

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

By

VICENTIA KGABE

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

In the

FACULTY OF THEOLOGY

UNIVERSITY OF PRETORIA

SUPERVISOR: PROFESSOR M.J. MASANGO

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; margin-bottom: 5px;">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.



## TABLE OF CONTENTS

<b>CHAPTER 1</b>	<b>1 – 18</b>
1.1 Introduction	1
1.2 Problem statement	12
1.3 Research methodology	13
1.4 Description of theories	15
1.5 Aims and objectives	16
1.6 Research gap	17
1.7 Relevance of the research	17
1.8 Preliminary Conclusion	18
 <b>CHAPTER 2</b>	 <b>19 – 41</b>
2.1 Historical background	19
2.2 Exploring Gerkin’s Shepherding Model	20
2.3 An inclusive approach on Pastoral Care	21
2.4 The shepherding model	25
2.5 The historical background of a Shepherd: African perspective	28
2.6 The role of shepherding model	32
2.7 Exploring Pollard’s Positive Deconstruction Model	33
2.8 What is Positive Deconstruction	36
2.9 Elements of Positive Deconstruction	37
2.10 Method employed in this research	39
2.11 Preliminary conclusion	41
 <b>CHAPTER 3</b>	 <b>42 – 65</b>
3.1 What is ordination?	42
3.2 Discernment process to ordination	46
3.3 Ordination and image of God in priests	56
3.4 Preliminary Conclusion	65
 <b>CHAPTER 4</b>	 <b>66 – 91</b>
4.1 Introduction	66
4.2 What is alcohol?	67
4.3 Why do people drink alcohol?	71
4.4 Causes of alcoholism	74
4.5 Factors affecting susceptibility	76
4.6 Alcohol as a disease	77
4.7 Alcoholism consequences	79
4.8 Alcohol and culture	84
4.9 The use of alcohol in the Western world from the first century	86
4.10 Use of alcohol in South African context: Black people perspective	88
4.11 Preliminary Conclusion	90
 <b>CHAPTER 5</b>	 <b>92 – 128</b>
5.1 Case study 1	92
5.1.1 Reflection on the case study	95
5.2 Case study 2	96
5.2.1 Reflection on the case study	99
5.3 Case study 3	101

5.3.1 Reflection on the case study	106
5.4 Case study 4	108
5.4.1 Reflection on the case study	111
5.5 Case study 5	112
5.5.1 Reflection on the case study	114
5.6 Analysis of the case studies	115
5.7 What makes clergy to consume alcohol?	115
5.8 Alcoholic clergy and the church leadership	122
5.9 Is the church leadership able to deal with alcoholic clergy?	124
5.10 Preliminary Conclusion	127
<b>CHAPTER 6</b>	<b>129 – 159</b>
6.1 Introduction	129
6.2 How to identify an alcoholic	130
6.3 Therapeutic model	131
6.4 Intervention methods	135
6.5 Church leadership and intervention	140
6.6 Therapeutic community	143
6.7 Spiritual recovery	144
6.8 Healing and reconciling the parish	147
6.9 Families of alcoholic clergy	151
6.10 Preliminary Conclusion	158
<b>CHAPTER 7</b>	<b>160 – 211</b>
7.1 Introduction	160
7.2 Results of clergy interviews	161
7.3 Researchers observations	175
7.3.1 Reflection and response to the interviews	176
7.4 Results of laity interviews	179
7.4.1 Reflection and response to the interviews	189
7.5 Comparing clergy and laity interviews	190
7.6 Results of diocesan leadership interviews	192
7.6.1 Reflection and response to the interviews	204
7.7 Findings of the research	205
7.8 Aims and objectives	209
7.9 Recommendation	211
<b>APPENDIX</b>	<b>212 – 219</b>
<b>BIBLIOGRAPHY</b>	<b>220 – 229</b>