

## 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 averse 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 statements 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.