show an understanding of God's activity in their life.

d) Personality and Character

Candidates should show an appropriate degree of self-awareness and self-acceptance, and sufficient maturity to sustain the demanding role of a minister. They should be able to face the change and pressure in a flexible and balanced way. They should be people of integrity and be seen as such by others. They should demonstrate a desire and capacity for further self-development and growth.

e) Relationships

Candidates should show awareness of their strengths, weaknesses, and vulnerability in order to demonstrate a capacity to build and develop healthy personal, relationships, together with an awareness of the power

dynamic inherent within such relationships. Candidates should show evidence of integrity in all aspects of their life and relationships; emotional, psychological, physical, sexual, financial, and more generally in matters of honesty. They should show an ability to listen to others and demonstrate a willingness to negotiate over disagreements.

f) Leadership

Candidates should demonstrate the ability to offer leadership in the Church community, and to some extent, in the wider community, and to guide and shape the life of the Church community in its mission to the world. This includes a willingness and capacity to draw on and develop the abilities of others. Candidates should be witnesses to the servant-hood of Christ and show evidence of providing an example of faith, love and discipleship which is inspiring others.

g) Faith

Candidates should show an understanding of the Christian faith and a desire to deepen their understanding of it. They should demonstrate a personal commitment to Christ and a desire and capacity to communicate the Gospel. Candidates should be able to make connections between faith and the complex demands of contemporary society.

h) Mission and Evangelism

Candidates should demonstrate a wide and inclusive understanding of God's mission to the world that permeates their prayer, thinking and actions. They should be able to articulate what it means to proclaim the good news of the Kingdom and be able to speak of Jesus Christ in a way that is attractive and appropriate. They should show an awareness of how changes in culture and society have an impact on the life of the Church. They should also show potential as leaders of mission and a commitment to enable others in mission and evangelism.

i) Quality of Mind

Candidates should have the necessary intellectual capacity and quality of mind to undertake satisfactorily a course of theological study and to cope with the intellectual demands of the ministry. They should demonstrate a desire and commitment to engage in theological study and a willingness to embark upon lifelong ministerial and theological formation. Candidates should exhibit a readiness to reflect and enquire.

j) Finances

Candidates should show that ability to manage their own personal finances and those of their household and be good stewards of what God

has given them. They should be already on parish Dedicated Givers roll and give regularly.

k) Family

Candidates should demonstrate their understanding of the role they play in their family. And for those who are married, together with their spouse, they should demonstrate how they will minister together and sustain their married life.

l) Biblical and Theological Competence

Candidates should have registered to study for an undergraduate/post graduate degree at a college or university recognized by their diocese. And should have some appreciation of the value of the church history, liturgy, ethics and social action, and should be committed to make time for on-going learning and reflection.

m) Practical Competence

Candidates should show some familiarity with parochial, diocesan and provincial church structures. Should have general appreciation of the liturgical tradition, and have an approachable and caring attitude. And

they should have some experience of basic administration or are willing to learn.

The Canons of the Episcopal Church in United States of America, requires that each candidate have the physical and psychological health necessary to serve and thrive as an ordained person. A thorough medical and psychological screening is conducted at the candidate's expense. In order for an applicant to proceed in the discernment process, it is necessary that the examining psychiatrist report testify that there are no contradictions to continuing in discernment for ordination.

3.2.6 ORDINANT

When the candidate has gone through this process, the Discernment Conference panels and the Diocesan Bishop will meet and pray with the help of the Holy Spirit in order to ascertain and discern if the candidate has vocation to the ordained ministry or not. If the answer is yes, then it will be decided whether the candidate will be a stipendiary priest (church supported) or self – supporting (holding a secular job and serving the church part-time). And whether the candidate will be sent by the diocese to a seminary or university to for further theological studies and formation or continue to study part-time paying for

his/her studies, then from hence forth the candidate will be an ordinant in the Church.

3.3 ORDINATION AND IMAGE OF GOD IN PRIESTS'

Is there a difference between *priest*, *minister*, *pastor* and *preacher*? Many people have asked this question before and are still asking it today and I'm sure that they will continue to pose the question in the future. These titles all refer to the person in the role of professional church leader. Different denominations give preference to different titles depending on their history and theological understanding of the roles of church leadership. In the Anglican Church we choose use the title "*Priest*".

The Canons and Constitution of Anglican Church in Southern Africa, Canon 18 says that, "Every Deacon who is to be admitted a Priest shall be fully twenty-four years of age. She/he shall, moreover, have continued in the office of Deacon a whole year at least (except for reasonable causes it shall otherwise seem good unto the Bishop)" (2007:54).

As we seek to establish whether or not priests do embody the image of God, by virtue of their calling to ordained ministry, Willimon sheds a light on this issue when he alludes to the fact that, "we cannot judge how priests ought to behave

unless we first inquire into who priests are...and to know who priest are, we ought to know what priest are for” (2000:17).

Contrary to many popular impressions, ministry today is one of the most challenging, intriguing, complex, ever-changing vocations in society. Priests are adventurers, living always on the border, between servant-hood and authority, between priesthood and prophecy, between poetry and prose, and between the sacred and mundane. Few would suspect that behind the stained glass ministry, there are frustrations and institutional constraints. It’s a thrilling white-water ride down the river of human experience.

Brown and Cocksworth believes that, “our calling into Christ is simultaneously a calling into Christ messianic ministry, his service...and that we are keyed into Christ and our lives and service operate from Christ’s life and service. We are embedded into Christ and so we embody the characteristics of Christ” (2002:5, 7).

Willard is quoted as saying that “being a priest and a follower of Christ means doing the things that Jesus did and teaching the things that Jesus taught in the manner that Jesus did and said them” (Brown and Cocksworth 2000:7). This means that as priests we are not only called to proclaim the gospel, but are also called to live the gospel.

Priests are called to model, embody, demonstrate Christ ministry, the scripture passage from Malachi 2:7 reminds us that, “the lips of a priest should guard knowledge, and people should seek instruction from his (sic) mouth, for he is the messenger of the Lord of hosts.

Davie says that, “a priest is the deputy of Christ for the reducing of men (sic) to the obedience of God” (1983:20). These quotes emphasize the connection of an ordained priest to Christ and Christ’s works.

Though set apart by virtue of their ordination, many priests do what most leaders do: listen, reflect, serve, make decisions, plan for the future, build coalitions (and buildings), heal past hurts, hire and fire people, watch the budget and raise money. But they also teach, preach, pray, comfort the sick, sacred, lonely; lead worship; marry people; conduct funerals; help with personal problems; participate in public life; read and think theologically; study the Bible; act for justice; and in all things witness to the love of God. In short, the Priest enters the lives of troubled souls and is expected to bring relief and healing.

Niebuhr says the following about parish priest’s ministry;

“A task which requires the knowledge of a social scientist and the insight and imagination of a poet, the executive talents of a business person and the mental discipline of a philosopher...it is not easy to be all things to all

people. Perhaps that is why people are so critical of us priests. Our task is not specific enough to make a high degree of skill possible or to result in tangible and easily measured results. People can find fault with us easily enough and we have no statistics to overawe them to negate their criticism” (1957).

In relation to the research topic, the question has been raised on whether a priest who abuse alcohol loses or stops reflecting the image of God in himself? The author is of the opinion that, to be able to answer this question, one would have to look at the ordinal of the Anglican Church.

The Bishop in the presence of the whole congregation asks the deacon who is about to be ordained priest;

Bishop: My brother/sister, do you believe that you are truly called by God and His (sic) Church to the life and work of a priest?

Deacon: **I believe I am so called**

Bishop: Do you now in the presence of God and of his Church accept this trust and responsibility?

Deacon: **I do**

Bishop: Do you believe the Holy Scriptures as uniquely revealing the word of God and containing all things necessarily for eternal salvation through faith in Jesus Christ?

Deacon: **I do**

Bishop: Do you believe the doctrine of the Christian faith which this church has received, and will you expound and teach it with diligence?

Deacon: **I believe it and will so do**

Bishop: Will you be ready to banish error in doctrine with sound teaching based on the Holy Scripture?

Deacon: **With God's help, I will**

Bishop: Will you accept the discipline of this church, and reverently obey your Bishop and other ministers set over you in the Lord?

Deacon: **With God's help, I will**

Bishop: Will you be diligent in prayer, in reading Holy Scripture, and in studies that will deepen your faith and fit you to overcome error by the truth of the gospel?

Deacon: **With God's help, I will**

Bishop: Will you endeavour to minister the word of God and his sacraments with such reverence and joy that God's people may be built up in holiness and love?

Deacon: **With God's help, I will**

Bishop: Will you help those in your care to discover and use to God's glory the gifts and ministries he gives them?

Deacon: **With God's help, I will**

Bishop: Will you strive to fashion your own life and that of your household according to the way of Christ.

Deacon: **With God's help, I will**

Bishop: Will you promote unity, peace and love among God's people, and in all things seek the glory of the Lord Christ?

Deacon: **With God's help, I will**

Bishop: Come then in his strength to this ministry with joy and courage, with dedication and perseverance, determined to give yourselves wholly to this one thing, and may the Lord who has given you the will to do these things, give you the grace and strength to perform them.

People: **Amen**



Then the priest kneels before the Bishop, and priests who are present lay their hands on the priest-to-be, then the Bishops reads these words from the prayers book;

“N..., receive the Holy Spirit for the office and work of a priest in the Church of God, now committed to you by the laying on of our hands. Whose sins you forgive, they are forgiven; whose sins you retain, they are retained. Be a faithful minister of the word of God and of his holy sacraments: in the name of the Father, Son and Holy Spirit.”

Then the Bishop anoints the palms (priest-to-be) with Chrism saying;

“As the Father anointed his Son with the power of the Spirit, so may Jesus Christ preserve you to sanctify his people and to offer sacrifice of praise and thanksgiving.”



After the anointing the Bishop gives him/her the Bible, saying”

“Take authority to preach the word of God and to administer his Holy sacrament.”



Willimon is in agreement with the ordinal, he says, “pastors are interesting because they are persons on whom hands have been laid, and a burden has been bestowed. Once we are ordained, our ordination makes us infinitely more interesting persons than we would have been if we had not been so designated. We are Christians who are called to the particular service, of embodying this faith before the congregation, in word and Sacrament” (2000:44).

The questions that the Bishop ask and the priest-to-be answers and make a commitment to be God’s servant and living out the commitment fit for God’s representative, demonstrates that we are set apart and more is expected from us. Though all of us have in our core being the image of God, the priest is expected to reflect and embody it and make others aware that they too have it regardless of race or gender. And this is seen in the Ordinal as priest-to-be are Charged;

“You are called to make disciples, bring them to baptism and confirmation; to lead the people in prayer; faithfully to read the Scripture

and proclaim the word of God; and to preside at the Eucharist with reverence and wonder. Like Aaron, you will bear names of your people on your breast in intercession before the Lord. You will teach and encourage them from the Scriptures, and bless them in the name of God. You will help God's people to discover and use to his (sic) glory the gifts he has given them. Like Moses, you will gladly receive counsel and share the burden of leadership with others. In love and mercy, remembering your own frailty, you will rebuke sin, pronounce God's forgiveness to the penitent and absolve them in the name of Christ. Following the Good Shepherd, you will care for the sick, bring back those who have strayed, guide his people through this life, and prepare them for death and for life to come, that they may be saved through Christ forever.

This ministry will be your great joy and privilege. It is also a weighty responsibility which none would dare to undertake except for the call from God. To you whom he calls, he will always give his strength" (1989:587).

3.4 PRELIMINARY CONCLUSION

In this chapter we have learnt about what is calling, vocation and ordination and have seen the discernment process and the ordination service. The question whether clergy reflect the image of God has been asked and answered. The

following chapter will look at alcoholism, its symptoms, whether it is a disease or not and its relation to the church.

CHAPTER 4

ALCOHOLISM

4.1 INTRODUCTION

This chapter concentrates on alcoholism, so that the reader can understand problems faced by alcoholic clergy.

Scientific literature on alcohol has increased in volume during the last decade focusing on its use and misuse. Researchers have investigated the social use of alcohol, its consumption rates and the cultural significance of drinking, and have discovered that consumers have increased across gender, age, class and race.

Drinking alcohol has become a regular thing that is less and less frowned upon by the society. You are easily accepted in certain circle when you drink alcohol than when you do not. Hunt confirms this observation when he says; “taking a drink has become a regular and enjoyable activity for most men and women and information about the harm and misuse of alcohol has been more freely available” (1982:6). Liebenberg describes alcohol as “the most widely used and abused drug in the Unites States.” Yet, where the use of other drugs are condemned, modern societies view drinking as sociably acceptable (1995: 8). I have heard people say that “*ke nwa bojalwa go ntsha letsapa*” loosely translated “*I drink alcohol to unwind myself.*” Alcohol has been used as a form of a tool or

method for people to relax themselves, and not take into consideration the psychological effects of this recreational method.

4.2 WHAT IS ALCOHOL?

In this chapter we will be looking at alcohol, and how it affects clergy, their families and the wider church. For us to understand what we are dealing with here, I would like to unpack what we mean by alcohol.

Alcohol is the most dangerous drug known to humankind, so writes Gold, he further notes that alcohol has been linked to a long list of physical illness. And somewhere between 25 – 50% of patients in a typical general medical practice will have significant medical and psychosocial problems associated with alcohol use (1988: 76).

Baker supposes that the ordinary interpretation of the deviation of the word “*alcohol*” (of Arabic origin), “*hol*” once referred to the drinker being made “*whole*”, hence “*holism*” or one with the gods, imbued with his lost nature i.e. spirit (1977:16). This notion is developed by Welcome and Pereverze, when they say that “in Africa generally, alcohol is used mostly during rituals, marriage ceremonies, clan/family activities. During rituals intoxicating the power of alcohol is associated sometimes with supernatural power of the gods” (2010: 1295). And this is still true in many African cultures where a traditional

beer will be brewed and offered to the ancestors by means of pouring it on the ground so that they too, can drink, be appeased and accept whatever form of customary ritual is performed.

Alcohol is a chemical compound composed of varying parts of carbon, hydrogen and oxygen. The number of parts of each of these chemical elements in this compound determines which one of the numerous alcohols it might be. In certain combinations these elements will join to form methyl alcohol, the one commonly used in paint thinner or as antifreeze in automobile radiator. Other combinations will give us *ethyl* alcohol, *propyl* alcohol, *isopropyl* alcohol, *amyl* alcohol or numerous other alcohols. However, the one alcohol that is used in alcoholic beverages is ethyl alcohol.

Ethyl alcohol is the one used mostly for alcoholic beverages for several reasons; firstly, it is easy to produce by fermentation. Although all alcohols are toxic or poisonous in varying degrees to the body, ethyl alcohol seems to have somewhat lower toxicity than many of the others. Secondly, it has what many people describe as a pleasant taste, and finally, it can be made quite easily in a concentrated form by distillation.

For the purpose of this research when we discuss alcohol, we will be referring to ethyl alcohol, because this is the one that is most commonly used in alcohol beverages. The amount of alcohol in various alcoholic beverages varies greatly

from about 4 percent up to as high as about 70 percent. The beer and ciders in the South African market ranges between 4 percent and 6 percent.

To understand alcoholic beverages one needs to examine them and their meaning in the light of the role which they play in various groups and societies. Patrick says that, “it must be recognised that alcoholic beverages, like other things, have their place in a particular culture and system in order that they may perform a definite function, they are intended to satisfy certain needs or desires of men (sic)” (1952: 7).

After an extensive investigation Patrick adds that, it may be found that alcoholic beverages do not perform the function that they are supposed to perform. They may or may not be supplying the needs of people; they may be having harmful unintended consequences on both the individual and the community. And this is evident on the matter of alcoholic clergy, that their consumption of alcohol is having harmful consequences to them, their families and the church as a whole.

Below is a table that will help the reader to know more about the alcohol volume contained in various beverages that are available mostly in South Africa.

ALCOHOLIC CONTENT OF VARIOUS BEVERAGES

Beverage	Alcohol %
Beers	
Cider	4.5
Lager	3 – 5
Ales and Porters	4 – 9
Sorghum	3 – 5
Wines	
White	9 – 11
Red	9.4 – 11.5
Champagne	8 – 13
Sherry	18 – 23
Port	16 – 23
Spirits	
Whiskey	40 – 53.3
Brandy	40 – 45
Rum	37.5 – 57
Gin	37.5
Liqueurs and Cordials	20 – 75

Alcoholcontent.com

Baker writes that “men (sic) began drinking alcohol very early on this planet. Alcohol was mainly used as a device for stimulating the body’s mechanisms for adjusting to changes in outside temperature”. He further comment that in the earliest days, alcohol was prepared by the priests and medicine men (sic) and its

imbibition's was always in ceremonial groups accompanied by appropriate rituals, invocation and prayer led by appropriate tribal officials" (1977:15). With this information from Baker, we see that in the current context it is uncommon for a priests and medicine men to prepare alcohol and lead a ceremony together. It is in the context of Eucharist where the priest will take wine and offer prayers and consecrate over it to become the blood of Christ.

4.3 WHY DO PEOPLE DRINK ALCOHOL?

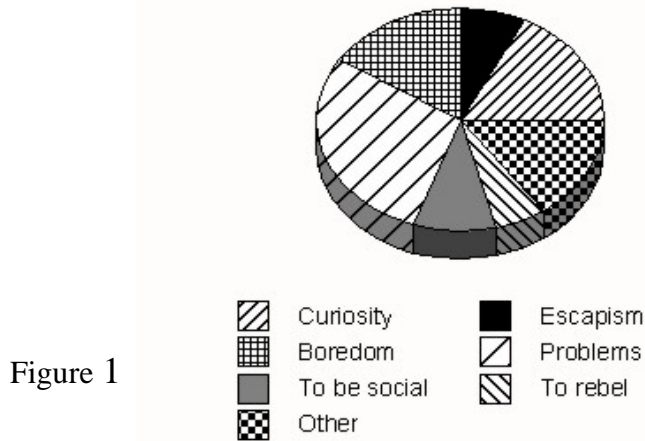
The author believes almost everyone has an opinion or a theory on why do people drink and that opinion or theory might be influenced by social, cultural and religious influences. Other people use alcohol as *food* (when one eats no meal except drink alcohol), others use it as *medicine* (when one takes alcohol to induce pain or want to forget things), others as *narcotic* (when a person tranquilize themselves), and while others as a *creative ability* (when it's been used to stimulate creativity in one).

The reasons for drinking are vary and lie within the personality of the individual who drinks. Block says that;

“Since time memorial, drinking has been part of the ritualistic ceremonies of almost all civilized people. Wine, because of its deep, rich red colour, was considered to be the liquor of life and was compared in its richness

and value with blood in all probability because of the similarity of colour. When men (sic) pledged loyalty to each other, they often sealed their pledge by cutting the veins of their wrist and mixing their bloods, thus becoming “blood brothers.” As men became more civilised, the barbaric custom gave way to pledging loyalty with a glass of wine, the light liquor that resembled blood. Soon the pledge of loyalty and friendship was extended to include such ceremonies as betrothal, marriage, baptism, and even death. In this manner, drinking of an alcoholic beverage became acceptable ritual. For those who wished relief from stress of living, the relaxing effect of alcohol gave a pleasant glow, increasing to a kind of carefree feeling as civilization progressed...for social occasions alcohol serves a purpose, and if a social lubricant is needed it is one of the more pleasant methods of enjoying good companionship” (1962:33).

Baker says that the euphoria that alcohol provides comes from believing you are better than you are when in fact, at least from the physiological viewpoint, you are becoming less and less competent in a huge range of faculties (1977:24). The Study based on Alcohol Anonymous (AA) gives the following reasons for drinking alcohol. See Figure 1



South Africans consume well over 5 billion liters of alcoholic beverages per year. The figure could be nearer to 6 billion liters, depending on one's estimate of the amount of sorghum beer consumed. Roughly, two-thirds of the absolute alcohol consumed in South Africa is malt or sorghum beer. In terms of alcoholic beverage, this translates to roughly 4.2 billion liters or roughly 90% of the alcoholic beverage consumed. Roughly 15% of the absolute alcohol consumed is wine (World Health Organization). See Figure 2

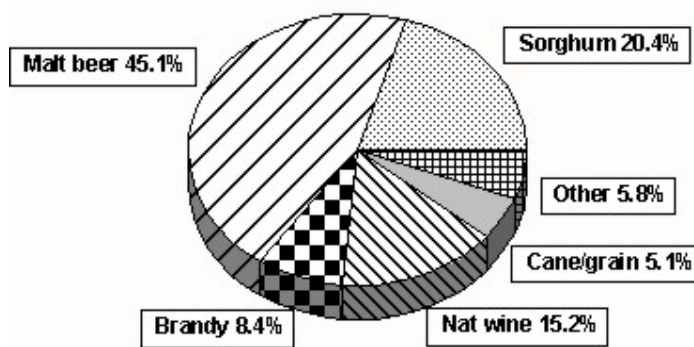


Figure 2

4.4 THE CAUSE OF ALCOHOLISM

When you ask people what makes one an alcoholic, they give varied reasons.

Mann summarizes them this way;

- The cause lies in the individual drinker's own deliberate abuse of the privilege of drinking.
- Alcoholism was caused entirely by the drinker's lack of will power or character.
- The cause might be a spouse, partner or parents [*unhealthy family situation*].
- In another it would be a job or lack of one.
- In another it would be bad companions. (1950:11)

It is assumed that a particular thing or person or circumstance can be the cause, and if this could be removed, normal drinking would follow or normal drinking can be perceived. And one can drink not to get drunk and embarrass himself and those around, but drink to enjoy the drink and the company. Mann concludes by saying that modern scientific research has not found "the cause" of alcoholism, though he suggested that the cause of alcoholism lies not in the agent that brings it about, but in the individual who drinks to excess.

Many theories have been advanced about the cause of alcoholism. Some theories hold that the hormone glands are responsible for this condition, but no proof has yet been shown of this. Others believe that the dietary regime may be responsible, and that the lack of certain elements in the diet may bring about the condition, but this has also never been satisfactory proved and still remains but a theory.

The former Minister of Social Development, in the Republic of South Africa Zola Skweyiya was quoted by Mail and Guardian newspaper (March 14th, 2008:13) saying, that “South Africans have developed a culture where being drunk is considered okay, normal almost.” The newspaper also gives the indicators on whether one is an alcoholic, this are the signs to look out for;

- A markedly increased amount of alcohol is needed to get drunk and drinking the same has less of an effect.
- You suffer from withdrawal when you don’t have a drink.
- Alcohol is taken in larger amounts and over longer periods than intended
- There are unsuccessful efforts or a persistent desire to cut down or control the intake of alcohol.
- A great deal of time is spent getting alcohol, drinking it and recovering from it.

- Important social, occupational or recreational activities are given up or reduced because you'd rather spend the time drinking
- Excessive use of alcohol continues despite knowing about adverse effects.

The statistics in South Africa from the Medical Research Council were last available in the year 2000. Then, it was estimated that every adult knocked back 10.2 liters of pure alcohol a year (Mail & Guardian Newspaper March 14th 2008).

Below is the blood concentration of alcohol

100mg per 100ml	➤	Dizzy and delightful
200mg per 100ml	➤	drunk and disorderly
300mg per 100ml	➤	dead drunk
400mg per 100ml	➤	deaths door

4.5 FACTORS AFFECTING SUSCEPTIBILITY

Some personal characteristics increase susceptibility to social and physical disability. The nature of a person's work is also an influential factor; Hunt suggests eight risk factors which collectively explain why some occupations have high rates of alcohol related disability, and this are as follows.

1. The ready accessibility of alcohol during working hours.

2. Strong pressure among colleagues to participate in heavy drinking.
3. A job which regularly takes the person away from normal social and sexual relationships.
4. Freedom from supervision in the workplace.
5. A job which either offers affluence and high purchasing power or alternatively where low income may provide a particularly great need to use alcohol to dim harsh realities.
6. A job situation in which the person's drinking can be covered up.
7. A work which provides special strains and stresses.
8. And finally, the possibility that high risk occupations may attract people who already drink excessively. (1982: 15)

Looking at the above, I can identify factors that are related to why some clergy misuse alcohol, and that the church is not that unique from any other place of work. The following subsection will shed more light on why some clergy abuse alcohol.

4.6 ALCOHOL AS A DISEASE

Mann alludes to the fact that the concept of alcoholism as a disease has been on the scientific record for a very long time, and has been rediscovered over and over again by observant medical practitioners. They have observed that most

alcoholics show a pattern of symptoms, particularly behaviour symptoms, which are strikingly similar. The observation of such a pattern repeating itself with only minor variations in a great variety of individuals; they call it a syndrome and give it a name. It then enters the roster of an identifiable disease (1950:4).

A question posed to a website experts.com about whether alcohol is a disease they responded this way, “in 1951 the World Health organization acknowledged that alcoholism is a serious health problem and the American Medical Association declared it is a treatable illness in 1956. The actual ‘disease model’ is attributed to E.M. Jellinek, who presented the model in 1951. After that, the American Psychiatric Association and the American Medical Association followed, labelling alcoholism a disease.

Hunt argues that the notion that alcohol dependency is an illness appropriately treated in hospital has been challenged. It is now commonly regarded as a largely social problem with serious medical consequences (1982:6). The researcher will align herself with the school of thought that says, alcohol is a disease which is propelled by social and personal problems and that largely it is upon an individual with the disease to make a choice of accepting help to recover.

Dr. Thomas Trotter, who has been credited among those who first recognized alcohol addiction as a disease, defines alcoholism as “a disease produced by a remote cause and giving birth to actions and movements in the living body that disorder the functions of health” (1950:6).

Fichter in his work quotes two medical doctors, one says that “the notion that alcohol is a disease is a ‘cop out’ and the other says that, “the proper definition of disease is a discomfort. Yet, you get to the point where some intervention is necessary to alter the course of whatever that discomfort is and yes it’s a disease” (Fichter 1982: 29).

Jellinek, who was probably most influential in promoting the disease concept of alcoholism, felt that many physicians think of alcoholism “rather as a symptom of an illness than as illness *per se*.” He remarks further, “the close relation of alcoholism to a valued social custom and the fact that, relatively speaking, only a small proportion of users show frank alcoholism, are barriers to the recognition of alcoholism as a particular medical disorder (1970).

The above gives clarity to the researcher, on whether the concept of alcoholism as a disease or not and the reluctance of others not to label it a disease, and this confirms for the researcher alcoholism is a disease. She realized that few of

those who have alcoholic problem would be reluctant to come out and seek help, in fear of being stigmatized.

4.7 ALCOHOLISM CONSEQUENCES

The researcher found the following to be listed as the consequences of alcoholism. The effects of alcoholism results in the following way:

- **Academic Problems**

A lower commitment to education, declining grades, absenteeism from lectures and related activities. Students' cognitive and behavioural problems precipitated by alcohol and other drug use not only affect their own academic performance, but also may disrupt learning of their peers.

- **Health and safety consequences**

The high rate of alcoholics is particularly apparent among deaths from accident injuries; physical disabilities; diseases of the circulatory respiratory and digestive systems; poisoning, violence; inflammation of the pancreases; liver dysfunction; peripheral neuritis and possible overdose. Peptic and duodenal ulcers are commonly a consequence of alcohol abuse.

Beverage alcohol is a source of calories and if taken in large quantities may be the cause of obesity. It is also a suppressant of

appetite, and in circumstances where feelings of nausea and gastric pain ensuing from alcohol overuse interfere with normal eating patterns and where a person is so preoccupied with obtaining a regular supply of alcohol that little money or energy is available for preparing meals.

- **Peer relationships**

Those who abuse alcohol may be alienated from and stigmatized by their peers. They often disengage from community activities because of their substance abuse, depriving their peers and communities of the positive contributions they might otherwise make.

- **Social, developmental and emotional consequences**

It has been noted that the person developing dependency on alcohol will become irritable and anxious as the level of alcohol in his/her system drops below that to which it has grown accustomed to. Another type of irritability often develops when the person has taken so much alcohol that he/she demonstrates behaviour usually described as drunken.

At such time any minor disagreement may become the cause of a major and unpleasant argument, with the drunken person

exhibiting wild and unfounded suspicion of his/her partner and family.

Sudden changes of mood may occur, and physical violence may explode during an argument. Alternatively, the individual may become suddenly morose and tearful. Life experience, as well as clinical observation, teaches that it is not wise or fruitful to attempt to talk about any serious or controversial matter with someone who is drunk.

Guilt and remorse are frequently the dominant feelings of the person emerging from a period of excessive drinking. These emotions may be so preoccupying and stressful that the person makes a series of quite unrealistic promises about his/her future behaviour. Among other things they may promise to never drink again, to make dramatic changes in behaviour at home, to meet whatever demands are made by partner or employer. The promises will not or cannot be kept, thus a situation is created in which guilt and remorse again become dominant. This pattern tends to cause family members, employers and friends to regard the problem drinker as untrustworthy, uncaring or irresponsible, and the idea that the individual's personality has changed for the worse is reinforced by it.

- **Family Issues**

Substance abuse also jeopardizes many aspects of family life and may lead both to dysfunctional families. Siblings, partners, children and parents are affected profoundly by alcohol abusers; substance abuse and its consequences may drain family financial and emotional resources.

Most of those who drink alcohol beverage, say that it temporarily relieves stress and the problem drinker quickly learns that another drink or two brings rapid relief. The person's anxiety may be heightened further by the marked reduction in libido which is a frequent consequence of regular drinking to excess. The problem drinker, in attempting to reduce the tension in his/her social or personal relationships, may tell lies about his/her whereabouts, about the quantity he/she is regularly drinking or about any other aspect of life that has potential for controversy.

- **Social and Economic Cost**

Monetary expenditures and emotional distress related to alcohol related crimes affect many others in the community. Often there is an additional burden for the support of adults who are not

able to support themselves. Further substance abuse increase the overall demands for treatment of substance abuse and medical conditions.

The point of showing the effects of alcohol is for the reader to realize the damage that can be caused by abusing alcohol. For the clergy, the list will include their own spiritual wellbeing and that of those in their care, as they have been set apart by the church and God to be the “cure of souls and shepherds of God’s flock.”

4.8 ALCOHOL AND CULTURE

In the past the interpretation of the misuse of alcohol has been seen in terms of its effects on society and the individual. Currently the role of culture has been linked to the problems associated with alcohol misuse. Alcohol misuse is generally culturally contextualized: “culture is a factor in the study of alcohol use and abuse; there is a pressing need to be more careful when exploring and explaining culture, as it is complex, fluid, indeterminate, contradictory and eminently human quality” (Guttman, 1999: 181). In this research, culture can be attitude on alcohol, how it’s perceived by the clergy who ministers either in urban or rural context, suburban or township and racial makeup of the congregation.

Alcohol has been used in almost every society in the world. It has taken the form of traditional brews, spirits, distilled wines or beer and it is often used to celebrate traditional rituals and social engagements. In such instances alcohol and drinking acquired a symbolic significance in a cultural setting. Jellinek agrees with the above statement as he says, that many cultures saw drinking as positive and reinforcing part of their societies rather than solely in a negative or tension reducing aspect” (1970: 85). In a western culture it is accepted to have a priest offered and drink alcohol in public, while in the African culture it is taboo and forbidden for a priest to be offered an alcoholic beverage in public and more so to consume it in view of everyone.

The psychological effects of alcohol have shown that, when alcohol is used by most people in moderate amounts, it helps to remove temporarily at least, fear, feelings of inferiority, weariness, boredom and suspicion. In other words, it helps and enables people to mingle more freely. In the minds of many people, the serving of alcoholic drinks thus becomes the practical (custom, culture) approach to an enjoyable social gathering. Clergy have also fallen into this practice of using alcohol to socialize and unwind.

Mandelbaum says that in many societies, drinking behaviour is considered important for the whole social order, and so drinking is defined and limited in accordance with fundamental motifs of the culture (1979: 15). Alcohol is a

cultural artefact; the form and meaning of drinking alcoholic beverages are culturally defined, as are the uses of any other major artefact. The form is usually quite explicitly stipulated, including the kind of drink that can be used, the amount and rate of intake, the time and place of drinking, the accompanying ritual, the gender and age of the drinking, the roles involved in drinking, and the role behaviour proper to drinking. This drinking in a particular society may be a sacred or profane act, depending on the context.

4.9 THE USE OF ALCOHOL IN THE WESTERN WORLD FROM THE FIRST CENTURY

Patrick says the following;

“The grapevine (*vitis vinifera*) is one of the ancient cultivated plants of western Asia and Egypt, although not one of the oldest. The spread of viticulture and Christianity in Western Europe were connected. Christianity became the established religion of the Roman Empire about the first decade of the fourth century; it was that time that the culture of the grape began to spread through Gaul, and St. Martin of Tours was found preaching the Gospel and planting vineyards at the same time.

Most of the monasteries diligently applied themselves to the cultivation of the vine; hence the origin of many of the famous vineyards and wines

of the Western Europe. The monks through their architecture expressed their appreciation of the vine by introducing sculpture vine leaves and clusters of grapes into the decoration of the churches which they built.”

Patrick moves to another part of Europe, Britain and the role alcohol and culture, and he writes;

“The early Britons seem to have been a temperate people. But the drinking customs of the Saxon invaders became widely diffused among the inhabitants of Britain, and the use of alcoholic beverages increased to such an extent that excessive drinking grew widespread among all classes of people. Conditions became such that Anglo-Saxon notions of hospitality were hostile to sobriety. The host expected to offer liquor to every guest and, if possible, persuade him/her to drink to intoxication.

Efforts were made to check such extensive use of alcohol drinks because the habits of the masses had become sadly intemperate, with the clergy setting the pace in excessive drinking. In fact, nothing better shows the prevalence of intemperance in Britain during those early years than the habits of the clergy. It is said that Boniface, the Venerable Bede, and the council of Clovershoe complained bitterly of the habitual drunkenness of the clergy.”

This demonstrates to the author that the alcohol consumption by clergy in the Anglican Church has been a problem for a long time, and the leadership has always been concerned.

“In 569, at the Synod of St. David, four canons were adopted which required that priests guilty of drunkenness through ignorance, negligence, or design should do various penance, the most severe being for the priest who had led others to drunkenness; he (sic) was required to do “*penance as a murderer of souls.*” Through the research, the author has heard from laity that the abuse of alcohol by clergy is a big stumbling block to their faith and spirituality and others have made a decision to stop worship in the same church as the priest who comes to church under the influence of alcohol. In spite of the efforts of a few leaders, England from the reign of Henry VIII became even more thoroughly given to the use of alcoholic beverages. Lords, clergy, and women of noble families took the lead in the national customs of heavy drinking” (1952:26).

4.10 USE OF ALCOHOL IN A SOUTH AFRICAN CONTEXT: BLACK PEOPLE PERSPECTIVE

According to Meursing and Morojele, a rapid increase in alcohol production as well as alcohol consumption has taken place in many developing countries, including South Africa (1989). While Rocha-Silva observed that, in South

Africa, as probably in most other countries in the world, alcoholism is regarded as socially unacceptable, something to be contained and if, possible eliminated. Many parishioners will agree to this statement especially when it comes to the clergy abusing or consuming alcohol for non-Eucharist purpose. For them, the abuse of alcohol by their spiritual leaders is a disgrace in the community.

Because of this issue and other related alcohol abuse issues, there are numerous social services in South Africa that are directed at reducing the occurrence of this phenomenon. Major proportions of the South African population consume alcohol and that a decreasing or comparatively stable alcohol consumption among the people of South Africa since the beginning of the 80's, the only exception being Indian men and black people (1989:1).

As highlighted in chapter 1, the research is focusing on black clergy who most of them are in charge of parishes in townships. The researcher will share the context of township relationship with alcohol. The shebeen has been a major venue for black people to partake in alcohol consumption and interaction. It has played a role in their lives. Mothibe notes that, the Shebeens hardly existed within white Southern Africa communities and have always been “cultural institution of the black people.” The word “*shebeen*” originated from Ireland, meaning “bad ale”, “little shop” or a “pot-house or unlicensed house selling intoxicating drink” (1989: 249). In South Africa it is presumed that the word

shebeen was derived from a Zulu word “*shibhile*” meaning “*cheap*”. According to Ndabandaba and Schuick, mine workers bought brewed beer from vendors on their home from work, these predominantly female vendors used to call out “*Obam’ bushibhile*” meaning “*mine is cheaper*”(1990:33).

Many shebeens sold traditional beer as it was low in alcohol content and found to be very relaxing and refreshing. It was usually a seasonal drink, brewed for the many celebrations which lightened the labours of the rural people – celebrations such as births, weddings, initiation ceremonies, harvesting and other seasonal festivals (Callinicos 1987: 206). The spirits of the ancestors were also offered beer; it was not just drinking the beer that was important, but rather the bonds between people that were strengthened through beer drinking.

In 1908 a new way of controlling black people’s drinking, emerged in a form of creation of beer halls, Municipalities monopolized beer halls and great profits were made. Only traditional African beer was sold, a black person had to produce documentation proving that he/she had finished primary school before being allowed to buy one bottle of liquor (750ml) per week.

4.11 PRELIMINARY CONCLUSION

This chapter was on alcohol, its variations and alcohol volume. What I have learned from this chapter, is the difference between the Western and African

context and their attitude and use of alcohol. Moreover on why people become alcoholics, and the impact on an individual, family and community; and how clergy are not immune from these effects. And that the church has always had a love-hate relationship with alcohol. And the clergy have found themselves at the centre of this relationship, and this is evident by the Canons that were instituted to curb the abuse of alcohol church members including the clergy.

In the following chapter, case studies on abuse of alcohol by clergy, and how it affects them as individuals, their families and congregations will be dealt with.

CHAPTER 5

CASE STUDIES

In this chapter, five case studies will be presented in order to show how clergy have been led to drink alcohol excessively, and its consequences and effects on their ministry, their families and the church. The names that will be used throughout this chapter are not their real names to protect their identity and confidentiality. Certain questions were asked to enter into the lives of clergy, see appendix A.

5.1 CASE STUDY 1

This is the story of Joshua.

Joshua was ordained in his late 20's; those who knew him before he was ordained, while at seminary, described him as an intelligent and articulate young man. A man who was not afraid to raise uncomfortable issues and stand by his truth; He had a way of influencing his opposition to see his point of view in every argument or conversation, and win them over to his side. Even though he was a brilliant young man, his consumption of alcohol was undesirable, and when he was drunk his actions and attitude, especially to the opposite gender, was deplorable. Who he was during the week and the man he became from Friday to Sunday were two opposite people. He attended church services every Sunday because he was expected to; he went in smelling of alcohol and in most

cases still wearing yesterday's clothes and remembering little of what took place the day before.

Those close to him said that no one ever dared to confront him regarding his alcohol drinking behavior. One of his friends said there was no reason to confront him, because his drinking was on weekends and not during the week. And because he was a brilliant and an influential student and no one dared to take him on. After his time in seminary, he returned to his home diocese where he was ordained and a lot was expected from him, a young clergy who passed his studies with distinction and was being groomed for the leadership of the church.

The church community where he was placed expected him to get married and become a family man. And he did as expected. His marital status changed but the one thing that did not change was his excessive drinking, he was popular in taverns and shebeens, and the community knew him and he was warmly welcomed, and in many instances he did not need to buy any alcoholic drink as it was given to him for free. Many owners of these outlets wanted to be associated with this community leader and though they were not members of his church, they knew that one day they will need his services or the church's assistance. So, it was important to them to be seen to have a warm relationship with him.

The church leadership expected that he will further his studies and get a post-graduate degree, there was even a talk of sending him to a university or seminary overseas in order to pursue his post-graduate studies. But that was just an idea that did not materialize. One of the un-communicated reasons was his drinking problem and the shame he will bring to the sending diocese. Many parishioners in his church were uncomfortable and complained to the bishop about his behavior in church and in the community. Some asked that he be helped and placed in an alcoholic rehabilitation center, but not to be removed from the parish, while the others asked that he should not return to the parish after rehabilitation.

After his stay at the rehabilitation center, the leadership of the church opted to move him from that parish and place him in one of the prominent parishes in the diocese. For the first year, he did exceptionally well, it was a new lease of life for him and his family, especially for his family as they were convinced that he has found his drive and the passion for the vocation to the priesthood has been renewed. He began to make new friends and somehow he started to drink heavily again. Parishioners started re-telling stories of what happened at the previous parish, in relation to how he abused alcohol and his behavior.

The leadership of the new parish started giving him ultimatums, he either had to change his behavior or face the consequences. His wife could not cope any

longer, she went to see the bishop and pleaded with him to intervene as their marriage was in trouble, and the major reason was his excessive drinking. With pressure from all sides he drank more, he neglected his duties, and his wife took their children and moved out of the rectory.

Then Joshua decided to pack his clothes and left without telling anyone where he was going, he left the church, the ministry and his family. There are rumors of him being spotted here and there. No one knows exactly what triggered him to take this decision.

5.1.1 REFLECTION ON THE CASE STUDY

Alcohol seems to affect those who are in position of leadership. A young man with a brilliant mind, envied by his peers at seminary, yet his love for alcohol was a problem. It also affected his ministry, relationships and family. Those who were close to him were never prepared to bring this sore point of alcohol with him when he was sober. One wonders whether his brilliance in class and maybe the academic help he provided to those who were struggling in class was a major reason why none of them wanted to confront him.

The seminary leadership seemed to have overlooked this alcohol matter with his sending diocese, especially when there was a talk of him being groomed for future church leadership. The author wonders if he was set up to fail. From the

expectation of family, community and church, and the increased responsibilities resulted in escalation of his drinking problem. He even lost out on the opportunity to further his studies.

Though he was taken for rehabilitation, his immediate family was left out. They found hope when he was moved to a new parish, for many priests and those with families, a move to another parish becomes a chance of reinvention and a breath of fresh air. But it was not long when he made new friends and reverted back to his old ways. The question one asks is whether the church is to be blamed for tolerating his drinking behavior that resulted, among other things, the failure of his marriage.

5.2 CASE STUDY 2

This is the story of Moses

Moses' call to ministry came at the time of political uprisings in South African townships in 1980's. He believed that God did not create God's children to suffer in the hands of others because of the colour of their skin. The role played by prominent religious leaders such as Archbishop Emeritus Desmond Tutu, inspired him to take the calling very seriously and wanted to be an "agent of change" in the devastating situation of oppression.

He was one of three young men from his parish to be sent to seminary, his political influence and wanting to see social and political change in his country was a driving force to work hard. While in seminary, he was detained by police for participating in an “illegal” gathering, and this did not stop him from mixing his political involvement with theology. He was described as strong willed, sober minded and a very spiritual person.

On his return from seminary, he was placed in a multi-racial parish, though he was in a position of a spiritual leader, he says that he never felt welcomed by some members of the congregation, and he attributes this to racism. After serving his curacy, he was moved and placed in a parish that was in a politically volatile township, he seemed to relish the chance. He used his political connections and the church influence to mediate between the warring factions. Not only did he bring attention to himself, he also attracted many people especially the young people to the church. The number of congregants increased, and structural changes were done to the church in order to accommodate the growing congregation. Those in church hierarchal structures took notice and he was appointed to various committees in the church, in order to address problems faced by the oppressed.

The above situation changed his way of living; his influence and power reached far and beyond his imagination. He began to use this attributes for his own gain;

he started to have extra marital affairs with young ladies who were either in the youth group or in the choir. Even though there was a men's guild in the parish he formed another men's group, he spent most of his time with members of this new group, they not only drank alcohol with him, and they also supplied it. This created tension between older and young members in the church. Though all of this was known, no one dared to speak about it publicly, because those who opposed him were in the minority and afraid to be singled out as trouble makers by those in support of the priest.

With pressure from members of the congregation who called themselves "concerned parishioners", the bishop was undated with complaints, and he was moved to another parish. Though the church has rules and processes that govern it, many parishioners get impatient when they feel that things are not done at their own time and pace, hence the formation of "concerned parishioners" group. The new parish was more demanding than the previous one, because it was known that he can deliver, and that he will use his community building and networking skills to grow the parish. Somehow, the expectations from the diocesan leadership were very high for him and he failed to deliver, and within a year things were getting sour in the parish. He used the pulpit not to preach the good news but to fight his battles with those who were opposing him. For example, the disapproval of his leadership style that was raised in parish council

meeting, he attacked the church council on the pulpit and told the congregation that they elected people who did not have their best interest at heart.

The parish began to divide, he started the young men's group similarly to the one at his previous parish, this added to the tension in the parish, and he came to church services and meetings openly drunk. The leadership of the diocese received numerous complaints from the parishioners. He was taken to an alcoholic rehabilitation center; he came back after his in-patient treatment, and within months, he had relapsed. He has since been back to rehabilitation three times and nothing seems to work.

The congregation has dwindled, no one respects him, and parishioners have complained to the diocesan leadership and believe that he is protected since no visible action has been taken against him. The diocesan leadership was no longer trusted by parishioners as they were seen to be condoning the behavior and not acting decisively, the researcher wonders whether the leadership will ever be able to win back the trust of this congregation.

5.2.1 REFLECTION ON THE CASE STUDY

It is interesting to note that, the community issues that shaped his ministerial calling and formed his theology, were the same issues that made him prominent

and brought attention to the ministry and they shaped his future participation in the leadership structures of the church, such as equal opportunities for all.

Though he fought for equality in the community, he became a dividing factor in his parish because of his infidelity and alcohol abuse. The church leadership seemed to have faith in his leadership; this was evident with the move and placement at the parish that was bigger than the previous one and with more responsibility. He failed to rise to the challenge and with his failures came condemnation from the pews and he responded to them via the pulpit, a mistake that no priest should commit. The systematic process of misuse of power led to him destroying spiritual lives of parishioners.

Psychologically, he was damaged and could not care for the flock. He was in desperate need for care, himself. With three visits to the rehabilitation center, nothing seemed to help. The author in her reflections wonders where was his family when he was receiving help, who was caring for them? What kind of help did they receive, what do they think about the church? Has the church failed them and what can we learn from their pain?

5.3 CASE STUDY 3

This is the story of Sizwe

Sizwe was an ordained priest and was placed in the rural part of his diocese; his parish was responsible for other seven chapels or ‘out-station’s as they are called in his context. The furthest chapel was two hundred and fifty kilometers away from the main parish, and being the only ordained priest and working with mostly lay ministers. The work he had to do in the outstations was so demanding that, at times he was gone for two to three days per week and he was left with little time for himself or his family.

After 10 years of being married, a tragic thing happened, his wife died in a head-on collision with another car, this was devastating to him and he was left to care for their four children. Suddenly, he was a widower and a single parent. Sizwe was distraught, he says that during the days after his wife death, he was emotionally absent, he could not express any emotion and could not cry and this is what Ross will call denial stage, where one is trying to avoid the inevitable (1969). He remembers seeing people coming in the house to pay their respects, and he could not be on his own to think or even cry, as he was in and out of the rectory making arrangements for the funeral. Sizwe and his wife did not own a house and they lived far away from their parents; they could not afford to bury

her at her hometown (as it is a case with many other clergy), so the rectory was the obvious choice for them to bury her.

Sizwe showed PTSD (Post-Traumatic Stress Syndrome) symptoms, Sinclere believes that people who survive severe trauma become expert at avoidance and at hiding pain because it is constantly present and because it is so alien to those around them. Through their own interpretation of events, friends and loved ones along with clergy and counselors often misread the actions of traumatized people (1993: 27). The author wonders whether Sizwe will be able to journey in burying the wife.

The funeral service was held a week after her death, on a Saturday and people came in droves to support the family. It was a surprise to many to see him on a procession the following day on a Sunday, to lead the service. The congregants expected him to be with his family and participate and observe the cultural rituals that are performed after one has lost a family member.

In his case, the cultural rituals include a cleansing ceremony of a home, day after a funeral by the family elders, the bereaved family be cleansed by water with a mixture of a gal of the animal slaughtered for the funeral and an aloe plant. This symbolizes that death is washed away and they can now freely mix with the community. A widower is expected to stay home and continue the

process of mourning and is not expected to be seen in public meeting or talking to people of the opposite sex if they are not members of his family, and wear a black armband on the sleeve of his shirts/jacket, the mourning period can last from a three months to a year.

Sizwe presided over the communion and served it, and a large number of congregants did not receive communion from him as they said “*o nale sefifi*” loosely translated “*he is covered in darkness/ shade of darkness*”, they can only receive communion from him after he is being cleansed.

He became more isolated from the community, felt alone and did not know who he can turn to or talk to; he felt that the church expected him to go on with his priestly duties as if nothing has changed.

The researcher connect what Sizwe was going through, with what Wimberley said about Job’s shame and honor, he writes, “a bewildered Job seek to understand what is happening...he insists on his innocence, his shame is no fault of his; he has done nothing to deserve what is happening to him. Job does all he can do; he protests and laments his innocence before his friends and before God” (2003: 118). The comparison of him to Job will help me understand what Sizwe was going through; he had done nothing wrong, why does he need to explain himself to his parishioners, and why do they treat him like a leper? He

was trying to satisfy everyone and hoping that getting on with his ministerial duties was a right thing. He felt shamed for doing an honorable deed.

As he entered a new pattern of life as a widower, he was to discover what it is to be a single parent? His youngest child asked him every day, “*when is mommy coming back home*”. Every time the question was asked tears rolled down his face. This situation led him to alcohol as a coping mechanism and he started drinking alcohol to be able to sleep, to forget, and to cheer himself up. Then Sinclair was right when he said that, a high percentage of people who have experienced severe trauma in their lives have at some time used drugs and alcohol to manage their symptom (1993: 17). And Sizwe was medicating his pain and avoiding dealing with the matter.

These problems began steering Sizwe into drinking as a way of addressing them. The impact of the above affected his ministry. Within months he was seldom seen sober, his parish council decided to give him a month off so that he can rest and sort out his issues; he left the children in the care of his mother and went away. While he was away, he received a call from his mother letting him know that there were people at the rectory and they are talking about curtains and painting the house interior walls and they were accompanied by some members of the parish council.

When he enquired further, he was told that those people who went to the rectory are the new priest and his family, and they will be moving in the next three months. And that the parish leadership has requested the bishop to move him and find them a new priest as he cannot cope anymore and they do not want a priest who is a drunkard. He made a decision to leave the ministry and now he works for a Non-Governmental Organization. He felt let down by the church and he is a very bitter and angry man, angry towards the church and God.

What the parish leadership did was contrary to the Canons and Constitution of the church; Canon 25 (2) reads;

“No clergy person shall take upon him/herself the Pastoral Charge of any congregation to which he/she may be presented, or shall become entitled to the emoluments of any Benefice, until the Bishop of the Diocese in which such Charge of Benefice is situated, or his/her Commissary in his/her absence, shall have collated him/her to such Charge or Benefice, or have intimated to him in writing, that he is ready to collate him/her, or shall have accepted the Deed of Presentation, and instituted him/her in due form, or shall have intimated to him/her in writing, that he is ready to institute him/her” (2007:61).

And Canon 26 (3) reads;

“If an incumbent shall be absent from his/her parish for a period of three months without permission of the Bishop of the Diocese, it shall be competent for the Bishop to call upon him/her to return; and if at the expiration of a further three months he/she shall still be absent, it shall be competent for the Bishop, after consultation with his/her Chapter, to declare the Cure vacant” (2007: 63).

5.3.1 REFLECTION ON THE CASE STUDY

Sizwe’s focus was on being a good priest and giving leadership to the parish and its out-stations, he somehow shifted both the parental and home responsibilities to his wife. Wimberly says the following about clergy like Sizwe who put their family last and the church first, “there is a well-known saying that the preacher can help everybody except members of his or her own family. Why is this? Why it is so hard for preachers to care for their own? It is because the work of God is so consuming that we must sacrifice our families? It is because the work of caring for others takes precedence over all other things including our families? Or is it because the work of caring for our family is very difficult; and, therefore, we as ministers are completely unprepared to tend to the work of ministry and care for our families simultaneously?” (2003: 83). Balancing home life and pastoral work is very important for the clergy, because

if one is out of alignment and nothing is done about it, it has a way of throwing everything of and untold damage can be done.

After Sizwe wife's tragic death, he realized how he spent most of his time with the church rather than with his family. The same parishioners he gave his all for, just a day after his wife's burial, they rejected him and the elements he had consecrated of the bread and wine because of cultural observance. The church's expectations of him as a priest and rector, and on top of that being a single parent, he could not cope, so he turned to alcohol for solace and to medicate himself. The only thing that did not demand something back from him was alcohol.

When the parish gave him time off, he never thought that, that was a way to getting rid of him. Because he could not cope with his wife's death, being a single parent and other ministerial responsibilities he was seen as useless with nothing to offer. He was grieving and felt rejected, and alcohol became a means to numb his pain. One wonders where the support system from fellow clergy and the diocesan leadership was, why were they not there to support him by taking services on his behalf, while he mourns for his wife? Why didn't someone in the leadership of the diocese think of asking him to take a compassionate leave, rather than the parish leadership asking him to take some time off, knowing very well that this was a way to get rid of him?

5.4 CASE STUDY 4

This is the story of Thabang

Thabang, a handsome priest, and is married to an equally gorgeous wife. The couple was envied by many both lay and ordained families. Thabang knew that he was good looking and he took pride on how he looked. However many would comment that what he lacked in his brain, was made up by his good looks. He worked in a number of parishes as an assistant priest since it was said that he was not yet ready to be on his own in a parish, and did not possess the qualities of being in-charge of a parish. After eight years of being an assistant priest, he was finally made a rector of a small parish.

The beauty, the title and the status made Thabang and the wife to feel extra important; they surrounded themselves with influential and wealthy members of the parish. These members were the brains and he was the implementer of their ideas on how the parish needed to be run and who should be part of the leadership, they bought him expensive gifts, such as clothes, furniture items, alcohol and gave him cash. These deeds gave them access to control him. The parish council was not happy with the external influence; as they are required to rubber stamp the decisions that have been taken outside the parish council meetings. Another issue for them was that he declared nothing of all everything he received as per the requirements and agreement.

The parish became divided on how he did things. To site a few examples; if he was to conduct a service for marriage, funeral, unveiling of tombstone or baptism, he would tell the respective families or individual members to “put money in the envelope for him and it should be accompanied by a Bottle of whisky” as a thanksgiving for the work he has done for them. This was contrary to the norm of the parish, where after such services are rendered for parishioners, individual families would offer their thanksgiving to the church, be it money, vestments, communion wine or wafers.

The division in the parish was coined as to why he was charging the people for doing his work, while on the other hand he is paid a stipend with a good allowance. They were also concerned how on earth he could ask for alcohol from parishioners. This made him to lose respect from those who looked up to him as a spiritual leader, the parish was in conflict and his inner circle was more vocal-threatening and intimidating those who condemned him. Paul when writing to Timothy on the virtues of one holding such office says, “Deacons (Priest) likewise must be serious, not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with clear conscience” (1 Timothy 3: 8 – 9).

Thabang spent most of his time causing conflict and dealing with conflict situations and less time doing his pastoral and ministerial work. He once made a

remark to the congregation that they can go and complain to the bishop, but they should know that they are wasting their time as the bishop won't move him, and he also boasted that he was going nowhere. Many parishioners left the parish and those who remained stopped tithing or giving collection and this led to the parish experiencing a financial crisis and not being able to pay his stipend, allowances and other the parish had.

With no one to influence and nothing to control, the inner circle began to fragment and he found himself more and more alone. Without a regular income, expensive gifts no longer coming in and unable to maintain the lifestyle they are accustomed to, his marriage was in trouble.

Eventually Thabang's wife filed for divorce and left him. Life was no longer good for him in the parish, Thabang went to the bishop and pleaded with him to move him; the bishop told him that there's no parish he can place him in, he just needed to remain where he was until a vacancy appeared. His words came back to haunt him, he had to go back to the parish and clean the mess he created. He had forgotten what he once told the congregation that the Bishop will not move him from that parish, and that they were stuck with him.

5.4.1 REFLECTION ON THE CASE STUDY

Clergy by the nature of their position are influential and have attributes of power. With these attributes they can choose on whether they will exercise them negatively or positively. Thabang and his wife chose to use them for their own personal gain; Thabang knew that he was not supposed to ask parishioners to pay him for performing any sacramental duties, be it baptism, wedding or even a funeral. It was up to the goodness of those who received this service to thank the church or the priest. He knew that the church catechism stated that, *“sacraments are outward and visible signs of inward and spiritual grace given by Christ as sure and certain means by which we receive that grace”* (Anglican Prayer Book 1989: 438). Did he forget this, or did he conveniently erase it from his memory and the process of his ministerial formation. One wonders whether the stipend (which for many it is not enough) cause clergy to disregard the spiritual formation truths of the church, so that they can get an extra “buck”.

One of the reasons that angered parishioners was that on top of the money he demanded, they still had to bring him alcohol, and the revolt resulted into divisions that led to his inner group disbanding and leaving him to face the music on his own, and not only them but his wife too. This is not only Thabang’s lessons but, every clergy-persons lesson too.

And when he found himself alone, he requested the bishop to move him to another parish, with the hope of starting afresh. He had forgotten that he once told the congregation that they can complain as much as they like to the bishop and that they would be wasting their time as the bishop won't move him. Those words became true when his request was not honored, he was to stay at that parish and make things right. Alcohol did play a part in his downfall.

5.5 CASE STUDY 5

This is the story of Paul

Paul had always being a loner, (*dictionary explain a loner as one who avoids other people*). Even though he was always surrounded by people, he was always emotionally and physically absent from the conversations and interactions. This was evident during seminary days and on his first placement. A number of parishioners remarked that they only saw him when he has been to lead the worship service. He was a kind of a priest that reinforced the perception and stereotype of some lay people who said 'priests only work on Sunday'.

The parishioners also complained that he was not well kept; he did not look tidy and had a touch smell of alcohol. The above signs when tackled early would help the church to address the issue of loneliness that may lead the clergy to drink.

The diocesan leadership thought that moving him to another parish would benefit him; it was decided that he should be placed at a parish that had a number of activities during the week. It was also hoped that he will get out of his shell and blossom. With a well-organized weekly plan for him by the parish that sought to involve him in the life of the parish, great things were expected to come from him. One thing that was glaring was his lack of hygiene, and how drunk he was on his day off. He never allowed anyone to visit him where he lived, he even asked the housekeeper (employed by the parish) to stop coming, as he will tidy the house by himself.

Things did not work out as expected, the parish leadership decided that maybe if he is on his own in a parish he will open up and relate better with parishioners, and maybe take better care of himself. The bishop agreed to move him, and the new parish welcomed and provided him with all the necessities that an incumbent needs. He still failed to connect with parishioners except those who supplied alcohol and those that he drank with. His intake of alcohol had increased compared to when he was in other parishes he worked in, it was said that he did this because there was no one of authority over him in that parish, so he could do whatever he wants.

Parishioners complained bitterly about how untidy he was and his lack of sobriety, to a point that many decided to stop coming to that parish for worship.

Because of that and the fact that his alcohol consumption was out of control and did not heed the diocesan leadership advice and warning, so the end result was that he was released from his responsibility as a priest in that parish and in the diocese. He told them that he will continue to be a priest forever; as he is a priest according to the Order of Milchidezek (he was quoting Psalm 110:4).

5.5.1 REFLECTION ON THE CASE STUDY

A number of problems were evident before and after his ordination especially his anti-social behavior, and yet no one picked them up and helped him deal with them. It was hoped that a new parish with a busy scheduled will assist him with people skills and leadership; however, that was not helpful.

When Paul's work load increased so did his alcohol intake and this resulted in many things going wrong. I suppose that when the leadership interventions failed, they were left with one choice but to withdrawing his ministerial license. And it seemed in this case that the diocesan leadership was quick to move him, without effectively dealing with the problem. Every time he moved, he moved with the problem that got escalated and got to be shaped into something else by the context.

5.6 ANALYSIS OF THE CASE STUDIES

The five case studies presented on this research highlight that there's no one method or formula that leads the clergy to abuse alcohol to a point of being alcoholics. And that their problem is not their own private affair, it get extended to and affects immediate family members, the congregation and the leadership of the church and community. Many parishioners still hold a view that a priest is a representative of God and his/her behavior is supposed to be that of God, and even if a priest chooses to drink alcohol for recreational purposes, he/she should not do it in a public arena. They believe that, he not only shame himself, but also God and the church that we serve.

Another evident thing from the case studies is how the leadership of the church is inconsistent in addressing the matter and their inconsistency adds to the frustrations of both laypeople and the ordained; more will be said about this later in this chapter. And in chapter 6, the therapeutic models of healing to assist clergy and the diocesan leadership will be dealt with.

5.7 WHAT MAKES CLERGY TO CONSUME ALCOHOL

My analysis did not quench my thirst of understanding why the clergy consume alcohol, and this led me to create a questionnaire. Ten questionnaires were

distributed amongst the clergy on this matter. The following reasons were provided as to why they consume alcohol.

The results are verbatim. The question being answered were “if you consume alcohol, can you please give a reason or two”

- I consume alcohol for my digestive system and to relax my mind and body.
- I consume alcohol for fellowship and pleasure.
- I consume alcohol because it is available to me.
- I consume alcohol only when I’m invited and offered it.
- I consume alcohol just for fun.
- I consume alcohol only at events when we toast.
- I consume alcohol to relax and because a family member provides it.
- If communion wine counts here, that is the only time I consume alcohol
- I consume alcohol at dinner and when I’m with friends.
- I consume alcohol because I enjoy it.

The above shows that there are varied reasons on why the clergy consume alcohol and that many do it voluntarily, and without thinking of the

consequences, such as how this affect their families, the ministry and those they are set apart to minister to.

Let us now analyses how other scholars dealt with this issue. The author took stories shared by Fichter on the clergy who are recovering alcoholics and why they became alcoholics. And these stories will strike some familiarity with the case studies shared above.

◎ Father John Doe released his autobiography titled “*Prodigal Shepherd*”, where he called himself a neurotic and suffered four nervous breakdowns during his adult life, but was sure that these were neither the cause nor the effect of excessive drinking. For him alcohol relieved tension and was enjoyable and he became addicted. He was appointed to good parishes, got in trouble with his bishop and was moved.

Father Doe’s story similarities with Joshua’s (case study 1), where gifted priests start as casual drinkers and end up becoming addicted and unable to perform their ministerial duties as rectors. Also that every time they get into trouble in their parishes, their bishop’s move them.

◎ A priest under the pseudonym of Greg Martin, found great pleasure in drinking, especially in the company of some of the most loyal members of his congregation. After 17 years of steady drinking he reached the

point of no return. His excessive drinking threatened his marriage and led to missing out on two opportunities for career promotion.

Greg Martin, just like Thabang (case study 4), “fall from grace” was the assumption that drinking in the company of trusted parishioners was the safe things to do. Greg’s marriage was threatened, while Thabang’s ended in divorce, and their career path was negatively affected.

◎ A priest who did not want his name mentioned said he had a drinking problem while still in school before entering the seminary. He was convinced that the life and expectation of the priestly vocation were an excellent means of practicing temperance, and he did refrain from drinking until almost a decade after ordination. Then the tensions of marriage and children, the worries of insufficient income, and strains of the parish ministry returned him to drinking for consolation.

Sizwe (see case study 3) and this priest respectively experienced loss of loved ones, work and family related tension, and were led to find consolation and comfort in drinking alcohol. In the end this was not helpful as it did not resolve the issues and tensions.

◎ As priest who began his ministry in a small rural church, he had a frustrating lack of success. He received and accepted a call from a better congregation, then a large one, and another, until he had been in charge of

a flourishing suburban church. He says that he “picked up the habit” of social drinking only as he gradually moved upward in his career to minister to affluent church members with whom he felt comfortable with at the country club, at dinner parties and other social gatherings (Fichter 1982: 20 – 21).

David McClelland believes that there are five explanations on why the clergy continue drinking alcohol. He says that;

1. In the face of frustration ambition, the alcoholic resorts to drinking to achieve a euphonic sense of power and achievement.” The fallacy of this kind of hypothesis is clear when one recognizes frustrated clergy who are not alcoholics, as well as alcoholic clergy who already “have power” in high church positions.
2. Sophisticated casual theory is that of *anomic*, which Durkheim defined as an absence of behavioral norms, but which in the case of the alcoholic deviant is often interpreted as a conflict of norms (similar to Thabang’s story see page 107). This means that the clergy person is pulled in two directions: toward the *self-gratification* of the secular ethos and towards the *self-denial* of his/her religious commitment. Fichte makes an observation that alcoholism cannot exist unless there is a conflict between the values and the behavior of the drinker.

3. The explanation of excessive drinking comes under the general heading of cultural heading of cultural permissiveness and is presented in more specific form in Sutherland's hypothesis of "differential association." McClellans highlights two notions involved here. The first one (notion) is that there is a drinking culture in which people are expected to participate. The second notion is that the old adage that people tend to imitate the behavior of those with whom they most closely associate. An example is given of one young curate who never had a drink until he (sic) served under a priest who insisted on the ritual of sherry before meals and cordials after meals from then on he "formed the habit."
4. This attributes continued excessive drinking to defects of moral character. The alcoholic does not exercise self-control. This lack of will power may be said to reflect even greater moral culpability in the religious professional than it does in the lay person who drinks too much. Church officials tend to look upon drunkenness as scandalous behavior, and so do the faithful in the pews. The excessive drinker feels shame and guilt, and when he/she is called on the carpet he/she promises to do better. Many alcoholics prolong their suffering by assuring themselves as well as their church superiors, that they "will never touch another drop."
5. This theory comes closer to an acceptable explanation of why the alcoholic continues to drink immoderately. This is the allergy hypothesis

which means that some people have a physiological predisposition to alcoholism. In essence, this theory suggests that alcoholics are born, not made, and that people who do not suffer this underlying biological malfunction need not to have fear of developing an addiction to alcohol. The so called “craving” for drinking is a chemical dependency which turns the individual to compulsive obsessive personality disorder. Obviously this theory removes the weight of moral responsibility from the addict and undergirds the disease concept of alcoholism (Fichter 1982: 27). Pollard’s Positive Deconstruction theory requires the church to not quickly (or not) rush to move the clergy person to another parish without dealing decisively with the problem of alcoholism. The theory requires that the parish and diocesan leadership identify the cause, analyze it, affirm the elements of truth which it contains and discover the errors both of a priest involved and the context.

Fichter’s explanations highlight what many people can identify with this and collaborate with the reasons given by the clergy who’ve been interviewed. That it is not only external factors that lead one to be an alcoholic, but also internal factors like biological malfunction.

5.7 ALCOHOLIC CLERGY AND THE CHURCH LEADERSHIP

The clergy person is a professional employee in a voluntary work; and is not expected to deal with parishioners as though they are his/her clients or customers. His/her fellow clergy do not relate to him/her as though he/she were a business competitor. The church official to whom the clergy must give account of his/her stewardship is not like the boss in a commercial enterprise. Because of these reasons and many more the clergy alcoholic cannot be viewed as just another troublesome employee.

The South African labour law states that a “licensed priest is not an “employee” of the church; because employment relationship cannot exist unless parties have entered into valid contract of service. Relationship between priest and church does not constitute employment relationship.” [2001] 11 BLLR 1213 (LC). Despite what the law of the country says about the clergy employment, many clergy believe that they are in the ministry because God called them and, God is the one who has employed them, through the church.

An example for the above is seen on the case that was brought to the labour court that stated that “The applicant [denomination] did not conclude employment contracts with its clerics. Instead, the clerics acknowledged that they entered its ministry to serve God. The relationship between the clerics and the applicant was purely spiritual, and the clerics did not sell their services to

the applicant. Save for direction on administrative matters, the applicant exercised no control {Page 1265 – [2004] 12 BLLR 1264 (LC)} over clerics in the application of their ministries. The Court, accordingly, held that the applicant does not enter contracts of service with its clergy, and that their relationship was not one of employment.

The Court ruled that the applicant's clergy were not employees for purposes of the Labour Relations Acts (LRA), the Basic Conditions of Employment Act 75 of 1997, the Employment Equity Act 55 of 1998, the Skills Development Act 97 of 1998 and the Compensation for Occupational Injuries and Diseases Act 103 of 1993.

Nevertheless, the clergy, like other professionals, do get work assignments. They do have jobs to keep them busy; they are expected to demonstrate a fair degree of competence and efficiency. The clergy person who is an alcoholic presents a special kind of employment problem in the ecclesiastical work structure. His/her job performance can be only be roughly evaluated, and he/she gets blamed for poor performance only in the most outrageous instance of neglect. The chief reason that the top management in the church is concerned about this clergy is because he/she is a disgrace to his/her calling.

5.8 IS THE CHURCH LEADERSHIP ABLE TO DEAL WITH AN ALCOHOLIC CLERGY?

From the research conducted, the researcher has found that the church leadership is rarely involved in helping the alcoholic priest. When the intervention happens, it is either that the clergy are sent to alcoholic rehabilitation centers or expected that they will miraculously change their habit. Another factor for those who go to rehab is that no one prepares the parishioners and leadership on the process to accept back the priest. The only person who gets help, returns back to a context that has not changed and in most cases judgmental and hostile. And in most cases the clergy gets to be moved to another parish, to start a new ministry there. So far no other intervention methods have been employed.

The following is what the leadership says are the factors that contribute to clergy becoming alcoholics;

1. Personal and pastoral stress
2. Loneliness
3. Financial problems
4. Family problems
5. Social pressures

6. Lack of pastoral care for clergy
7. Lack of understanding of what priesthood is all about
8. Peer pressure {*See also appendix C*}

The problem of alcoholic employees has gained the attention of top executives in industry, government, creative arts and elsewhere in the occupational world. Research has shown that the involvement of management is a necessary factor in the rehabilitation programs for alcoholic employees. We may need to ask whether the successful practice of management in conventional occupational system have been or can be translated to the ecclesiastical structures.

The challenge to this is how to accomplish this desirable goal for clergy alcoholics is complicated by the singular occupational structure in which the clergy person is employed. The leadership structures in the church that have oversight over the priest are the office of the bishop and the archdeacon. And the bishop is charged to:

“To share in Jesus’ work of sanctifying and shepherding God’s people and of speaking in God’s name. In a life of prayer you will seek God’s blessing in all you do; you will baptize and confirm; you will preside at the Eucharist, lead the people in worship, and intercede for those committed to your charge. Those who are weak will be your special

concern. You will endeavor with a shepherd's love to exercise, with wisdom and mercy, the authority and oversight entrusted to you by Christ our King. It is your responsibility and your joy to ordain deacons and priest and send forth other ministers. You will guide and encourage those who share your ministry of building up the people of God" (Anglican Prayer Book 1989:597). The above becomes limited as it is not detailed on matters that are of ill-discipline nature and where a priest is not discharging his/her duties, with that the bishop is then required to consult and apply the Canon of the church.

While the Archdeacons are charged to:

“Share in the pastoral ministry and missionary leadership with the Bishop, in the area to which they Archdeacon is appointed. By virtue of their office the Archdeacons are entitled to the same obedience as the Bishop with regard to such matters as have entrusted to him/her. In addition to administrative duties the Archdeacon shall;

- Support, encourage and assist clergy to be effective in their ministry
- Acts as a mentor and wise counselor to the clergy of the archdeaconry; and facilitate their on-going spiritual faithfulness and growth

- Promote fellowship within the Archdeaconry through regular meetings of clergy and lay leaders” (Canon 15 & Diocese of Johannesburg Rules 2005).

Both the rules and canons encourage the Bishop and the Archdeacon to be in regular contact with clergy in the diocese. And with that they will be able to pick up challenges and opportunities that the clergy encounter. Fichter notes that “the priest who has a reputation for excessive drinking wants as little contact as possible with church authorities. He (sic) realizes that he is in trouble and that a showdown is probably inevitable, but he wants to postpone it until the distant future” (1982: 46). And this priest will be the one who does not attend meetings either called by the bishop or those set in authority over him, his/her parish in most times will be in conflict. These are the signs that something is not right, and intervention is needed urgently.

5.9 PRELIMINARY CONCLUSION

Abusing alcohol is a problem that affects both the ordained and laity. But when it is done by an ordained person it hurts and disturbs many souls and spiritual lives. The case studies shared are just a few of the evidence that there is an alcohol problem in the church, and that the most challenging factor for a number of clergy is how or what the church leadership is doing to stop or even assist in eradicating. Is pretending not to see and hear what people are reporting,

the right way to go about? And withdrawing of the ministerial license is not helpful either as this might not be cure.

McClelland presented five explanations on why the clergy continue to drink reveals that there's more that needs to be learned and understood by all involved in order to come up with therapeutic model to help everyone affected, and the following chapter will provide more details on this.

The purpose of this chapter is to demonstrate how clergy get to be alcoholics, by sharing their stories. Also to highlight the tension alcohol creates in homes and churches. The glaring issue is that, the church leadership intervention comes late or does not come at all in some of these cases. There's a sense that the church leadership does not have knowledge or the skill of dealing with an alcoholic priest. Sharing the cases from the labour court, demonstrates that the status of clergy as "volunteers" rather than "employees" presents a challenge to the leadership of the church when it comes to discipline. Especially in the case of someone who comes to work and performs his/her duties under the influence of alcohol.

CHAPTER 6

THERAPEUTIC MODEL

6.1 INTRODUCTION

The Wimberly's make this point; "clergy families are not immune to the ravages and trauma of unseen events and the difficult task of managing their lives in their aftermath. Clergy families are not beyond the need for care and succor" (2007:136). The above statement rings true, as it has been established by this research that within the church's system there is no model of caring for clergy who are alcoholics, and not only for the clergy but also their families and parishioners who have been affected by the priest's abuse of alcohol.

Seeking to come up with a model of caring, the author is challenged by the Wimberly's question, they ask; "what does managing catastrophic events and other devastating circumstances mean? How may we manage the pain of traumatic events amidst public scrutiny and expectations? What images, metaphors, or faith stories help us move through raging storms of tragedy to the winds of promise" (2007: 137). Reading the responses given by the church leadership (see chapter seven), it is clear that they do not have model of care in place to move clergy, their families and laity through raging storms of tragedy. Pollard's Positive Deconstruction theory will be fully employed in coming up with the comprehensive caring model.

In this chapter the author would like to achieve these outcomes;

- Identify the signs that can lead one into being an alcoholic
- Recommend a healing process for:
 - Recovering clergy
 - Clergy families
 - Parishes that have been affected by the behaviour of an alcoholic clergy
- Spiritual recovery
- Empower the leadership to deal with alcoholic clergy

6.2 HOW TO IDENTIFY AN ALCOHOLIC

Clergy are more likely than others to be surrounded by ‘enablers,’ people who make it easy for them to continue in their drinking. The parish secretary, the rectory housekeeper, and the church’s vergers are in a position to know the drinking habits of the priest, as is the wife (if married) and family of the priest. Whether through sympathy or loyalty, they are reluctant to report the situation to church officials, or even convince themselves that there is a serious problem. They enable the alcoholic to escape detection.

Fichter alludes that the people who are probably the first to spot the aberrant behaviour of the clergy alcoholic are fellow clergy persons, who are most closely associated with him (sic), and take his duties when he is unable to

perform them. They protect him and want to keep him out of trouble (1982:62). The author wonders whether this is done with the view to protect or to destroy the fellow clergy person. In other cases, it has been the same clergy who pretend to be supportive, who in-turn have given the diocesan and or parish leadership a call and told them where to find the intoxicated priest. Could this be a betrayal like that was received by Christ from Judas? For others, even if they have little sympathy for their drinking colleague, they may have a well-developed sense of loyalty that prevents them for “telling or blowing the whistle.”

6.3 THERAPY MODEL

In chapter four the researcher went into depth on sharing about alcohol and its effects, but what were not included were the symptoms of an alcoholic. For anyone to intervene and provided any assistance, they have to be able to identify the correct symptoms of an alcoholic. From the above one examines how the AA deals with this issue.

Alcoholic Anonymous provides the test; this test was prepared by John Hopkins University Hospital for use in determining whether or not a person is suffering from alcoholism. They continue to say, if you answer yes to any of the following questions, there is a definite warning one may be an alcoholic, if one answers yes to any two, chances are that you are an alcoholic. If you answer yes

to three or more, you are definitely an alcoholic. The following questions were used in order to test the hypothesis.

- i. Do you lose time from work due to drinking?
- ii. Is drinking making your home life unhappy?
- iii. Do you drink because you are shy with other people?
- iv. Is drinking affecting your reputation?
- v. Have you ever felt remorse after drinking?
- vi. Have you gotten into financial difficulties as a result of drinking?
- vii. Do you turn to lower companions and an inferior environment when drinking?
- viii. Does your drinking make you careless for your family's welfare?
- ix. Has your ambition decreased since drinking?
- x. Do you crave a drinking at a definite time daily?
- xi. Do you want a drink the next morning?
- xii. Does drinking cause you to have difficulty in sleeping?
- xiii. Has your efficiency decreased since drinking?
- xiv. Is drinking jeopardising your job or business?
- xv. Do you drink to escape from worries or trouble?
- xvi. Do you drink alone?
- xvii. Have you ever had a complete loss of memory as a result of drinking?
- xviii. Has your doctor ever treated you for drinking?

- xix. Do you drink to build self-confidence?
- xx. Have you ever been to hospital or an institution on account of drinking?

The reader needs to be aware that, if you answer yes to any of the following questions, there is a definite warning one may be an alcoholic, if one answers yes to any two, chances are that you are an alcoholic. If you answer yes to three or more, you are definitely an alcoholic. The case studies that are presented in chapter five do fulfil a number of the above criteria and with no doubt it classify them as persons suffering from alcoholism.

Nick Pollard in his theory of Positive Deconstruction talks about looking at an issue holistically and take out the part that is not working and replaces it with the same part that is functioning better (1997: 45). In this matter, you look at a priest who shows the signs of being an alcoholic and work on those areas, be it financial, family/personal/work related stress or boredom, and assist the priest in working the issues and problem out. Because without proper intervention just and hope that one will stop drinking alcohol has never worked-out and when intervention comes, is too late for many including for those affected by the drinking.

The author had a difficult time in interviews with co-researchers because, not all affected clergy volunteered to find help or be sent to places where they will be

helped. Fichter shares knowledge on this matter, from the research he conducted, he says that one-fifth (21.5%) of the alcoholic clergy he interviewed, claim that no pressure at all was placed on them to go for treatment. He continues to say that there comes a time in their drinking experience when denial is more frustrating than admission. 17.7% of the clergy, who check-in secretly into treatment centres, claim that they do not want anyone to know that they had to submit to alcohol therapy.

Most of them were able to pay their own way, or got quite a financial assistance from relatives and friends (1983:59). Although experts in this field tell us that the alcoholic will not stop drinking until he is ready, what is of importance is that those who are doing the intervention in the life of an alcoholic should not necessarily wait for them to hit rock bottom or motivate himself into rehabilitation facility before taking therapeutic measures. Among clergy alcoholics, this means that he has to be discovered first, and then confronted with the evidence of his misbehaviour, and then sent for therapy.

Although there is an exceptional minority of clergy alcoholics who willingly surrender themselves for treatment, the vast majority tend to evade the fact of their addiction. It is characteristic of the active alcoholic that he stays as far away as possible from the church leadership, and this would certainly not be the case if he were suffering from flu or a broken limb. They want to stay out of

trouble with church officials, which means that they realize the delinquent nature of their behaviour.

6.4 INTERVENTION METHODS

Intervention can be done by an individual, who recognizes that he needs help; or it can be done by other concerned parties such as family members, employer or friends. Those in the know tell us that you cannot force anyone to receive alcohol treatment and that it has to be a personal choice and willingness to recover from the disease. Many alcoholics have tried on their own to stop drinking, and did not succeed, and the next step is of seeking help at an alcoholic treatment center.

In most cases, the clergy alcoholic has been confronted with primary evidence of drunken behavior and it is this behavior that has to be reformed. The secondary evidence is bodily deterioration and declining job performance. If excessive drinking comes under the rubric of deviance, the ordinary expectation is that a ‘sentence’ would be passed on the deviant who is an alcoholic clergyperson by the diocesan leadership. This suggests that alcoholism is a punishable offence. When the drinking cleric comes up on his first offense, the church leadership tends to be lenient, suspends sentence, and extracts a promise to stop drinking. The history of promises made and promises broken is similar

to that of the ‘pledge’ which appears to have been relatively ineffective for authentic alcoholics.

The contemporary enlightened concept is that alcoholism is a problem of chemical dependency that should not be handled by an ecclesiastical tribunal to mete out penalties according to the seriousness of the “offence.” Alcoholics differ as individuals; they may be at different stages of alcoholism, or suffering from different species of alcoholism. The question then arises concerning the kind of therapy required and whether a clergy alcoholic really needs extended, in-patient treatment. The general pattern is to try out the Alcoholic Anonymous (AA) meetings for a specified period of time.

Fichter states that, there’s no solid data on clergy who regained sobriety on the AA program without having gone to a treatment center. The quick assumption is that the easy cases, those who are younger and less impaired, can succeed on the AA program. However the hard case, those who have a long history of compulsive drinking, have to have the special care of a treatment center. Regaining sobriety through AA means that the program is working for them to that extend, but we do not know how many clerics have tried it and failed (1982: 69). Fichter comments that, “priesthood doesn’t set a priest apart in any other illness, association with lay alcoholics makes priest realize that they are

not clergy with a problem, but sick men (sic), no matter their profession or occupation is” (1982: 72).

The researcher contacted the regional offices of AA, and enquired if they do have a special treatment for clerics and the answer was that there’s no such treatment. Clergy and lay people are treated equally. They also could not disclose if the number of clergy seeking help in their facilities has increased or decreased in the last five years. A priest psychologist who treats alcoholics shares that he has never had a clergy as a patient. He remarked that, most priests would feel awkward being with lay people, because there would be no special attention given them. They would have to sleep in a dormitory. The priest is used to some dignity – no matter the condition may be and he would not receive that particular kind of respect in a place like a rehabilitation center. It would undermine his spirit.

This could be supported by the fact that, in some cases a clergy person goes to rehabilitation center under a shroud of secrecy even though his reputation as a hard drinker had been probably been well known in the parish and the diocese. There is still a tendency on the part of church leadership to “keep quiet,” not only to preserve the anonymity of the deviant addict, but also to protect the reputation of the church and the ministry in general. It is when a priest has caused a spectacle by behaving in an unbecoming manner for a priest that

congregations' get to know about what is happening and what would happen to the priest. The author was told a story of a priest, who was caught by law enforcement driving under the influence of alcohol, and he was jailed, the media got hold of the story and publicized it and there was no hiding for this priest. On the Sunday before leaving for treatment he gave a talk at the church service, in which he asked the parishioners to forgive his behavior, and explained the reasons for going to seek help for his addiction and begged for their prayers.

The author contacted Alcoholic Anonymous (AA) regional office, and they shared the following about the patients who seek to find help in their facility; “We who are in Alcohol Anonymous came because we finally gave up trying to control our drinking. We still hate to admit that we could never drink safely. Then we heard from other AA members that we were sick (*we thought so for years!*) we found out that many people suffered from the same feelings of guilt and loneliness and hopelessness that we did. We found out that we had these feelings because we had the disease of alcoholism. We decided to try and face up to what alcohol had done to us. Here are some of the questions we tried to answer honestly, if we answered yes to four or more questions, we were in deep trouble with our drinking.”

- a) Have you ever decided to stop drinking for a week or so, but only lasted for a couple of days?

- b) Do you wish people would mind their own business about your drinking and stop telling you what to do?
- c) Have you ever switched from one kind of drinking to another in the hope that this would keep you from getting drunk?
- d) Have you had to have an eye-opener upon awakening during the past year?
- e) Do you envy people who can drink without getting into trouble?
- f) Have you had problems connected with drinking during the past year?
- g) Has your drinking caused trouble at home?
- h) Do you ever try to get 'extra' drinks at a party because you do not get enough?
- i) Do you tell yourself you can stop drinking any time you want to, even though you keep getting drunk when you don't mean to?
- j) Have you missed days of work or school because of drinking?
- k) Do you have 'blackouts'?
- l) Have you ever felt that your life would be better if you did not drink?

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The above process is helpful when analysing clergy who are alcoholics as they will help the researcher enter into the world of shame that surround clergy alcoholics.

Answering most of these questions *yes* mean that it's time to receive help. Every rehabilitation or treatment center has it's time frames on how long one stays in its' facilities to receive help as an in-patient. The stay can range from four to six weeks. It has been said that the minimum stay is partly because of financial restriction, another factor for time limitation is the notion that any institutional arrangement of day-to-day living is an artificial social setting and that the patient should get back to his job and family as soon as possible. If they stay too long, it becomes non-productive, says one therapist. They get itchy, it is not normal living, it is too protective a world, it's unreal. Yet, there are instances in which patients are advised to stay in treatment longer than required.

6.5 CHURCH LEADERSHIP AND INTERVENTION

As the results from the questionnaire have revealed (see chapter seven) that the church leadership has no plan of dealing or even advising a clergyperson with an alcohol problem. The intervention method is a great tool that can be used to assist the leadership in this matter. Milgram offers the following;

“Intervention is neither casual activity nor one that should be done without direction and guidance. A trained, professional counselor often

organizes and plans the method and the strategies of the intervention. If the professional is to be a viable part of the intervention team, he or she should be aware of the situation. The participants in this process must be close and significant people in the alcoholic's life who know the facts about the disease and the problems associated with it. Family members most frequently form the nucleus of the group. A person from workplace (*church*), such as the supervisor (*Archdeacon*), can be valuable member of the team, because he or she can provide detailed information about the alcoholic's behavior. The team should consist of at least three people who are emotionally stable and able to handle the stress of the situation in a calm and supportive fashion. Prior to the intervention, those involved must decide what issues will be discussed and by whom. Members of the group select an order of presentation and agree on a calm style of discussion" (1990: 105).

The team that is going to try to motivate an alcoholic to accept treatment should consider the following issues:

- Plan to conduct the discussion in a thoughtful and calm manner; this eliminates the possibility of having a shouting match.
- Select specific observations of situations related to the person's drinking that have caused problems.

- Establish a goal for the meeting; ultimatums will be presented to the alcoholic, and the parties should stick to the goals that are stated.
- Choose a time when it's likely that the alcoholic will be sober and not drinking.
- Ensure that the atmosphere is open and supportive, not angry or threatening.
- Know what treatment resources are available and that the facility can and will admit the alcoholic; knowing where and when AA meeting take place can be helpful.
- Understand that the alcoholic may become angered by the discussion.
- Be prepared to deal with the outcome of either taking the alcoholic to treatment immediately or for incurring his or her wrath.

The hope is that the above guidelines will empower the leadership to know what to do, when they have to deal with complaints from parishioners, regarding a priest who is suspected to have an alcoholic problem.

6.6 THERAPEUTIC COMMUNITY

A therapeutic community is a community that governs itself, plan activities and support its members; and it is made up of recovering alcoholics. Here, everybody helps everybody else and the person who helps others benefit the exchange. In this community, the clergy have a common factor, that they not only share a commitment to God and the church, but also that they all have the chronic common complaint of alcoholism, and this binds them together. This promotes a relationship that might not otherwise exist. This is a reminder that we are connected and need each other, an African proverb says, “*Motho ke Motho, ka Batho*” “*a person is a person because of other people.*”

Alcoholism has been called “the lonely sickness” as it dissocializes the individual, focuses his attention on the object of his addiction, and cuts him off from ordinary and normal human relations. The process of rehabilitation is a preparation for the resumption of these relationships, and the attempt to do this occurs in the artificial circumstance of a treatment facility. More than other kinds of sick people, the alcoholic has to have group support to recuperate from alcoholism and later to maintain sobriety. Alcoholic addiction is nurtured in secrecy, isolation and loneliness. The active alcoholic expends great effort in concealing his habits and in denying the extent of his drinking. In the program of recovery, the therapeutic community breaks open this secrecy, removes the dishonesty, and replaces the social isolation.

A counselor, who has dealt extensively with clergy alcoholics, says that clergy alcoholics were socially isolated; and that they were emotionally separated from others, some of them say that they had no one to turn to. Their church leadership were the ones they were supposed to go to when they were in trouble, but these are the people they were afraid to approach. They were withdrawn; they were locking themselves up; and they continued to drink.

Recovering clergy alcoholics, not only need physical and emotional recovery, they also need spiritual recovery. Not only for those in their care, but for themselves also.

6.7 SPIRITUAL RECOVERY

For any clergy person, who recovers from alcoholism, will also need to recover spiritually with the help of a mentor, colleagues and the parish. There is frequent discussion of alcoholism as a spiritual illness, and the deterioration of the addict's relationship with God, even among the ministers of religion. Anderson reiterates this when he says 'undernourished spiritual life can take many forms, it can suffer intellectually when asked to strive only on thoughts rather than feelings. Or it can suffer emotional deadness due to lack of strong affect such as compassion, grief, joy or even anger. Also it can suffer relationally when the outer life becomes driven more by task and function than

communion with others' (2003: 106). One priest who has been through the addictive experience, says that while the physical effects are most visible, they are last to appear in the progress of the illness. The heart of the matter is spiritual and the sickness begins in the soul.

For Anderson, spiritual recovery or fitness has trades of spiritual recovery; it is the wisdom of life lived out of self as bearing the imprint of the divine, without being divine (2003: 104). This is an eye opener and a reminder that no one can put aside part of their being and not deal with it, hoping that it will sort itself out. When that happens, certain parts of our lives spiral out of control.

Another priest shared that he was spiritually bankrupt when he was in his worst stage of alcoholism; he says he sometimes felt abandoned, even by God and was strongly tempted to commit suicide. And concluded by saying 'God knew I didn't want to be a drunk, but I just couldn't stop drinking.'

Part of the recovery has to contain a therapeutic process of spiritual renewal that would help clergy to deal with their sense of guilt, remorse and failure to God and those in their care. Moore says, "when a soul is neglected, it doesn't just go away, it appears symptomatically in obsessions, addictions, violence and loss of meaning" (see Anderson 2003: 99). Recovering alcoholics who are on the AA program come to the admission that they themselves lacked the 'power' to

control their intake of liquor, and then “came to believe that a Power greater than themselves could restore their sanity” (Second step of the AA Twelve Step Program). They see alcoholism as a spiritual illness which requires a conversion, a renewed dependency on God. Clinard suggest that “the so-called religious emphasis in AA may be explained in terms of Durkheim’s thesis that religion represents essentially the group and the feeling of outside of one’s self by identification with others” (see Fichter 1982:126).

Anderson believes that “spiritual recovery activates inner resources of healing, release untapped energy and produces a sense of personal well-being that contributes effective relation with others including God” (2003: 99). The challenge that faces the recovering alcoholic clergy, is that when they return to the parish to resume duties as a “cure of souls,” there will be those parishioners who expect him to be “sharp and ready” to deal and instruct them in the ways of God and help them grow spiritually and also embody the image of God. The challenge is: What will the clergy give if he is spiritually empty? Like any professional in his/her profession, clergy should be ready to care and give advice, Anderson gives an example on this by saying; “a medical doctor when consulting with a patient will say, you need to take better care of your health as she writes a prescription for reducing elevated blood pressure.

A nutritionist, says ‘take more care about what you eat,’ as he outlines a program of relaxation techniques. The physical fitness trainer, will say ‘you need to take care of your body’ as he develops a personal plan for increasing muscle tone and decreasing body fat. And the priest as a professional spiritual care giver needs to care for him/herself spiritually, before they can prescribe to others what they should do with their spiritual lives (2003: 96). As a priest, I fully agree with the above statement, as priests we cannot give what we do not know or do not have.

6.8 HEALING AND RECONCILING THE PARISH

During the time when a priest is abusing alcohol, his actions and behavior does hurt members of the congregation. Their spiritual life is taken out of alignment, their relationship with the priest get affected, and also with God and with each other, especially when the parish gets divided over this matter. For many, their connection with God is linked to their relationship with the priest, and for many, coming to church is not only about worshipping God, but also about relationships they have formed with another be it layperson or the ordained. Williams puts it this way, “some come to church, either nominally or actively; some once belonged and have left; some have been hurt by their experience in the church; and some are seeking for the first time to become members of the

body of Christ. But in all pastoral care, the church is present as the context in which the healing power of grace is to be known” (1961: 122).

Part of the therapy for both the priest and people, is for “clearing the air” opportunity needs to be created so that healing can take place. It will take a shape of a “*Parish Indaba*” (community meeting), where an atmosphere of safety, confidentiality and mutual respect will be created. And allow those present to talk on how they each have been affected by the events and instances where the priest under the influence of alcohol has acted, and the parish has reacted.

This is done so that the church can be seen as a community of acceptance, humility and love, in which personal faith is natured and where forgiveness is offered and accepted.

6.8.1 FORGIVENESS

In the church, all the experiences of life are surrounded with sacramental expressions of forgiveness and eternal life. This is evident even in churches that do not adhere to the 7 sacraments recognized by the Anglican Church, which are;

- Holy Eucharist

- Confirmation
- Holy Matrimony
- Baptism
- Ordination
- Confession
- Anointing the sick

The church is understood as a community of acceptance and reconciliation; the sacramental forms have been discovered to have a meaning and power. Acceptance and reconciliation is needed for everyone including the priest. A moment needs to be created before the priest returns to lead the congregation that has been hurt by his alcoholism, where parishioners can express how they feel about what has taken place and not only that, but also how they will work with the priest and assist him in his recovery. Part of AA recovery literature reads, “Soon you will be back out there in the real world again. You will find it is the same old world with the same old problems.” It is not helpful to want to take a person to rehabilitation and seeks to change his ways, while the environment that he lives in or works in has not changed.

As part of the healing process, the researcher suggests that a service of reconciliation and repentance be held; preferably led by a senior priest who will be approved by both the priest and the congregation. This service will not only take a form of confession and making amends but also to accept each other, as a priest and people, who bear the identity and the image of God.

The structure of the service (liturgy) will be as follows;

1. Opening Hymn
2. Greetings and Welcome
3. God's Dream in created a human being...but what we have done...and followed by a lament.
4. Conversion and Repent
5. God's Dream Renewed
6. Eucharist Rite.
7. Closing Hymn

6.9 FAMILIES OF ALCOHOLIC CLERGY

The family plays a crucial role in guiding an alcoholic toward accepting treatment for his or her disease, especially during the early stages when the problems caused by drinking are visible only to those closest to the alcoholic. Significant others – lovers, companions, or close friends, sometimes take on the family’s role for un-married alcoholics. Wallace offers seven rules to follow for living with an alcoholic and for setting the stage for accepting help:

1. Do not be misled by the alcoholic’s excuses. The reasons for drinking are not valid and should not be accepted or considered appropriate.
2. Understand that alcoholism is a disease and that no one is to blame. When the family understands that it is not the cause of the alcoholism, it is able to deal with the alcoholic’s attacks on the personality and character of family members.
3. Do not deny the disease. The people around the alcoholic should not cover up the consequences of the alcohol problem; instead, they should point out to the alcoholic the results of his or her drinking.
4. Seek help. In seeking help, the spouse and family realize that no one except the alcoholic can control the alcoholism and keep the alcoholic sober. Outside help provides the necessary support when the alcoholic is finally ready to accept help. There are many places to which a family can

turn for help: the family doctor, an employee (*bishop or Archdeacon*), the local Al-Anon family group, and the 24 hours AA toll free number.

5. Timing is crucial: Do not try to reason or argue with the alcoholic when he or she is intoxicated. The alcoholic will not understand or will make promises that most likely will be forgotten when he or she is sober. In addition, intoxication often intensifies defense mechanisms, belligerence, and anger, which may result in physical abuse.
6. Examine your own drinking, explore reasons for use, and examine patterns of behavior. Non-alcoholic family members may trigger use or enable the continuation of heavy drinking by their own patterns of drinking, for examples, alcoholic drink before dinner every night or by their own behavior – for example, taking part in an argument that becomes an excuse for drinking.
7. Do not become obsessed with the alcoholic. Family members must break free of their own obsession with the drinking; they cannot “control” the alcoholic out of the disease. To enable change, growth, and development, each family member needs to assume responsibility for his or her own life. When the family lets go of the responsibility for the alcoholism, the atmosphere at home changes drastically. This reflects on the freedom the family experiences when the alcoholic is no longer the center of

everything; the stress that is caused by the family life revolving around the alcoholic is alleviated (see Milgram 1990; 103).

The above is meant to re-assure the families that help is available for them and their loved one who is addicted to alcohol. And that they need not to take blame for things they have no control over.

Case studies presented on chapter five, highlighted the fact that clergy families get affected by the abuse of alcohol by their loved one; and also by the talk and behavior of the church members towards their loved one. It is also evident when, they are not cared for that unless they confront the leadership regarding the problems they experienced related to abuse of alcohol.

Even though they are not the ones who are ordained, the congregation places expectations on them by virtue of their association with the priest. The Wimberly's quote Charles Foster when he says, "clergy are among the most public of professions and the clergy family does not escape this reality" (2007: 51). The author has been troubled by the fact that clergy are the one of few cases who are offered help and not their families, even though there's an unspoken expectation of clergy family members by the parishioners.

There are organizations, which are offering help for family members of an alcoholic.

6.9.1 AL-ANON

While an alcoholic person receives healing, families of an alcoholic person, need support and healing too. The Alcohol Anonymous offers support for family members of an alcoholic they call themselves Al-Anon Family Groups. The Al-Anon members admit that they cannot control the alcoholic and, with the support of friends, work on their own self-understanding and growth. Al-Anon also helps members develop a plan of action for dealing with the alcoholic and his or her behavior, a process that helps break down denial of the disease and helps to open the door for discussion about alcoholism with children (Milgram 1990: 127).

They offer understanding, help and support to the families of problem drinkers. This is what they say about themselves, “we are a fellowship of relatives and friends who share our experience, strength and hope in order to solve common problems. We believe that alcoholism is a family illness and that changed attitudes can aid recovery. Al-Anon is not allied with any sect, denomination, political entity, organization or institution; does not engage in any controversy, neither endorses nor opposes any cause. There are no dues for membership. Al-Anon is self-supporting through its own voluntary contributions. Meetings are free, anonymous and confidential. Our primary purpose is to help families of problem drinkers” (www.aasouthafrica.co.za).

6.9.2 ALTEEN

In many cases when help is offered it is received mainly by adults and children are not necessarily included. Alteen is a self-help group for adolescents with an alcoholic parent. It is open to all adolescents whether or not the alcoholic parent is a member of AA. The adolescent only needs to want to understand the problem and get help. As in Al-Anon, the group provides information on alcoholism to the teenager and offers help for the young person to live his or her life. Alteen also gives young people a safe space to talk about feelings and concerns. As children in an alcoholic home, they have had to cover up most of their feelings and have learned to actively participate in the family's denial of alcoholism. Alteen provides guidance and support to enable these adolescents to break some of the destructive behavior patterns that they have developed due to alcoholism and to take responsibility for themselves. The group helps its members understand that alcoholism is not their fault and, although they cannot control the alcoholism, they can help themselves.

The Wimberly's says, "as clergy families we are not immune to the ravages and trauma of unforeseen events and the difficult task of managing our lives in their aftermath, we are not beyond the need for care and succour" (2007:135). As AA provides help, they emphasise that they are not allied to denomination, the researcher interprets this as not offering any spiritual guidance and this lives a

void that the church needs to fill as this young people and their families deal with their own hurt, disappointment and public expectations.

To deal with the spiritual and pastoral care, the Wimberly's use the method of recalling and sharing stories in order to discover the presence of facilitating and sustaining. They maintain that telling and retelling stories together in individual family settings, in small groups of clergy families during organized retreats and other times, or in special forms of sabbatical rest building bridges for self-discovery and growth (2007: 136). It is of importance that a safe space is created for clergy families to tell their stories. As their family lives have or continue to unfold in view of a congregation and the larger public.

The process of sharing is outlined and it is suggested that clergy and family members enter this process in the presence of a skilled helper. Whether in a retreat setting, in small clergy family clusters, or in individual family contexts. Guidance of a skilled helper is warranted because of the emotions evoked by recalling present and past experiences of events and other devastating circumstances. The planners and helpers know that persons must tell and retell their stories because doing so and connecting with biblical stories allows immobilizing emotions to surface as well as personal and spiritual resources to emerge that are needed to manage the journey ahead. The task of helpers is also

to be the kind of attending presence, listener, prompter, and encourager that forms an environment of openness, trust, and willingness of clergy family members to share their stories. (2007: 143). The following protocol is designed to assist clergy family members in engaging in story-sharing focused events and other devastating circumstances.

- Describe an event or other devastating circumstance.
- Introduce the tension or conflict.
- Invite catharsis and relate empathically.
- Some clues.
- Unpack your story.
- Way forward.

The closing of a retreat may end with a symbolic ritual, which is a reminder that the Christian plot is a hopeful one, but there are many setbacks. But while there are setbacks, the direction of the Christian plot is always moving forward toward the end that God intends, and we do embrace and act on this plot by marching in step and in support of one another. Partaking in Holy Communion may follow the communal ritual and the leader close with words of encouragement, saying, “what a fitting end to our time of Sabbath, of putting our lives in divine perspective and remembering God’s faithfulness to us, despite the challenges we went through” (2007: 150).

6.10 PRELIMINARY CONCLUSION

The clergy, apart from being set apart to shepherd God's flock, are fully human and at times find themselves in situations and predicaments that make some to question their calling. It is at times like these that we need be acknowledge that we do need other people to rescue us from our destructive behavior.

It is only possible for those who are called to help to be empowered on what kind of intervention they need to give, and those who are going to make an intervention need to know what is it that they are looking for and how they will deal with what they will discover and this includes the resistance of an alcoholic to accept help.

This chapter has highlighted the methods and therapeutic models available for clergy, their families and the church at large. Being an alcoholic is a disease, which if not treated properly destroys many people's self-esteem, spiritual lives and family lives. And that an alcoholic person needs a community (be it family, work place and friends) that will journey with as they seek to recover and contribute meaningfully to the society.

The following chapter will deal with the finds from the questionnaires and interviews conducted with clergy, laity and the church leadership; and the observations that the author has made from that material.

CHAPTER 7

FINDINGS

7.1 INTRODUCTION

This chapter is based on the interviews conducted by the researcher; the following interest groups were interviewed. Ten clergy, ten laity and 8 members of the leadership team in the Anglican Church. Race, gender and location were carefully considered.

The researcher after consideration with co-researchers, decided to insert the last question found in the questionnaires. Through this question the researcher is trying to ascertain whether the wine that is used for Eucharist purpose, does contribute to alcoholism. For many clergy who are recovering alcoholics, find themselves having to use wine for consecration and they easily relapse from their recovery, as a sip can lead to one needing more.

The Medical Encyclopaedia points out that total abstinence and avoiding high risk situation where alcohol is present are the ideal goals for people with alcoholism. It has been established that drinking again after rehabilitation treatment is common. Some of the case studies presented in this research do bear testimony to this. Part of alcohol prevention is for an alcoholic not to be around alcohol. If it happens that they find themselves in that situation, it is

expected that they exercise self-control and say no. The question is how does a priest when celebrating Eucharist, using wine to represent the blood of Jesus, and required to be the first to receive communion, can he exercise self-control and only receive one of the elements (which is the bread)? The answers given by those interviewed will shed light to this challenging question is contained in the results of the interviews.

Below are the results of the interview. The questions can be viewed at appendix A, B and C.

7.2 RESULTS OF THE CLERGY INTERVIEWS

APPENDIX A (1) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. **Indicate your age group**
2. **Gender**
3. **Race**
4. **For how long have you been Ordained?** 23 years
5. **Where do you minister?**
6. **How often do you drink alcohol?** *When I feel like it*

Remark: If you do consume alcohol, can you please give a reason or two:

I enjoy drinking wine and other alcohol beverages.

7. How often do you have an alcoholic drink with your parishioners?

Sometimes

8. How do you rate the leadership of the Diocese involvement in helping

alcoholic priests? *Fair*

Remarks: *The diocese (as in the top leadership) has sometimes bent backwards*

to help alcoholic clergy and others have done nothing. Fellow clergy have

certainly not assisted in any way.

9. How do you feel about Grape Juice replacing Wine for Eucharist?

Totally Disagree

APPENDIX A (2) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? 6 years
5. Where do you minister?
6. How often do you drink alcohol? *About Once a Month*

Remark: If you do consume alcohol, can you please give a reason or two:

When at dinner with friends.

7. How often do you have an alcoholic drink with your parishioners?
Rarely

Remarks: *I will only drink in a social setting if I'm not driving home afterwards.*

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Not so Great*

Remarks: *Not aware of any help at all.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?
Partially Agree

Remark: *It should be available along with wine.*

APPENDIX A (3) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? 23 years
5. Where do you minister?
6. How often do you drink alcohol? *Never*

Remark: If you do consume alcohol, can you please give a reason or two:

Only communion wine.

7. How often do you have an alcoholic drink with your parishioners?
Never
8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? Not so Great

Remarks: Don't know. I'm aware of the problem, but don't know how the diocesan leadership handles this.

9. How do you feel about Grape Juice replacing Wine for Eucharist?
Totally Disagree

Remarks: Let people rather choose to drink wine or not. For me, wine is theologically correct and is important and practically wine kills germs.

APPENDIX A (4) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? *15 years*
5. Where do you minister?
6. How often do you drink alcohol? *2-6 Times a Week*

Remark: If you do consume alcohol, can you please give a reason or two:

I drink a beer with my supper and it helps me to relax. I live with my son who is a beer drinker and provides the beer.

7. How often do you have an alcoholic drink with your parishioners?

Rarely

Remarks: Some of the parishioners know that I drink beer and give me a pack to take home. I don't drink with my people.

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Not so Great*

Remarks: *I have little experience of this and very much regret that I did nothing to address the problems with both of my alcoholic colleagues that I know of.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?

Neither Agree nor Disagree.

Remarks: *Have never thought about it, would have to spend time forming an opinion.*

APPENDIX A (5) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? *6 years*
5. Where do you minister?
6. How often do you drink alcohol? *Never*
7. How often do you have an alcoholic drink with your parishioners?
Rarely

Remarks: *When there is celebration events and if a toast is done at weddings ect.*

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Not so Great*

Remarks: *There is a lot that can be done because some people drink for pleasure. Some have a problem that is why they drink.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?
Partially Agree

APPENDIX A (6) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? *12 years*
5. Where do you minister?
6. How often do you drink alcohol? *About Once a Week*

Remark: If you do consume alcohol, can you please give a reason or two:

I consume wine for fun.

7. How often do you have an alcoholic drink with your parishioners?
Never

Remarks: *I respect them.*

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Fair*

Remarks: *I think that many clergy are drinking excessively because of family matters, wife, children and maybe money problems and paying house bond and children school fees.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?

Partially Agree

APPENDIX A (7) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? *14 years*
5. Where do you minister?
6. How often do you drink alcohol? *About Once a Month*

Remark: If you do consume alcohol, can you please give a reason or two:

When invited for dinner only. Otherwise I don't take it at all.

7. How often do you have an alcoholic drink with your parishioners?
Never
8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests?

Remarks: *I do not know*

9. How do you feel about Grape Juice replacing Wine for Eucharist?
Totally Disagree

APPENDIX A (8) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? *10 years*
5. Where do you minister?
6. How often do you drink alcohol? *About Once a Month*

Remark: If you do consume alcohol, can you please give a reason or two:

I do drink because at that time I feel like drinking not because of the availability of alcohol.

7. How often do you have an alcoholic drink with your parishioners?
Never

Remarks: *I need to respect them so as for them to respect me.*

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Fair*

Remarks: *There is fear of being seen as involving yourself in other peoples' issues.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?

Totally Disagree

APPENDIX A (9) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group *The co-researcher opted not to indicate his age.*

2. Gender

3. Race

4. For how long have you been Ordained? *11 years*

5. Where do you minister?

6. How often do you drink alcohol? *About Once a Week*

Remark: If you do consume alcohol, can you please give a reason or two:

For fellowship and pleasure.

7. How often do you have an alcoholic drink with your parishioners?
Rarely

8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? *Fair*

Remarks: When they deal with this problem, I feel they forget the immediate family members.

9. How do you feel about Grape Juice replacing Wine for Eucharist?

Totally Disagree

APPENDIX A (10) - Questionnaire for Clergy

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. For how long have you been Ordained? 4 years
5. Where do you minister?
6. How often do you drink alcohol? *About Once a Month*

Remark: If you do consume alcohol, can you please give a reason or two:

For my digestive system and to relax my mind and body.

7. How often do you have an alcoholic drink with your parishioners?
Never
8. How do you rate the leadership of the Diocese involvement in helping alcoholic priests? Fair

Remarks: *We need to be open to each other with the hope or purpose of encouraging others positively. So to build God's Kingdom, let us not stigmatize each other.*

9. How do you feel about Grape Juice replacing Wine for Eucharist?
Partially Agree

7.2.1 RESEARCHER'S OBSERVATIONS

The clergy interviewed were two white female, two white males, one black female and six black males. The reason for dividing the interviews along gender, race and location was to see how acceptable or taboo is the issues of the clergy consuming alcohol, be it in an official capacity or private spaces, and who is more likely to be an alcoholic. In the introduction of this research, the researcher did allude that a number of priest that she has been exposed to, who are alcoholics, are mostly male and black, serving in township parishes.

The interviews show that the female clergy relationship with alcohol is in the context of friends or a celebration (involving parishioners) and never on their own. They all agree that the rate of helping the alcoholic clergy by the diocesan leadership is not so great; this demonstrates that they are aware that some of their colleagues have an alcoholic problem. Their response to question 9 on the use of replacing wine with grape juice for Eucharist their answers differ sharply.

The answers from the male clergy show that seven out of eight clergy drink on their own being it once a month, a week or when they feel like it. And four of them never drink alcohol with their parishioners. They are also aware that some of their colleagues have an alcohol problem and rate the diocesan leadership's involvement and their own intervention as fair to not so great. The same with the female clergy, their response and answer to question 9 differ sharply.

The researcher observed that the issue of age did not make much of a difference to the outcome of the interviews and that the location adds or subtracts anything to the research. The conclusion being drawn is that issues such as family, marital, parish problems and other stresses are the leading causes of alcoholism for the clergy, and these problems travel across gender, race, location or age.

7.3 REFLECTION AND RESPONSE TO THE INTERVIEW

Though the researcher had a limited number of interview sheets to hand out, a number of clergy who did not receive them, were kind enough to share with her their thoughts on this matter. Especially those who felt that talking was easier than writing as they can express themselves better. The observation the researcher made was that, there were more male clergy available to be co-researchers compared to female clergy. This can be interpreted in two ways, firstly that the majority of alcoholic clergy are male compared to female clergy. The second, interpretation will be that male clergy were available to share, their stories and observations.

Even though the researcher applauds the co-researchers for their availability to share their stories, there was a number of clergy who were reluctant to share and participate in this research. They said that they were afraid that what they say

might end up in the hands of the bishop and used against them, or what they say might lead other clergy into trouble.

On the other hand, a number of clergy who participated orally and in a form of a written questionnaire were filled with excitement and hope that at last, something is being done to curb alcoholism in the ministry and also to share stories of how some of them became alcoholics. And for those who are not alcoholic, they shared about how the disease had affected friendships and family lives. The other issue that was raised was the one of the leadership not doing enough to help alcoholic clergy and the perception that the alcoholic clergy are protected as none of them has ever been disciplined for bringing the church into disrepute because of their actions and behaviour.

There was one priest who was agitated with question 7 (how often do you have an alcoholic drink with your parishioners?) He refused to answer it, his reason was why should something he does at his leisure with people who he enjoys their company be turned into sin. He continued to say he does not ask anyone money to buy his drink and doesn't bother anyone when he is intoxicated.

The researcher felt a resistance to question 9 (how do you feel about grape juice replacing wine for Eucharist?) Many clergy are of the opinion that there's nothing wrong with the use of wine at Eucharist, and the use of grape juice will

be theologically wrong. While some reported that in their parishes they do use grape juice.

Suggit says the following about the Eucharist, “the sacrament of the Eucharist, as the special mark of Christian worship, is the assurance of the real presence of Christ with His people, though it is dangerous to try to define too closely the nature of His presence. He is of course present in the reading of scripture, in the person of the president of the Eucharist and in the congregation of God’s people, the church. But it is in the Eucharist action, celebrated by the congregation and cantering on the elements of bread and wine, that His presence is most effectively symbolized. The bread and wine becomes for us His body and blood. In receiving the sacrament, we recognize ourselves not only as those who have been given life through Christ’s death and resurrection, but also that we are His body in the world, his representatives, sent to declare His love through our lives” (1999: 26). This quote made the researcher to realize that the Eucharist cannot be reduced to wine or grape juice, because the Eucharist is bigger than that. And when the elements are consecrated, they take a form of the body and blood of Christ.

7.4 RESULTS OF THE LAITY INTERVIEWS

APPENDIX B (1) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. **Indicate your age group**
2. **Gender**
3. **Race**
4. **Where is your parish located?**
5. **For how long have you been a member of this congregation? ± 10**
6. **How often do you have an alcoholic drink with your priest?**
 - i. Rarely
7. **Do you give your rector alcoholic beverages as a gift?**
 - i. Rarely
8. **Have you encountered an alcoholic priest?**
9. **How do you feel about Grape Juice replacing Wine for Eucharist?**
 - a. Totally Disagree

APPENDIX B (2) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? ± 30 years
6. How often do you have an alcoholic drink with your priest?
 - i. Often

Remarks: I don't drink alcohol, but my priest does and often in my presence.
7. Do you give your rector alcoholic beverages as a gift?
 - i. Sometimes
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Neither Agree or Disagree

APPENDIX B (3) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? ± 14 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never
7. Do you give your rector alcoholic beverages as a gift?
 - i. Never
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Agree

APPENDIX B (4) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 2 ½ years
6. How often do you have an alcoholic drink with your priest?
 - i. Never
7. Do you give your rector alcoholic beverages as a gift?
 - i. Never
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Disagree

APPENDIX B (5) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 50 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never
7. Do you give your rector alcoholic beverages as a gift?
 - i. Never
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Disagree

APPENDIX B (6) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 25 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never
7. Do you give your rector alcoholic beverages as a gift?
 - i. Never
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Partially Agree

APPENDIX B (7) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 40 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never

Remarks: If only it's sweet wine

7. Do you give your rector alcoholic beverages as a gift?
 - i. Never

8. Have you encountered an alcoholic priest?

Remarks: I'm very disappointed to have experienced this.

9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Disagree

APPENDIX B (8) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 35 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never

Remarks: Because I do not drink alcohol.

7. Do you give your rector alcoholic beverages as a gift?
 - i. Never

8. Have you encountered an alcoholic priest?

Remarks: Unfortunately yes, and I'm coping with that situation and hoping God will one day drive the demon or minimise.

9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Partially Disagree

APPENDIX B (9) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 20 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never
7. Do you give your rector alcoholic beverages as a gift?
 - i. Sometimes
8. Have you encountered an alcoholic priest?
9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Disagree

APPENDIX B (10) - Questionnaire for Laity

(This questionnaire will only be used for the purpose of this research only, confidentially will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Gender
3. Race
4. Where is your parish located?
5. For how long have you been a member of this congregation? 20 years
6. How often do you have an alcoholic drink with your priest?
 - i. Never

Remarks: Only at Holy Communion.

7. Do you give your rector alcoholic beverages as a gift?
 - i. Never

8. Have you encountered an alcoholic priest?

Remarks: Have seen them, but not in my parish. It is so embarrassing when you watch them unable to perform their duties or unable to speak well.

9. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Agree

7.4.1 REFLECTION AND RESPONSE TO THE INTERVIEW

The interviewees consisted of six females, two of them are coloured and four are black. Three worship in a township parish and the other three at a suburban parish. And four males, three being black and one white; two worship in a township parish and two in a suburban parish. All of the lay people interviewed are in a leadership position in their parishes and some in the diocese.

The researcher has observed that the lay people, who participated in this interview, have a high regard for the office of a priest. To them priests are valued and need to be cared for, and anything that can defile the priests character need not to be presented or made available to the priest, especially alcohol.

Though many of them would not have a social drink with the priest or present the priest with an alcoholic drink, they have been exposed to alcoholic priests. It was not clear whether these priests were their rectors or not. A number of them indicated that they have been exposed to more than one, and those priests are still in the ministry.

When it comes to question 9 (How do you feel about grape juice replacing wine for Eucharist?), many were not in disagreement. Because they were not sure

what will the difference be, when the elements were consecrated, and they remarked that other denominations do use grape juice and their Eucharist is still meaningful and relevant.

One interviewee, shared that he is worried that younger priests are becoming alcoholics, and wondered where the future leadership of the church will come from, if nothing is done soon.

7.5 COMPARING LAY AND CLERGY RESPONSES

The common theme that came out from both laity and clergy is that, yes there are alcoholic clergy in the church, and the laity declaring those they have been exposed to are still active in the ministry.

It was of interest to the researcher that the laity made mention that they are worried, that the younger priests are becoming alcoholics. And with the clergy responses there was no mention of the age of the alcoholic clergy. And the laity went on to warn that if this trend continues, the church will be faced with a challenge of leadership in the future. Though it was not said in many words, the response given by the clergy on why they drink, they highlighted family, marital, parish problems and stress as factors. The researcher views this as a worry and threat to future the leadership of the church.

The answers given to question 9 by both laity and clergy show much contrast to their views and understanding of Holy Communion. The researcher draws from their answers two things, laity are not consumed so much about what elements are used as long as the tradition continues. They surely have been exposed to other denominations where grape juice is used in place of wine. While on the other hand, the clergy is concerned with the theological significance.

The conclusion drawn by the research on both laity and clergy responses is that, the issues of alcoholic clergy has not been publicly dealt with, it have been an individual parish and clergy secret. And this has resulted in the fact that no one seems to be sure what to do or how to deal with an alcoholic clergy. Both expect that the diocesan leadership be the one to come up with the solution. As the laity has said, this will affect how leadership is chosen and how clergy will be placed and accepted in parishes.

7.6 RESULTS OF THE DIOCESAN LEADERSHIP INTERVIEWS

APPENDIX C (1) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. **Indicate your age group**

2. **Race**

3. **How often do you as leadership get involvement in helping alcoholic priests?**
 - a. Sometimes

4. **How do you rate the recovery process of alcoholic clergy?**
 - a. Not so great

Remarks: Not so great because we take a long time before we can deal with the problem. This is my view that this is a contributing factor to slow and not so great recovery.

5. **How do you feel about Grape Juice replacing Wine for Eucharist?**
 - a. Neither Agree or Disagree

Remarks: It is all about our choice, whether it is wine or grape juice is does not matter. You can drink juice in church at communion and will drink wine at home or wherever.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- Failure of both the leadership and clergy persons to acknowledge and deal with alcohol and signs of burnout. This leads to assuming that alcohol is as a safe place to escape to.
- The second reason is lack of appreciation from congregation and sometimes the leadership.
- And thirdly, is the dysfunctional family relationship especially between clergy and their spouses.

APPENDIX C (2) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group
2. Race
3. How often do you as leadership get involvement in helping alcoholic priests?
 - a. Rarely
4. How do you rate the recovery process of alcoholic clergy?
 - a. Not so great

Remarks: In my experience they do not recover.

5. How do you feel about Grape Juice replacing Wine for Eucharist?
 - a. Totally Disagree

Remarks: There is nothing wrong with using wine.

6. What do believe to be the cause(s) for clergy to be alcoholics?
 - a. Family problems especially between clergy and their spouse.
 - b. Wanting to be like others and realizing that they are not going according to their call and what is expected of them.

APPENDIX C (3) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group

55 - 59

2. Race

White

3. How often do you as leadership get involvement in helping alcoholic priests?

a. Sometimes

4. How do you rate the recovery process of alcoholic clergy?

a. Fair

Remarks: Clergy can't easily be open about their problems.

5. How do you feel about Grape Juice replacing Wine for Eucharist?

a. Partially Disagree

Remarks: Tradition is very difficult to change.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- Unacknowledged stress and problems.

APPENDIX C (4) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group

45-55

2. Race

Coloured

3. How often do you as leadership get involvement in helping alcoholic priests?

a. Rarely

4. How do you rate the recovery process of alcoholic clergy?

a. Not so great

Remarks: If there's no support from the immediate family and openness from the clergy, the recovery will be very, very slow. The clergy person should look at his/her fellowship.

5. How do you feel about Grape Juice replacing Wine for Eucharist?

a. Neither Agree or Disagree

Remarks: I know of denominations that use both wine and grape juice for Eucharist, it really depends on the discipline and responsibility on an individual.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- There are many factors, but I think one of the causes is stress and people who can't cope and resort to alcohol. The other cause I believe is that of clergy lack of understanding what it means to be a professional.

APPENDIX C (5) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group

25-35

2. Race

Black

3. How often do you as leadership get involvement in helping alcoholic priests?

a. Sometimes

4. How do you rate the recovery process of alcoholic clergy?

a. Not so great

Remarks: Many clergy relapse as soon as they come back from rehabilitation centre.

5. How do you feel about Grape Juice replacing Wine for Eucharist?

a. Totally Disagree

Remarks: We have to deal with the problem of alcoholism; I don't believe the Eucharist wine causes people to be alcoholics. For theological reasons I object to using grape juice.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- Stress, marital problems and parish demands.
- Many clergy persons feel that they are on their own and resort to drinking.

APPENDIX C (6) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group

2. Race

3. How often do you as leadership get involvement in helping alcoholic priests?

a. Never

4. How do you rate the recovery process of alcoholic clergy?

a. Not so great

5. How do you feel about Grape Juice replacing Wine for Eucharist?

a. Totally Disagree

Remarks: I disagree for theological reasons and I don't think it will address the core or the root of the problem.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- No intentional pastoral care by the church (Parish, Bishop and Diocesan leadership)

- Parish pressures and demands
- Social pressures and demands
- Family pressures and demands
- No personal care or pastoral care.

APPENDIX C (7) - Questionnaire for Diocesan Leadership

(This questionnaire will only be used for the purpose of this research only; confidentiality will be maintained by using pseudo names and change of location)

1. Indicate your age group

35 - 45

2. Race

White

3. How often do you as leadership get involvement in helping alcoholic priests?

a. Rarely

4. How do you rate the recovery process of alcoholic clergy?

a. Not so great

Remarks: There are only two cases which I have any direct knowledge of. One left the ministry, the other remains and still abuses alcohol, arrives drunk at functions. Neither case could be called a successful healing. The priest who remains still holds office out of the mercy of the church, as he could probably not find other work, but his life is a source of scandal. Since the priest remains in the stressful environment, I do not expect any real change in his condition.

5. How do you feel about Grape Juice replacing Wine for Eucharist?

a. Totally Disagree

Remarks: Wine *per se* is not the problem; the problem is the social context in which abuse of alcohol becomes an attractive escape. Individuals with a genuine addictive personality have the option to refuse wine at communion, and the will power to do so is a necessary point of recovery. Those not able to do so, do not have their condition significantly worsened by one sip of communion wine relative to other alcohol they consume.

6. What do believe to be the cause(s) for clergy to be alcoholics?

- Some may have genuine addictive, but I suspect that most are victims of stress which they do not know how to handle. Clergy are notoriously lonely and have few people to share with regarding;
 - Stress of overwork: expectations of delivery with not enough time
 - Finance: care of family, need to provide accommodation on a low income
 - Pastoral stress: carry the burdens of many people and don't debrief often
 - Family: balancing needs of family and parish their conflicts and demands.

7.6.1 REFLECTION AND RESPONSE TO THE INTERVIEWS

Questionnaires were handed out to ten people who are part of the diocesan leadership and only seven responded. The seven that responded are male and ordained, one white, one coloured and five black.

Looking at the laity and clergy responses, the researcher observed that there are similarities, especially the responses on question six of the leadership's questionnaire and the clergy remarks on question eight (on how they rate the diocesan leadership's involvement in helping alcoholic priest). Both allude that the reasons why clergy are susceptible to being alcoholics are;

- Failure of the leadership and clergy to deal with alcoholism problem adequately.
- Lack of pastoral care.
- Lack of self-care.
- Financial problems.
- Parish problems and stress.
- Poor balancing of family and parish life.
- Peer competition and pressure.
- Marital problems.

Again, what is clear is that from laity, to clergy and diocesan leadership this matter is acknowledged and yet much has not been done to remedy the situation. And where the leadership has intervened the success rate is not visible.

And regarding grape juice being used instead of wine in the Eucharist, the response from the leadership differs with laity and clergy, the leadership is of the opinion that, that replacing wine with grape juice would not reduce clergy alcoholic. The point made was that the issues of alcoholism are not caused by the communion wine, the sip they have during communion would not turn them into alcoholics. The problem is when they are in their offices, homes or other places where alcohol is freely available and they can consume as much as they want.

7.7 FINDINGS OF THE RESEARCH

Reflecting on the interviews and case studies the research concludes that alcoholism is a major problem in the Anglican Church and that more and more clergy find themselves caught up in this situation. The article written by a layperson Seabo Gaeganelwe in the denominational magazine (see Appendix D) titled “Men (sic) of the cloth indulge too”;

He writes, “it never occurred to me that society was concealing the worst drunkards of our age – holy men (sic) of God, entrusted with our spiritual well-being. Yes, it may come as a shock to some, but priests over-indulge too. These men of the cloth abuse alcohol more than journalist and artists combined. They do it in style, in secluded places way from the preying eyes of society, while only a few do it openly.

Congregations at times provide drinking wells and protection to ensure that members of other denominations don’t get to see their priests in compromising positions. I still have fond memories of accidentally finding my rector having a beer alone at night on the eve of his day off. Not only did I have the best beer in the world that day, I was given a lecture about brewing after a tour of the mini brewery in the rectory!

The year he transferred to another parish, I shed a tear for the departure of the finest home-brewed beer I ever tasted. Apart from my friend “Windhoek Light” I’m yet to find a beer as good as the one made by a priest inside a rectory.

Priests who drink are very good at denying it. At a funeral years back, I witnessed a not-so-sober man of the cloth being saved from falling into a grave while trying hard to perform burial rites. Last year, there was one

with very expensive taste who had Chivas Regal whiskey smelling like perfume all over him on a Sunday morning. In a township early this year, there was a senior priest with “fumes of beer” coming from him. Receiving communion from him was like being inside the South African Breweries itself.

A friend tells me they used to have a priest who went to the extent of stealing Mass wine when desperate for a drink. Priests drink a lot and like all of us, they need help too”.

Gaeganelwe surely speaks for many lay people who have experienced some of the incidents he mentions or worse, and the researcher is of the mind that the church needs to step up and offer help. Though the causes are not yet scientifically tested, factors like work load or lack of it, family demands, lack of recreation or stimulating activities outside of a parish can cause clergy to abuse alcohol.

As much as the church leadership wants to intervene and provide help for the priest (and their families) who have an alcoholic problem, the challenge is that many are not equipped to deal with this situation. As the researcher was conducting interviews, one parishioner asked whether it is wise to send back the priest to the same parish after a stint at a rehabilitation facility, the parishioner’s

motivation was that the parish has lost confidence in the leadership of this priest and on whether he can still be their spiritual leader.

Posing this question to the leadership, the researcher was given this answer, “it is not possible to move a priest from one parish, because the diocese does not have enough priests to go around, and that other parishes would not like to have such a priest as their rector.”

Few months after the above article was written the Department of Social Development has proposed a legislation of upping the legal age of drinking from eighteen years to twenty one years (see appendix E).

While on the church site, the Provincial Synod of the Anglican Church of Southern Africa held October 2010, proposed (and not yet adopted, until the next sitting of Synod in 2013) amendments to Canon 37 to include this section “performing church related functions while under the influence of alcohol or any drug other than a prescribed drug” as charges or accusations on which any bishop, priest, or deacon of this Province (ACSA) may be presented for trial.

The other thing that the researcher has found was that family members of an alcoholic priest are almost forgotten. This was evident on the interviews conducted, that help is sought out for the priest and nothing was said about the

family. The researcher is of the belief that, this research will highlight the fact that the family needs all the help and care they need, as they too are affected by the drinking of their father and husband.

The overall discovery was that despite clergy abusing alcohol they do not lose the image of God, as the image of God in us it is not depended on our good standing or our fall from grace. It is graciously given to all by God, and does not retract God's image on us when we find ourselves in trouble, through life's challenges we still belong to God and are never deserted by our Creator.

7.8 AIMS AND OBJECTIVES

The aim of this research was to deal with the issues of clergy abusing alcohol and the fact that although this matter is real no one dared to address it openly until recently. Bearing in mind that allowing it to continue, it does not only destroy the priest and his ministry, it destroys also individual family members and congregations. The researcher has achieved this objective, and is willing to partner with the church leadership to set up a support system for clergy and their families who are affected and infected by the disease of alcohol. Another aim that has been achieved is that clergy, laity and the leadership have begun to talk about the issue of alcoholism amongst clergy, and have identified some of the factors that lead one to be an alcoholic. And this was done through the interviews and administering of questionnaires.

As the researcher was working on this research, time and again she heard from people in her denomination and other denominations, saying that we as Anglicans are famous for loving our alcohol. She used to laugh-off these comments, until she was invited to an inter-denominational event and after the presentation, the host told those gathered that food will be served and that there's plenty of wine especially for Anglicans. The researcher stood up and asked him to retract that statement as it does nothing good for the Anglican Church, and even though Anglicans do drink, does not mean that we need to be embarrassed like that. I feel that there's more sober and hardworking clergy in the Anglican Church who contribute meaningfully to ministry. We can't paint them all with the same brush and pigeonhole them as alcoholics.

7.9 RECOMMENDATIONS

1. The researcher recommends that as part of the discernment process, a psychologist be involved to help to ascertain whether a candidate to ministry does / have exposed to alcohol and to what extent that can be a hindrance to performing his/her priestly calling. Because with many clergy the signs were there when they went to discernment conference and no one picked them up.
2. And as part of clergy training and formation, the abuse of alcohol and its consequences be discussed and on-going assistance be accessible to both clergy and their families.

3. Though this research was not aimed at stopping priests from being alcoholics, the researcher hopes that it helps the clergy to realize what alcohol do to their ministry, families and themselves and it enable them to make wise choices when it comes to taking alcohol.

APPENDIX A

Questionnaire for Clergy (*This questionnaire will only be used for the purpose of this research only, confidentially will be maintained*)

10. Indicate your age group

11. Gender

12. Race

13. For how long have you been Ordained? _____

14. Where do you minister?

15. How often do you drink alcohol?

- i. Every Day or More
- ii. 2-6 Times a Week
- iii. About Once a Week
- iv. About Once a Month
- v. Never

16. How often do you have an alcoholic drink with your parishioners?

- i. Very Often
- ii. Often
- iii. Sometimes
- iv. Rarely
- v. Never

17. How do you rate the leadership involvement in helping alcoholic priests?

- i. Superb
- ii. Excellent
- iii. Great

- iv. Good
- v. Fair
- vi. Not so Great

18. How do you feel about Grape Juice replacing Wine for Eucharist?

- i. Totally Agree
- ii. Partially Agree
- iii. Neither Agree or Disagree
- iv. Partially Disagree
- v. Totally Disagree

APPENDIX B

Questionnaire for Laity (*This questionnaire will only be used for the purpose of this research only, confidentially will be maintained*)

10. Indicate your age group

11. Gender

12. Race

13. Where is your parish located?

14. For how long have you been a member of this congregation?

15. How often do you have an alcoholic drink with your priest?

- ii. Very Often
- iii. Often
- iv. Sometimes
- v. Rarely
- vi. Never

16. Do you give your rector alcoholic beverages as a gift?

- i. Very Often
- ii. Often
- iii. Sometimes
- iv. Rarely
- v. Never

17. Have you encountered an alcoholic priest?

18. How do you feel about Grape Juice replacing Wine for Eucharist?

- a. Totally Agree



- b. Partially Agree
- c. Neither Agree or Disagree
- d. Partially Disagree
- e. Totally Disagree

APPENDIX C

Questionnaire for Diocesan Executive (*This questionnaire will only be used for the purpose of this research only, confidentially will be maintained*)

7. **Indicate your age group**
8. **Race**
9. **How often do you as leadership get involvement in helping alcoholic priests?**
- b. Very Often
- c. Often
- d. Sometimes
- e. Rarely
- f. Never
10. **How do you rate the recovery process of alcoholic clergy?**
- b. Superb
- c. Excellent
- d. Great
- e. Good
- f. Fair
- g. Not so great
11. **How do you feel about Grape Juice replacing Wine for Eucharist?**
- a. Totally Agree
- b. Partially Agree
- c. Neither Agree or Disagree
- d. Partially Disagree
- e. Totally Disagree



12. What do you believe causes clergy to be alcoholics?

Appendix D

ISSUE

IZZNE

by Seabo Gaeganelwe

MEN OF THE CLOTH INDULGE TOO



I believe I am a good Anglican, complemented by a marriage to a lovely Roman Catholic girl. I love the Anglican Communion and try to be in church as much as I can. I am a member of the secular media industry, and certainly not a saint. Like many members of the "fourth estate", I take pride in the achievements of legendary black journalists.

The writings of Can Themba, Casey Motsisi, Percy Qoboza and many others of the world of journalism offer a lot of inspiration, as does stories of their drinking escapades. In fact, I was so naïve as an aspirant journalist to believe that drinking your health away was the only way to make it in the industry. Sadly, some still subscribe to this stupid notion. At a memorial service for a well-known journalist, Don Mattera said the man was not wanted at his former newspaper because, "he was drinking a lot".

Given this background, it never occurred to me that society was concealing the worst drunkards of our age – holy men of God, entrusted with our spiritual well-being. Yes, it may come as a shock to some, but priests over-indulge too. These men of the cloth abuse alcohol more than journalists and artists combined. They do it in style, in secluded places way from the preying eyes of society, while only a few do it openly.

Congregations at times provide drinking wells and protection to ensure that members of other denominations don't get to see their priests in compromising positions.

I still have fond memories of accidentally finding my rector having a beer alone at night on the eve of his day off. Not only did I have the best beer in the world that day, I was given a lecture about brewing after a tour of the mini brewery in the rectory!

These men of the cloth abuse alcohol more than journalists and all artists combined.

The year he transferred to another parish I shed a tear for the departure of the finest home-brewed beer I ever tasted. Apart from my friend "Windhoek Light" I'm yet to find a beer as good as the one made by a priest inside a rectory.

Priests who drink are very good at denying it. Like Hansie Cronje, when they get caught they let the devil shoulder the blame.

At a funeral years back, I witnessed a not-so-sober man of the cloth being saved from falling into a grave while trying hard to perform burial rites. Last year, there was one with very expensive taste who had Chivaz Regal whiskey smelling like perfume all over him on a Sunday morning.

In a township early this year, there was a senior priest with "fumes of beer" coming from him. Receiving communion from him was like being inside the South African Breweries itself.

A friend tells me they used to have a priest who went to the extent of stealing mass wine when desperate for a drink. Priests drink a lot and like all of us, they need help too. I subscribe to Benjamin Franklin's words on my favourite T-shirt: "Beer is proof that God loves us and wants us to be happy". However, I have a problem with over-indulgence. †

Appendix E

Watch out, phuza people!

MOKGAETJI SHADUNG
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Drinking is a national pastime in South Africa but this week Social Development Minister Bathabile Dlamini announced government's intention to put a spanner in the works for youngsters by possibly upping the legal drinking age from 18 to 21.

We spoke to Conny Nxumalo, chief director for Family and Social Crime Prevention in the Department of Social Development, about these and other alcohol-related policy proposals.

How did we become a phuza nation?

Liquor is easily available. While doing research on this matter we discovered that every second house in the township sells alcohol. When we asked people why they chose to drink, some of them said it was because of boredom, lack of recreational activities and no jobs.

Why is government only coming down hard on alcohol abuse now?

Alcohol is legal, which makes it easy and accessible to people. So what we are trying to do now is to put measures in place to limit social ills such as alcohol abuse. That is why we will have a national debate on the matter at a summit to allow people to discuss their views on the matter.

Do you believe raising the age of drinking to 21 will solve our alcohol-related problems?

Age is not the only factor but it needs to be coupled with other measures such as dealing with advertising and the mushrooming of taverns. Therefore we are looking at addressing all these issues and not just the age factor.

How will this stop tavern, shebeen and pub owners from selling liquor to minors?

The proposed legislation still needs to be debated before we can discuss how to focus on developing methods to prevent the sale of alcohol to minors. But we are looking at regulating licences.



Minister Bathabile Dlamini

How will the new laws be enforced? Will we have booze police?

I cannot go into details as it is still a proposed law.

How will you tackle the perception that it's cool to drink? We see many images of politicians and celebrities drinking.

We will be looking at approving the contents of adverts (before they are published or flighted) as well as the time at which they are shown. Government alone will not be responsible for regulating advertisements. But we still have to debate it.

Will the minister involve Julius Malema and the ANC Youth League in her anti-drinking campaign?

I would not know but this problem cuts across all political parties, therefore all political parties have a responsibility to work together on this problem.

Early this year the Sowetan published front-page pictures of two 15-year-old boys drinking beer on their way home from school. How can government stop this from happening? Doesn't this need much greater intervention than legislative changes?

The laws against public drinking are something we need to enforce. As they stand, some of the municipal bylaws are not properly defined so we need to look into such issues. These are some of the factors we need to consider, along with the legislative changes.

Is tackling alcohol abuse one of the minister's priorities for her time in office?

Yes, but it also includes abuse of other drugs.

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