

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?

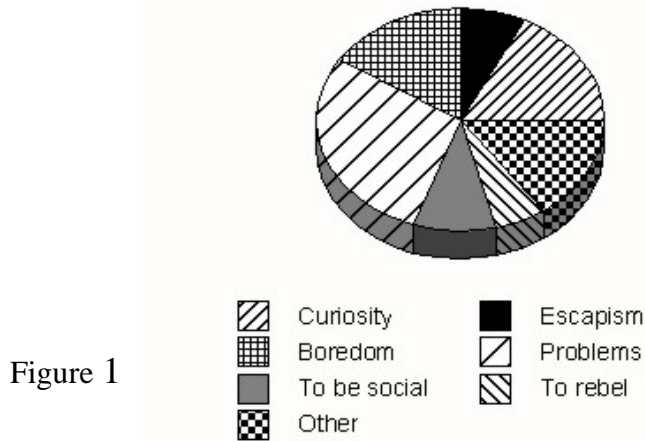
The author believes almost everyone has an opinion or a theory on why do people drink and that opinion or theory might be influenced by social, cultural and religious influences. Other people use alcohol as *food* (when one eats no meal except drink alcohol), others use it as *medicine* (when one takes 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

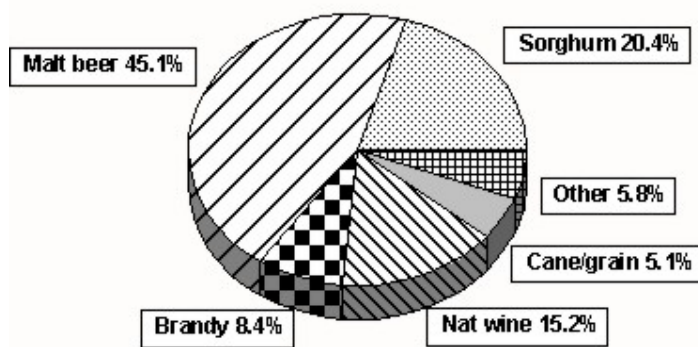


Figure 2

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.