

CLERGY MARRYING TO PROFESSIONALS FOR SECURITY

PURPOSE:

A CHALLENGE TO PASTORAL CARE

BY

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SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS

FOR A DEGREE

MASTERS OF ARTS IN PRACTICAL THEOLOGY

IN THE FACULTY OF THEOLOGY

UNIVERSITY OF PRETORIA

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APRIL 2012

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any other academic institution for degree purposes.

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DEDICATION

I dedicate this dissertation to my late Father Mr. Mcfield Blessing Msimango and Mrs. Getrude Emmah Msimango, my late son Sibusiso Blessing Msimango, my grandfather Isaac Maqothulwane Dlamini, and my grandmother Maria Dlamini, my son Nathi Siyabonga Msimango, and my daughter Thabizolo Sbahle Msimango.

ACKNOWLEDGEMENTS

To my wonderful wife, Sibonisile, my mother and my sister to whom I hold great respect and admiration. Without their consistent prayers and loving encouragement, this work would not have been completed. I would like to thank my late father, Mcfield Blessing Msimango (uSkhwishikhwishi), for showing love and care during the stages of life and the words that he used to share with me; words of encouragement and to have focus in life. To my Bishop, Bishop Rubin Phillip (Bishop of Natal), who supported me ever since we met many years ago and continued with that support after I had joined ministry. He is an exemplary model of a Christ-likeness and he never wavered on his support and prayer for me. To my supervisor, Professor Maake Masango and his family, for their support during all our contact classes, I sincerely thank them. Also, to my colleagues at University of Pretoria whom I share the Practical Theology class with, who have provided the opportunity to chat, debate, deliberate my thoughts and have given me enough time to grow. Last but not least, my gratitude goes to the congregations I worked with at St Chad's and St Faith's, who gave me time to nurture myself.

I thank you with a grateful heart,

The Revd. Nelson Malusi Msimango

ABSTRACT

This dissertation concerns itself with the task of creating a pastoral model in order to offer care to the clergy who marry to attain a Profession and for Security reasons; which results in a clergy person being traumatised and exposed to the possibility of divorce.

This comes after the author was asked by the Bishop during his discernment conference on the choice of wife he had chosen to marry. That brought up a number of questions on the author's mind about clergy marriages. Through group and individual therapy, the author used his understanding of the calling to ministry and the duty that needs to be performed by clergy to create a positive engagement among clergy and bishops.

The focus of this dissertation is to research on what led the clergy to marry professionals instead of spouses without professions. Is it the money, status or true love? This helps the author to follow the life of a clergy person in order to discover the dos and don'ts. The following steps would be the tools used by the author on this thesis;

- (i) The author would show how the clergy get married
- (ii) The author would focus on the life of a clergy person on marriage
- (iii) The author would create a model of pastoral care which would help the clergy and the bishops in dealing with the issue of marriage.

EXECUTIVE SUMMARY

Chapter 1

Introduction of the problem, aims, objectives, etc

Chapter 2

Methodology – showing the method that is used to collect the information on the research.

Chapter 3

The chapter focussed on the purpose of marriage and how this wrong process of professionalism affects the marriage life. The author also analysed the Anglican process of marriage.

Chapter 4

Angle of research – this chapter analyses how professionalism is challenged by issues of life that cause marriages to fail. The case study based on the co-researcher is included as a way of analysing this problem.

Chapter 5

Pastoral Care – The question the researched struggled with in this chapter is:

“how does the therapist work with the clergy, whose marriage is failing in order to develop a theory of care?”

Chapter 6

This is a concluding chapter and is made up of the conclusion, recommendations and appendices.

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CHAPTER 1

1.1. Introduction

As I journeyed in ministry I had to attend the Discernment Conference (Interviews) in the Diocese of Natal. Several questions were asked and a number of them were not even related to the work of the priest, but the question that struck me the most on that day was the one that was asked by the bishop. He asked me a question based on my personal private life. At that time, I was still a bachelor and the Bishop asked me, “When do you start to plan to get married, what type of woman are you planning to marry? Is it the woman with professional work or just a lady?” That question shocked me because the lady that I had planned to marry was just an ordinary woman and she was still studying. Responding to that question, I said: “an ordinary woman”. The bishop asked why, and if I would like to provide the panel with the reasons that had led me to that decision. He further said: “Because quite a number of your brother clergy marry professional woman (like teachers, and nurses).” My response was, “I love the lady even though she is a so-called ordinary woman”. The centre of my question was based on love and not profession.

When I was thinking about which topic to research for my thesis, I came across this topic because of a prayer request by a clergy colleague, who had just visited to our congregation and later sent me a letter; which was asking a question. It said; “For the past ten months I have been a full

time clergy. My ministry has been blessed and my congregation is growing; as you know my brother that we are dealing with the project of (Growing the Church), and the stress and strain on my wife, son and daughter has led to a recent family feud that has left us all with feelings of resentment and estrangement. It seems as though I am being asked to choose between my ministry and my family and there are no easy answers. Please pray for us.” (From Rev. Pam, not his real name)

That letter left me with a number of questions which also reminded me that I need to address this matter of clergy marriages with wives with professions. These wives are not able to fit into pattern of ministry and their life and this led to a traumatic life style as they realise that they have taken what is above their means. The above mentioned priest suffers from a different problem which is not related to the one that is bothering me, but his matter became an eye opener to the author and has encouraged him to conduct a research which can help address the issue of the clergy who marry wives with professions.

1.2. Background to the research

My research will focus on the black clergy who reside in the Diocese of Natal. Some of my colleagues are facing marriages that are collapsing due to professionalism as they approach or deal with ministry. I would also like to consider looking at the role or the part that is played by the clergy wife in the

family. Addressing this matter, I would need to look at the causes of this problem. One would ask if, It is the salary problem that affects marriages within the Anglican Church or, is it because the stipend is not enough to cater for the needs of the clergy family leading ministers to resort to marrying professionals in order to address their financial problems? These questions will help the author when researching this problem.

1.3. Problem Statement

The main question to ask is why the clergy have to choose a difficult way by marrying people that they do not love enough but are looking out for their own benefit. The end result is a traumatic life not only to the clergy, but to the whole family.

Marriage, as defined by the Webster's Dictionary, states that it is, "The institution whereby men and women are joined in a special kind of social and legal dependences for the purpose of founding and maintaining a family".

However, the main problem with the above definition is that nowhere does it define the heart within the institution. It says nothing about life time commitment to the person whom you admire most, about a voluntary and equal relationship between the two people who choose to live as a married couple. It also says nothing about love and professionalism. Based on this research, I would like to create a way or theory that would help the clergy to care for their marriages.

Do the clergy marry wives because they love them or just as a way of survival?

The main question is why does the Anglican Church encourage the Clergy men to marry professional wives?

- Is the issue of marriage of the clergy or his family taken serious by the bishops or not?
- Is the issue of marriage based on love (PRIVATE AFFAIRS) or on financial matters?
- What causes the breakdown after marriage?
- Who cares for the clergy and their families when they face problems within their marriages?
- Does clergy marriage have value?

What happens to the clergy if he marries a woman who is called ordinary?

Does it affect him when he is among his colleagues or friends? Is the process causing competition which takes place among the clergy when they are together discussing their family's affairs? Another question that comes to mind is. What makes a clergy wife and what role is she expected to play? I would be using the two books by Edward Wimberly titled 'Moving from Shame to Self-Worth' and 'Claiming God Reclaiming Dignity'. These two books will help me to research this problem so that I may create a model of pastoral care.

1.4. Aims and objectives of the research

- This thesis is aimed at empowering the male clergy in order for them to rebuild their lives and to look at the image of woman differently.
- The other aim is to create a basis where the clergy, who are traumatised, can be cared for, can rebuild their lives so that they are able to care for the members of their parish.
- The objective is also to address the issue where children are neglected while parents are trying to preserve their marriage.
- The research will also revisit the question: Does our clergy get pastoral care from their bishops when they are experiencing problems? Even though it's not easy to know when the clergy is experiencing problems, matters like these needs to be reported in time in order to avoid more damage to their lives.
- In most cases, wives get into marriage not knowing what would happen and how much she is loved by her husband. The process of being loved takes over and blinds them from asking the questions of why they are loved. The only thing they see is the clergyman who is called by God. They later discover that they were married because of their level of

education which augments the lower stipend received by their spouses;
hence this research.

- The main aim of the research is to create a system or model that will care for the clergy who married their wives because of their professional stature and not of love.
- Gerkin, 1997:31 introduce a method of shepherding, which guides the flock that has strayed away. He shares three concepts that are important in shepherding; which include being priestly, prophetic and having pastoral quote. This process of shepherding would be helpful in working with the clergy who marry women for their professional status. The process that Gerkin 1997: 31 proposes is adequate because it concentrates on shepherding the flock. This is where Pollard's method of positive deconstruction would help. He explains positive deconstruction as "the recognizing and affirming of the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed." He also suggests a way of reconstructing the lives of people who are broken. Pollard, pg44. Finally, I would use a quantitative method based on the couples who are caught in this serious syndrome. Then, I will connect the findings of the research with Pollard's quantitative method.

1.5. Research Methodology

1.5.1 Research design

The approach that is going to be used here is quantitative. I would be using Pollard's quantitative method and Gerking's shepherding method.

1.5.2 Sample

I will conduct the research on questionnaires using seven clergy from the Diocese of Natal, who are based in the surrounding areas of Durban and are, married. Confidentiality shall be maintained throughout this research. See consent letter in Appendix B.

1.5.3 Data

Data for this research will be collected through questionnaires and interviews, which will be unstructured, (See appendix A for questionnaires, letter of confidentiality).

1.6 Significance of the research

It is to address problems that are faced by the clergy who are using a wrong pattern when selecting their life partners.

1.7 Research Gap

The researcher has consulted widely in the Anglican Church and has found that this phenomenon has not been explored by pastoral caregivers in the Anglican Church before. It is a new problem that has been emerging within the Anglican Church. This problem started to be noticed as we were moving into the new democracy. As the pattern of life changes, some clergy are marrying in order to maintain a certain standard of life. The concept of love should be the point of entry into marriage and professionalism will develop later. Therefore, one can conclude that when finances breakdown, the marriage will breakdown also, because the basis of their marriage has been affected.

1.8 Definitions

I will define the following terms, Clergy, Anglican Marriage, Profession, as follows:

Clergy: Clergy or Incumbent are recognized as being leaders, ordained and set apart by God and his Church for the oversight of the Pastoral Charge, (Canon 24, and pg59).

Anglican Marriage: *The Church of the Province of Southern Africa affirms that marriage by divine institution is a lifelong and exclusive union and partnership between one man and one woman (Canon on Holy Matrimony in the*

Constitution and Canons of the C.P.S.A.). Waruta (2005:103) defines marriage as the approved social pattern whereby two or more persons establish a family.

On the side of the Christian perspective, marriage is also regarded as a relationship which brings together the human and divine. Bujo, 2009:102, *understood that marriage is not only a matter for the individuals but also that it concerns the whole community, and for Christians the Church as family becomes relevant. The family is the place where the marriage is lived in faith, hope and charity, and only from that point on is it possible to speak of the sacrament.* He continues saying, *marriage that excludes the relatives from it would result in conflict between the partners, and to divorce.* What the author likes to visit in chapter 3 when he deals with marriage is to look on marriage in the Western and African side.

Profession: *a job that needs special education and training.* (English Dictionary)

Questions will be in the language of the people interviewed and translated to English in order to keep an academic standard. Interviews will be conducted in vernacular in order to allow couples to be free to express themselves.

CHAPTER 2

METHODOLOGY

2.1. Introduction

In chapter one, the author shared about the tools that are going to be used in the methodology which will help to analyze his work. Let us start by looking at what is the methodology. It is the set of methods and principles that are used when studying a particular subject or doing a particular research work (Dictionary of Contemporary English, 1995). This is also going to help the author to perform the task in his way to present the outcome of this research. In the Gospel according to Luke 14: 25-33, it shows us the story where Jesus made an example about the type of prophet that can start to build the tower without doing proper preparations, like putting together all the required tools or material that can be used during the time of building the tower. The author will try to demonstrate what methodology is aiming to achieve in this chapter and what we would achieve at the end of our work, as mentioned above.

2.2. The Research Methodology

The author will start with the methodology by applying Gerkin's method which is based on Shepherding. It seeks to care for the flock so that they are not hurt. The author will connect Pollard's method of positive deconstruction, in order to rebuild the lives of people, especially those of the clergy and his wife after the discovery of secrecy of their marriage. Finally, the author will employ the

Qualitative and Quantitative methods, which will help the author in connecting with more quality of work and the collection of data. Pollard's method will be used on quantitative method and Gerkin's method will be applied on the shepherding model; as I will be aiming to find the way that the church/bishops can be able to help the clergy before and after his marriage. My main focus is on Shepherding because at the end of this thesis, the author is aiming on applying the method of caring, using Gerkin 1997; 80, and will also help the author to address the problems of the clergy and how they can be cared for after they have experienced problems which resulted from marrying for professional reasons instead of marrying women they loved.

According to Wikipedia encyclopaedia, quantitative research is used widely in social science such as psychology, sociology, anthropology and political science. Research in mathematical science, such as physics, is also quantitative by definition; although this use of the term differs in context. In the social science, the term relates to empirical methods which originates from both the philosophical positivism and the history of statistics, which is in contrast with qualitative research methods. Qualitative method, according to Wikipedia encyclopaedia, is a method that produces information only on the particular cases studied and any more general conclusions are only hypotheses.

Quantitative methods can be used to verify, if these hypotheses are true.

The author will use the questionnaires in order to meet with the researcher's mind and would be based on data collection from the clergy who marry women

for the sake of their professions. This will be able to help the author find the reason that leads the clergy to decide to marry a professional wife than the ordinary one, which affects the family at the end. The Clergy are respected people in our community as we had seen that people visit them for a number of reasons. Among these people there are those who want to get married and those who are facing the problems in their marriages. What happens if they discover that the same person that they trust has the same problem? That is where the level of stress that leads to trauma start for the said clergy. Nothing is being touched by the Anglican Prayer Book and other articles about clergy marriage, especially on the issue of profession (Towards a Theology and Pastoral Practice of Marriage, 2001). This book shows that the Anglican tradition on marriage is understood to be an institution for the whole human race, existing before and outside specifically Christian revelation. This does not give us the straight forward meaning and explanation about clergy marriage. There is a lack of clarity which will guide the clergy; let alone Lay people. In view of the above, let us now understand what marriage is all about. This will help us understand how the profession hinders marriage and breaks relationships. So the author would extend his research in such a way that it provides clarity on this matter of marriage, and would help the author to look at the following topics of healing, guidance, or counselling, support and caring after the breakdown took place or before the clergy person can experience some problems. This could also be helpful to be addressed on the theory by the author.

2.3. Marriage

Marriage is a universal institution which, theologically speaking, is compared with creation itself, (Gen 2: 24; Mk 10: 6-8; Mt 19: 4-6). The statement from the Anglican Church article differs with the author's research, if it says that, Christianity believes that something is changed when two people exchange their vows before God in the presence of God's people and receive God's blessing pronounced by the priest. If that is so, we can easily find black clergy marry to an ordinary lady. Because when I was about to start this work, I realised all black clergy in the Diocese of Natal in the area of Durban had to marry ladies with professions. If it is so, does this phenomenon come from the church or is created by the church's situation. While on the other side, Wikipedia Encyclopaedia shows that many people marry for many reasons. Which one can be the reasons the author engaged in this topic.

The author in his research would go deeper with his work in order to find the cause of being traumatic in the marriage life, because Gerkin says that Pastors needed to become more proficient interpreters, interpreters of the Christian language and its ways of seeing and evaluating the world of human affairs, and interpreters of the cultural languages that shape much of everyday life.

The research will also look at the role of the clergy spouse during the time of difficulties like losing the job, and that will help the researcher to use some of the sub-topics to make the research meaningful. Gerkin 1977: 76 states that to

be successful clergy as the one mentioned above, he needs to be able to take good discussions and who stick to good family values. Love in the family is one of the best medicines to the priest to show so that if he speaks about loving our families, it must be seen through him in the manner which he truly cares for his family.

Steps on clergy relationship

1. The role of the clergy person at home
2. Dating and relationship
3. Unemployment in the family
4. Love
5. Trauma
6. Bishops role on a clergy life

2.4. Preliminary Conclusion

The author would use official languages that are recognized in South Africa.

There are eleven (11) official languages in South Africa but Natal is a Zulu Language dominated area. Even the questionnaires will be in English and also on personal interviews that would be conducted in English.

Personal interviews fall under qualitative method, as I had mentioned above. In the following chapter, the author will be looking at the above sub topics and

will deal with the cause of trauma within the clergy family. Trauma reveals itself indifferent stages and this will help the author on showing how the clergy families live in denial of bad situation for the long time, which leaves them with post-traumatic disorder [PTSD]. As we have noticed, some of our clergy resort to alcohol as way of blocking the signs of PTSD.

After looking at the theories of Gerkin and Pollard, the author had decided on looking at the impact that is caused by the Anglican Clergy Marriage. The author will also engage himself on the Clergy's role within the community and family, and will also demonstrate how trauma came from the issue of professionalism.

In Chapter 2, we spent time looking closer of the tools that the author will use on his research and in this chapter; we will be looking at the main topic of the research.

CHAPTER 3

Clergy Married to Professional woman for security purpose that leads to a traumatic lifestyle

3.1. Introduction

In this chapter, the author will start by introducing some of the key demands that are experienced by a person who is going under a serious situation. The author also intends to show the reader the causes of trauma in this particular marriage we are dealing with in this thesis. The author will now analyze the marriage of the clergy, who is based in Natal and has married a professional woman for financial security reasons; which has led to a traumatic lifestyle.

Looking at the life of an Anglican Church clergy, in terms of the constitutions and Canons of the Anglican Church of Southern Africa, will help us to understand that the leader is defined as that the one who is ordained and set apart by God and His church for the oversight of the pastoral charge to which they are appointed, particularly with regard to preaching, teaching and liturgical worship under the authority of the bishop (Canons 24, 2)

The clergy are called to work in a parish environment which is a family and is also expected to be a leader to his or her family. This ministry must be a balanced one, because it attracts attention from the parishioners and the community and this can lead them to notice if there is something that is wrong

with their priest's family. It means that as the clergy, you must have love for your wife and children. Even though it's understandable that clergy are busy people, but that love, which Christ showed the world, is expected in the priest family. Paul speaks of unconditional love in 1 Corinthians 13: 4. Paul says; "if I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing", the kind of love we have, must be exemplary to our families first before we can be able to show love to the congregants. Clergy are called to live in faithfulness to preach and teach the Gospel and it is the responsibility of the Church to provide the necessary conditions and support to enable clergy to fulfil that vocation to the highest possible standard. This helps the clergy and their families to cope well the demands that they come across in their life as a family. Looking at clergy marriage, it's the same marriage like any other marriage that you can encounter in the public, but it differs when we look at the side of employment. Within the Diocese of Natal clergy are appointed to a specific office or to a ministry authorised under licence from the Bishop. While the author still looking at the issue of marriage, and Pope John Paul 11 also observed that the marriage of two baptised persons is a symbol that highlights the unity of Christ and his church and this unity is not temporal nor can it be limited to a trial period,(Bujo, 2009). The author found Pope John Paul speaking about the trial marriage, but the author likes to see the view of Pope in a different way. Pope speaks about unity of the couples which means that what marriage brings to the couple is the unity among themselves, family

and the church or community where they live. Bujo mentioned the three dimensions of family in Africa, the living, the not yet born and the dead, which shows that in marriage there are more expectations that are expected on the wife.

In this thesis, we encounter numerous problems that are evident through small signs (*signs of depressions and trauma*) that people take for granted. Yes, some of these signs make a person to look strange, but the fact is that the person has already started to change. So, I invite you to journey with me in these next two remaining chapters in which I explore these signs, starting with the prevalent depression within the world of ordained clergy, tensions, depression, anger which are part of the journey on a clergy life. So, let us analyze them.

3.2. What is depression?

Depression is a serious condition that can impact every area of your life. It can affect your social life, your family relationships, your career and your sense of self-worth and purpose, (www.helpguide.org).

We are all experiencing ups and downs in our mood or lives. Sadness is a normal reaction to life's struggles, setbacks, and disappointments. Many people use the word "depression" in order to explain these kinds of feelings, but depression is much more than just sadness, (Wikipedia the free Encyclopaedia).

Some people describe depression as: "living in a black hole" or having a feeling of impending doom. However, some depressed people don't feel sad at all-

instead, they feel lifeless, empty and apathetic. Whatever the symptoms, depression is different from normal sadness in that it engulfs your day-to-day life, and interferes with your ability to work, study, eat, sleep and have fun. The experienced feelings of helplessness, hopelessness and worthlessness are intense and unrelenting with little if any relief.

Before I go deeper into the research, let me analyze what Wikipedia says about living with a black hole inside you. That is the time some people start to blame themselves for the mistakes they did in life and, by that time, no one is close to that individual for help or advice. The Wikipedia has challenged me to analyze why people are depressed (or live in black hole), when one gets married for wrong reasons. This kind of marriage leads to depression because its motivation is not based on love but professionalism or money. The marriage leads to a broken relationship.

The clergy are respected and are the eyes of the community. So, once the clergy is affected by depression, it is easy to notice because of the symptoms of depression, which are:

- ❖ A decrease in self esteem
- ❖ Change in perception of time
- ❖ Fear of going mad
- ❖ Sensitivity to noise
- ❖ Avoiding social situations or being late often

- ❖ Feeling that he will never get better
- ❖ Loss of appetite and sometimes losing weight
- ❖ Self-loathing (Church of England Clergy Handbook 2004: 7)

All of the above symptoms can be seen on clergy to the scrutiny of congregants and in, most cases, people know their priest when he or she is happy or sad.

The expectations of the congregation differs from what clergy could be going through, hence when they divorce, it shatters the faith of some members as they do not expect their clergy to be depressed; let alone going through divorce.

There are different types of depression. These are other types of depression that affect people,

- ❖ Depression in teens
- ❖ Depression in older adults
- ❖ Depression in men
- ❖ Depression in woman
- ❖ Major depression
- ❖ A-typical depression
- ❖ Dysthymia (recurrent, mild depression)

(Charles G. Costello 1993: 291)

The above types of depression will help us to explore further difficulties that the clergy go through. There are new concepts emerging in today's life of the clergy.

3.3. Depression in men

Depression affects men and women equally; especially those who are experiencing constant pressure in their lives, (Charles Costello 199: 237).

Depression is a loaded word in our culture. Many associate it, however wrongly, with a sign of weakness and excessive emotion. This is especially not true with men. Depressed men are less likely to acknowledge feelings of self-loathing and hopelessness, than women. They tend to complain about fatigue, irritability, sleep problems, and loss of interest in work and hobbies. Other signs and symptoms of depression in men include anger, aggression, violence, reckless behaviour, and substance abuse.

3.4. Differences between male and female depression

Although the signs and symptoms of depression are the same for both men and women, women tend to experience certain symptoms more often than men. In typical depression, rather than sleeplessness, eating less, and losing weight, the opposite is seen and this includes sleeping excessively, eating more (especially carbohydrates), and gaining weight. Feelings of guilt, as stated by (Edward Wimberly 1999:74), are associated with depression and are also more prevalent and pronounced in women. Women also have a higher incidence of thyroid problems. Since hypothyroidism can cause depression, this medical problem should always be ruled out by a physician in women who are depressed. I hope that the reader of this thesis would now get the picture as my topic is based on

the clergy who are male and their spouses. I spent time on these definitions so that by the time we embark on chapter 4, we will have a clear understanding of the incidents that took part in the lives of the clergy. Struggling on marriage or in life start on a lower gear where you hear people talking about a person who is stressed by family life. We also do not fully notice this type of depression on people. We normally say everything is fine and going well while, on the other side, the person could be suffering from Bipolar Disorder.

3.5. Bipolar Disorder

Sometimes those who are much closer to the priest is life can easily see that their friend or relative has bipolar disorder when they begin to talk carelessly to the congregants about things to in the congregation that are not supposed to be mentioned. Broken, depressed and unresolved marriage issues lead people to the outer stage of Bipolar. Bipolar disorder causes serious shifts in mood, energy, thinking, and behaviour-from the highs of mania on the one extreme, to the lows of depression on the other. More than just a fleeting good or bad mood, the cycles of bipolar disorder last for days, weeks, or months. During a manic episode, a person might impulsively quit a job, charge up huge amounts on credit cards, or feel rested after sleeping two hours, (helpguide.com)

During a depressive episode, the same person might be too tired to get out of bed and full of self-loathing and hopelessness over being unemployed and in debt. The causes of bipolar disorder aren't completely understood, but it often

runs in families. The first manic or depressive episode of bipolar disorder usually occurs in the teenage years or early adulthood. The symptoms can be subtle and confusing; so many people with bipolar disorder are overlooked or misdiagnosed-resulting in unnecessary suffering. But with proper treatment and support, a person who suffers from bi-polar disorder can lead a rich and fulfilling life.

Change in a person's life, normally the one who is familiar like the clergy, can be easily seen; even by a small child in the community.

3.6. Stress

Sitting alone, finishing services before or after time and delay in coming to the meetings or missing appointments show clear signs of stress. Some people may even suggest that the priest may need to take leave or a short break not realising that he is already under stress. Stress is a normal physical response to events that make one feel threatened or upset one's balance in some way, (helpguide.com) When a person senses danger whether it's real or imagined the body's defence mechanism kicks into high gear in a rapid, automatic process known as the "fight-or-flight" reaction, or the stress response. The stress response is the body's way of protecting you. When working properly, it helps one to stay focused, energetic, and alert. The stress response also helps one to meet challenges such as those experienced with a marriage and help to avoid minor issues. Stress is what keeps one on his/her toes during a presentation at work, sharpens one's concentration when attempting the game winning free

throw, or drives one to study for an exam when one would rather be watching a painful soap or a soccer game on TV. Others would like to watch gospel music or a polite music.

3.7. Things that influence stress tolerance level

As I mentioned at the end of 3.6 about the TV or watching the TV support your system and you end up gaining focus on what you are watching than to sit and think. This may have an effect on: (helpguide.com)

- ❖ Your support network
- ❖ Your sense of control
- ❖ Your attitude and outlook
- ❖ Your ability to deal with your emotions
- ❖ Your knowledge and preparation

3.8. Causes of stress

It is very important in this part of the research to point out the causes or the roots of stress, this will help us to enter into the lives of the spouses whose rights are violated by the clergy. The situation and pressures that cause stress are known as stressors. We usually think of stressors as being negative such as an exhausting work schedule or a rocky relationship. What causes stress depends, at least in part, on your perception of it. Something that is stressful to one person may not faze next person.

Our main problem as the clergy is that we tend to ignore things that are affecting us and worrying us about our lives. Instead we tend to think that God is there, God would help us when we pray for our wives or families. But day-to-day issues need to be attended on the spot in order to prevent inner problems like burnout, (helpguide.com)

3.9. Burnout

This comes after a lot of suppression to stress. To suppress issues that worry can lead to burnout. Burnout is a state of emotional, mental, and physical exhaustion which is caused by excessive and prolonged stress. It occurs when one feels overwhelmed and unable to meet constant demands. As the stress continues, the person begins to lose interest or motivation which led the individual to take-on a certain role in the first place. Burnout reduces one's productivity and saps the person's energy, leaving the person feeling increasingly helpless, hopeless, cynical, and resentful. Eventually, the person feels like he has nothing more to give. Once a person is stuck, he ends up fighting with all the people especially; the family or wife becomes the first victims on his burnout.

3.10. Behavioural signs and symptoms of burnout

- ❖ Withdrawing from responsibilities
- ❖ Isolating yourself from others
- ❖ Procrastinating, taking longer to get things done

- ❖ Using, drugs, or alcohol to cope
- ❖ Taking out your frustrations on others
- ❖ Skipping work or coming in late and leaving early.

If the person is lucky to have people who manage to calm him down without solving his problem, that problem would remain inside him and become an unsolved matter in his life, (helpguide.com). That traumatises the person after people have witnessed his behaviour. He would prefer that he be given space to resolve his issues instead of them making noise with their words of advice. Instead of being helpful, the situation can traumatise the affected person and may lead to him losing his right senses.

3.11. Definition of Trauma

Trauma means “wounds” and is “a term used freely for physical injury caused by some direct external force or for psychological injury caused by some extreme emotional assault”(Mitchell 1983:814) (class notes). Trauma causes feelings of helplessness. One’s coping skills are not sufficient to deal with trauma. Trauma disrupts the processes that regulate the health and optimal functioning of a person and produces discomfort and dysfunction.

Trauma is the result of extraordinary stressful events that shatter one’s sense of security, resulting in feelings of helplessness and vulnerability in a dangerous world. Traumatic experiences often involved a threat to life or safety. However, any situation that leaves you feeling overwhelmed and alone can be traumatic,

even if it doesn't involve physical harm. It is not the objective facts that determine whether an event is traumatic, but one's subject emotional experience from the event, (helpguide.org). The following symptoms are the results of the above-mentioned trauma that one was denying and has not dealt within a proper way. The following symptoms proved to be the most dangerous to the clergy He can be seen through poor, unprepared sermons and, through running away from socialising with people after the service, or constantly postponing appointments, (helpguide.com)

3.12. Emotional symptoms of trauma

- ❖ Shock, denial, or disbelief
- ❖ Anger, irritability, mood swings
- ❖ Guilt, shame, self-blame
- ❖ Feeling sad or hopeless
- ❖ Confusion, difficulty in concentrating
- ❖ Anxiety and fear
- ❖ Withdrawing from others
- ❖ Feeling disconnected or numb

Most of the clergy that face trauma have some symptoms that clearly demonstrate that the priest, mentioned at the beginning of this thesis, is not alone. Standing in the pulpit becomes a major task to do, wishing that he could

give others an opportunity to preach. This priest could also be heard preaching short unprepared sermons.

3.13. Physical symptoms of trauma

- ❖ Insomnia or nightmares
- ❖ Being startled easily
- ❖ Racing heartbeat
- ❖ Aches and pains
- ❖ Fatigue
- ❖ Difficulty concentrating
- ❖ Edginess and agitation
- ❖ Muscles tension

All these signs are the result of the wrong part of one's life or the need to adopt a wrong style in life, (helpguide.com). You cannot field all stars in a team because at the end of the day, all these stars would like to demonstrate their professionalism which would lead the team losing games. The author likes to look at professionalism; which is a major cause of trauma in this thesis.

3.14. Professionalism

Profession is a vocation founded upon specialised educational training, and the purpose of which is to supply disinterested counsel and service to others, for a

direct and definite compensation, wholly apart from expectation of other business gain (Wikipedia the free encyclopaedia).

Wikipedia also describes security as the degree of protection against danger, damage, loss, and criminal activity. Security has to be compared to related concepts namely; safety, continuity and reliability.

3.15. Marriage on love and financial security

In the previous part of the research, I ended the section by looking at professionalism which makes the clergy to marry an educated wife; which is the main concern in this thesis. Marriages come across with challenges because of financial challenges that couple face on their marriage life. Let's remember that these people comes on the back ground of being single and independent person, but now marriage force them to share the resources that they have on their marriage, more especially when they are married in the In Community of Property.

In this part of the research, the author would like revisit love and security on marriage. The author believes that some clergy marriages are conducted for the wrong reasons. We all hope that people come to a discussion to get married only after careful consideration. Both terms that the author will visit in this part of the research, are more connected to commitment. Relationship expert (“Dr Scott Stanley, 2005, 23”), said that commitment is twofold; firstly, he says, commitment involves constraints. Constraints are those forces that keep one

and his other part together; and these include children, in-laws, money, friends, faith, value system; and even the threat of a divorce.

The author does not agree with (Dr Scott Stanley 2005, 23), because without love, that marriage is dead. The only thing that is needed between two people, in a marriage, is love. Paul writes in 1Cor 13: 1-11 and says that “I may be able to speak the language of men and even of angels, but if I have no love, my speech is no more than a noisy gong or a clanging bell”. The author concurs with Paul that no matter what one’s marriage is based on, including expectations like financial security, it is nothing without love.

(a) Financial Security

This can be done by either a man or woman who commits him/herself because of protection from financial woes. A commitment that assures the said person that he/she will never have to worry about money and his/her future is balanced. On marriage couple need to plan for their future, where they are going to have children. They also have to consider other financial needs like insurances, groceries, school fees, transportation, entertainment, clothing and other needs that can come up. All the above need both husband and wife to put more effort on supporting each other, because without proper planning this would results on conflict.

(b) Love

Love is an emotion of strong affection and personal attachment and is a virtue which represents all of human kindness. It is central to many religions.

(Wikipedia free encyclopaedia) (Helen Fisher 2004, 21) defines what could be understood as love as “an evolved state of the survival instinct, primarily used to keep human beings together against menaces and to facilitate the continuation of the species through reproduction.”

Both definitions that the author cited above are the strongest pillars on marriage and what I think can be added to these definitions are the Christian background on love and money within a marriage. The author sees that love is good for the couple or for the clergy family; especially if it is going to show good fruits in the family life. Shirley Lytle (2006:19) says that the devil does not have dominion over the Children of God. I agree with the writer Shirley that Christians should be praying all the time and, what is more important, is that they should trust their Lord. So, love was shown firstly by God to human beings as documented in Gen. 1 and 2 based on Creation stories where God is creating man and woman in God’s image. (George Sand, 2001, 27) on Indiana; also says that love starts from the heart, not from the eye. I agree with George because heart is the body part that takes decisions.

3.16. Marriage and status

A marriage is a commitment that is made in the presence of God, and is valid until death. It is a commitment that is irrevocable and does not depend on the

performance of either spouse. ([www.purpose of marriage](#)).And it continues saying that it is a commitment made in the presence of a legal authority, and is valid until the contract is broken'; which means that it is a commitment that is kept until one spouse, or both, fails to perform according to the contract.

The author used the above quotations because people marry for status, these days. People tend to forget that marriage is blessed by parents first or elders if the parents are late, and later they go to the Priest for God's blessings. This shows that families are directly or indirectly involved on marriage. According to Bujo when he was speaking about the African marriage he said; "*marriage cannot be really free because the community almost always interferes with it.*"

There are those who got married because they had children out of wedlock and stay in the marriage for the sake of the children. There are those who go for money, and once the wife or husband becomes broke, they begin to experience problems. How the author sees is that a number of couples come to marriage for a number of reasons, some are ready for marriage, and others felt that they are single for a long time and other feel loneliness. Sometimes these can determine of how you can stay to your marriage. In South Africa today, there is a story of Mr Dewani, who is suspected that he was the key planner on hijacking and killing of his wife. This happened after you realize that the person you married with can be compared to the value of money.

The purpose of marriage is spiritually, emotionally and physically unites a man and women together, as husband and wife, in a covenantal relationship between

themselves and their Creator, (www.purpose of marriage). So people associate marriage with entertainment and self-enrichment, using professional status as the trophy and brag to others and saying that ‘I have married a teacher or a nurse’.

Marriage is one of the most important commitments that someone can make during their lifetime. If one is considering making a marriage commitment, it is important to reflect on the type of commitment that one will be making with the person that he/she plans to marry.

These types of professions (nurses, teachers) were the ones that were respected for many years in the black community, as quite a number of people in rural areas were not educated. When they received letters either from their relatives, children or husbands who were working in the mines, women used to call the teacher, who lived in the area, to come and read these letters for them. This also applies if somebody was sick and they knew that there is a nurse in the area, they would prefer to go to her first before sending the person to the hospital. Parents sent their children to school to study to be a teacher, nurse, or policeman. All the above, led to the trust that was placed in these professions and that everyone who was a professional was meant to be respected within the community.

3.17. Biblical Understanding on Marriage

The author has seen that it would be proper to show the biblical perspective on marriage. The bible's primary role in pastoral care on this understanding then is one of contributing to the vital task of Christian formation. This is why the bible describes the marriage as a spiritual covenant that is just as binding, and just as sacred as the covenant that God has made with His people. In fact, we find that when God describes the relationship between Himself and His people, He speaks of the husband and wife relationship (Jer. 31: 31-32). In the New Testament, the blessed relationship between Christ and the Church is compared to the covenant relationship between husband and wife (Eph. 5: 22 – 33). This proves the strong Christian formation that is given by the bible.

In the Anglican Prayer Book (APB), it begins by confirming the words of Jesus when he blesses this way of life, as stated in the bible. And in paragraph 2 of page 461, The Anglican Prayer Book says; “Marriage is a gift of God and means of grace, in which man and woman become one flesh”. This part one flesh is also repeated during the creation story, where Adam says to Eve; V23 *“at last here is one of my own kind- Bone taken from my bone, and flesh from my flesh.”* The above statement affirms the kind of love the man had for his wife. Do we understand clearly the meaning of the above words, or we just recite for the sake of keeping the service going? The author also visited the book of Malachi. During the time of Malachi, in the Old Testament, the rate of divorce was a real problem and became a central issue among all of the sins

committed by the people. Malachi says; “I hate divorce” V2:16. This gives the picture of how marriage must be taken seriously. Whatever God has joined, let no man separate, words from Matt. 19:6

3.18. Preliminary Conclusion

We have looked at the definitions of different terms that are used, and these are profession, depression, and its various types, bipolar disorder, stress, burnout and trauma, in chapter 3. All the above-mentioned definitions help in identifying the person who is already affected by some of these terms; more especially the clergy. These terms can totally change the life of the clergy and the church if they are allowed to develop without any further steps taken to prevent foreseeable damage.

We are now going to analyze some case studies that are going to further demonstrate how depression affects spouses and breaks some clergy marriages.

CHAPTER 4

Clergy in the marriage life

4.1. Introduction

There is no doubt that clergy marriages are facing unique pressures. This has become evident to the author over the few years that he worked when the author meet other clergy who had the opportunity to talk about marriages or marriage relationships with other clergy. What he found was that many of the issues on marriages are the same, but there are, indeed, some special dynamics on the clergy that we are dealing with in this thesis. In Chapter 5, the author will look at the role that is played by the Church Management to the life of the clergy who are married and those who are planning to get married. The author took a decision, last year December, to have his Wedding Anniversary as he and his wife celebrated 10 years in marriage. This, he believes, helps him to look back and see where he made any wrongs in life; more especially in his partner's life.

That is probably one of the reasons that couples like to celebrate a marriage milestone. In the Anglican Prayer Book page 466, the priest joins the hands of newly wedded couple and says, "Those whom God has joined together, let not man put asunder". This reminds us that a Christian marriage is also a sign of the union between Christ and his Church, (Eph. 5: 21-33).

Clergy are human beings but they differ with the world by having a calling of God; which leaves a challenge to the life of the clergy if the clergy finds it

difficult to do as the Apostle Paul says in, (1 Cor. 13: 1-11). The author is convinced that most marriages could be much better, if they did what Paul is instructing them to do and, if they can truly embrace the call of Jesus- to serve one another. Jesus changed water to wine; which made people to be happier. However what is more important is that the presence of Jesus at the marriage in Cana of Galilee, blessed the marriage. What the author would also like to emphasise is that the mystery of the Kingdom of God is that when we lay down our lives truly for one another, we will find a real life. When the author reaches this stage, it is where he will look at who, at the end of the day, is traumatised in this thesis.

The author would visit this part of looking at the role of loving one another as couples. He has mentioned this before, but in this chapter, he would like to define the term love or to be loved. The following are the two stories taken from two clergy who were sharing experiences based on their marriages. The stories depicted here are the only two stories taken out of ten interviews that the author had conducted.

4.2. The Case Study 1

The author had a meeting with Reverend Simphiwe Duma (not his real name and surname) Revd. Duma was born in Durban and he also grew up in Durban, who fortunately attended the same school with the author. During his schooling years, Rev Duma was an active member of SCM (Student Christian

Movement); this is an organisation that deals with issues of religion and faith in schools. He is now the Rector in the author's home Parish. The author began the interview by reminiscing about their days at the school before he got the time to introduce the reason behind his visit. The author assured Rev Duma that all the information that is going to be shared among them is highly confidential. And both men agreed to start the talks.

The Author: Morning, Rev Duma how are you my brother, it's been a long time since we were at school together and now you are ordained as a Priest.

Rev Duma: Morning, Fr. Msimango

The Author: Please tell me now more about your relationship and your wife, because we left school many years ago and we were so young, and now you are married.

Rev Duma: Oh! My brother this is a long story, but I will try to make it short so that you can understand it clearly. When I was doing my matric I approached my Priest about the calling to the Ministry and he asked me to forward an application letter which I did submit in two days after my meeting with him. Parish-base discernment conference was set by the rector and parish wardens together with our Archdeacon. I was nervous but the questions they asked were not that much difficult, they tried to accommodate my standard. Two weeks later after that discernment conference my Rector called me to address me about the outcome of my discernment conference.

The panel advised me to study further or look for a job as I was about to finish at school and I still needed time to experience the working place. Another advice was that I needed to wait for some time till I got married. I thank my Rector for the report and he was looking at me for response, my brother that time my mind was gone because I was busy asking myself what associated these two things to be a priest and to get married? Do these people understand that you cannot pick any girl and make her your wife from the street? My brother on my mind those two questions were making me frustrated. I think my Rector noticed that I am lost a little bit and he tried to his best to counsel me and to give me hope, he even mentioned that his older friend came across with this but what helped him was strong hope and faith. I left the Rector's office thinking of the next step that I needed to take in life.

In my life I had a girl that I was in love with and I shared this story of calling with her and what the priest said to me. She was not happy at all to be the wife of a priest, and I was in an affair with this lady for more than two years and it was the first woman I started to date in my life. She totally refused to marry me if I am going to be a Priest. On the other hand I thought they are helping me so that when I finished my studies I would have a good and professional wife who can able to support me and our children.

We had to call our relationship off and I met with another lady she was doing nursing at King Edward Hospital, we met while I was accompanying my priest to do hospital visits. I said to myself this is the mother of my children which

reminded me of Moses in the bible when he said” you are the bones of my bones”, that is what happened to me. I proposed this girl who did not even take me a month to agree. Another thing that I liked about her was the woman qualities that she had. I took a step after a year to marry her to be my wife because I wanted to go back to try my luck on discernment conference.

I went back but the team was different now and on my side I was working as receptionist at the local township office. The only thing that I noticed was that they did not want to rush to know if I was married or not, but they were so pastoral to me and willing to help. I even wished that I had met with these types of people before. They asked me to wait outside after the discernment to wait for my Rector as they were discussing about the session we had. I saw my Rector open the door with a smiling face that gave me hope that he came with the good news. Yes indeed, when he opened his mouth he said congratulations!!! You made it. I thanked God for allowing me to serve him. So that was the beginning of my ministry my brother.

The author: it looks like you had a real journey to your ministry, so please share with me about your expectations to your marriage especially you ended up having a different woman, after the one you had so many years who disagreed with your wishes.

Rev Duma: It was not easy to leave Matsepiso because was up and down with our lives especially the respect that she had towards me. She never argued with

me, never shown anger at me. Matsepiso was the woman of my dreams, the one thing that was bad about her, was that she was not educated like Cindy, Cindy is a nurse and I realised that we were going to have a secured life together. My brother life is costly in these days and in order for you to cope with life you will need to have money. We grew up in a township and learned the Bantu Education so I need to see my children having better education; what makes it worse is, that we as priests are paid a stipend not even a Salary. So my wife must be a person who is going to give me support in raising my children as I mentioned before.

This woman, baba (father) would make me to have dignity in the church and in the community as you know that nurses are respected. Besides that, I know that on our retirement we are going to have our own place. My brother, ladies are more educated than man; I hope you realise that, so I wouldn't have fear in church if I am going to the congregation where there are more educated women. It's irritating on your arrival in the place after you introduced yourself and they want to hear more about your wife and nothing comes out and you just say "here is my wife, with so many children and you do not mention anything about education. Once you start to open your mouth asking them to help you to help her to get a job, it's where they look like they are exposing you, because they ask the standard of education like; (what does she have on her qualifications?) that makes me mad. You know my brother you do not need to take a liability, take an asset.

You know my friend on marriage you need to take a person who is not going to destroy your status of being a priest. When you eat food you do not need to eat junk food only because it's not healthy, so taking a wise wife, it's like eating healthy food that would make you last longer in life. So Cindy is contributing a lot to our lives.

The author: You love Cindy Revd Duma, I can see, so can you tell me more about how your marital life is now.

Revd. Duma: Life is fine, my brother I cannot lie. My only problem is that truly speaking I left the woman I was in real love with. Sometimes that comes back on my heart that I can have all that I mentioned above but I have a space of love on my heart. My wife does everything that you can think of, that is needed by a priest, who is a man by status not by his doing. My main fear is what would happen if my wife can lose this nursing job. This fear sometimes makes me think a lot and this emptiness on my heart sometimes makes me look like a frustrated person. Yes, I have children; I eat everyday but lack love and happiness. This affects our sexual life and she doesn't know of what is happening within me.

The author: if you can be alone now can you cope?

Rev Duma: you are playing my brother how can I cope with sending these children to these expensive private schools. And to go back to Mastepiso would be the waste of time and it is I take a slow poison.

The author: beside death how would you cope with divorce?

Rev Duma: It's the same, even if I can be left with some small cash 50% of her pension but I would be left frustrated and miserable.

The author: lastly, what other difficulties can you feel or you feel in your marriage except finance or financial support?

Rev Duma: heh! Heh! (Laughing) I like to be loved my brother and to be respected. To see your wife arguing with you makes you less respected even by children. She is a bully woman, threatening to leave you which force me not to have my day off on Mondays because I have to drive her to work in the morning and fetch her later in the afternoon. She just does things without consultation because she is the one who earns more in the house.

Sexual part is the worse one as I mentioned before that I have an empty space in my heart of a person who can love as Matseviso did. Now I feel sometimes that I bought the priesthood with my happiness, because there is no one I can consult, even if I can go to the Bishop to report this family matter, where can I start to tell him because I am the author of this book called my family. I am the one who know all the reasons that led me to take this wife.

I have also started to have feelings for other women that I met either in the church or in the community because I am trying to close this gap of love. I feel like I can be alone in a quiet place, so that I can get peace inside my heart, or a

person who can listen to me and cry with me. My brother life is not a joke; it's really frustrating a person and I do not know how I can be out of this mess.

The author: Thank you, Revd. Duma for sharing your story with me. God Bless.

4.3 The Case Study 2

Rev Miles (not the real name was born in KwaZulu-Natal, due to privacy the author would not show exactly the correct place of the interviewee, but on other areas the author would call him priest). He started his ministry many years ago in the Anglican Church in Natal and got married and they were blessed with four children. He started his ministry as a priest working in the rural areas staying with his wife and two children. By the time he was going to ministry he was still single, so he met his wife while he was busy doing his final year at the seminary.

He respects marriage as he treats it as sacrament and that makes him to love his wife more than anything else. Rev Miles left at home one sister and according to the Zulu tradition the family would rely on him to uplift the name of the family after marriage, by getting children. But later he felt that he is called by God, which is not an easy thing to be accepted by elders in the family. After all those ups and downs of family life and beliefs he continued loving his family supporting at home and became a reliable father. Even though he saw himself as

a successful man and a wife being a nurse, it was difficult at other times because of the little stipend that he received from the church.

Rev Miles wife got his qualifications as a professional nursing sister, but due to the lack of hospitals that caused her to stay at home with his husband, but later she had to move to overseas for better and greener pastures. Rev Miles had to support the family and buy groceries for his family and people who are left at home looking after the house.

Mrs Miles came back from overseas after she was diagnosed with dangerous disease that affected her eyes in order to turn blind

These were real challenging times according Rev Miles, sometimes they had to live on gifts from friends or other family members. He thought that after their marriage they would live their dream life and be able to do all that they planned to do together. Children needed education and Mrs Miles was pregnant while they were still in the rural area with a third child. This gave Rev Miles more challenges as they had already three children.

What was on his mind was that this is my wife and he loved her so much, because if he looked back on the vows that they took the priest and the love that he had, that made him to love his wife more than money and any other thing that can make their life to be better. His focus was to look after his wife even other clergy used to visit him and he used to share with his real true journey with his wife.

Rev Miles was the man of faith, which made him to go on and on in life. He used to visit his bishops to share with him about the improvements that happen on his wife life. Through all that was happening on Rev Miles life he managed to educate their children and he was studying on the other side. His life style became everybody talk because of his courage that he had to look after the family and the congregation more than everything to love his wife with the unconditional love.

Rev Miles is now retired and is living with his wife and the grown up children, what is good from his story is that later his wife started to see again by gaining her sight back. They are enjoying their remaining years of life praising God with good life. When Revd. Miles asked about ministry and profession. He said to me, you know what I am called by God and I am here to serve God not the human being. He saw his work in ministry as a professional job because he said; I went to the Seminary for three years and I came out with the Diploma.

Father you say I must tell you my understanding of marriage, Okay! What I can say is that marriage is a gift of God and is one of the blessings that you get from God. Why I say this is because you can go all over looking for a good partner or wife you cannot get the right person. In the bible Adam did not go out to look for Eve, but it was the grace from God to give Adam the helper that is same like him. Some ladies are rude and have no discipline, so needs the contact from you and God.

I want you to remember this my friend that our Prayer book put it clearly that, the union of husband and wife in heart, mind and body is given for their mutual comfort and help in prosperity and adversity. Christian marriage prepares you for the future so that you can plan your life properly knowing that one day you will have children and will need then to be raised in a Christian way. Christians who are discipline are not easily tempted by worldly forces. So for both husband and wife the high calling of Christian marriage life is the total self-giving. It helps Father to help the couple to know each other in mutual love and find in each other the lifelong companionship and support which is God's intention for them, like myself I gave my life to my wife as I mentioned before.

You live in understanding with one another, because you live a prayerful life, life that is controlled by Jesus at all the time. When we come into tenses that does not take so long to sort out our differences because we know we are children of God. By saying this Father I am not trying to mislead you or trying to make my story to look like the good one but Christian marriage proves itself to the world by the way of life. Yes we can have divorce on Christian marriage, but by attending Marriage Forums helps us to see our differences early and able to help one another to see and solve the problems we have in life.

Father all marriages can encounter challenges not only clergy marriages, even though I cannot speak for those who are not clergy, but they have more problems than us clergy, why I say this is because we have the supporting structures that helps us to overcome some of our challenges. Let me make an

example of two people who are thirsty and one of these two went to the river to get water to drink and the other was sitting under the tree. Tell me who is not thirsty at the end, is it not the one that went out to the river? Yes, is like on our side we have the river where we are our Bishops and other clergy.

What I notice to us is that we hide the pain than the other couples who jump to us with their problems, for us you think twice because you can think that your Bishop is having a bad picture of you, the Priest who got more problems in his family, who cannot able to do Gods work because of the family challenges.

4.4. Putting information together using stories

The author has put two different stories from two different people who live in two different places. Their stories are almost similar except that the second story gives a better side of a priest who planned his life which however ended painfully when his wife contracted a tragic illness. His problems were brought by this illness because the wife sight failed after she came into contact with a poisonous medicine at the hospital in America. Before that, life was fine and manageable. Their affair was initiated by friends who were trying to help a desperate colleague whom they thought lived like a prisoner at the seminary, not knowing that he was planning for a good life that would suit him and his future family.

Marriage needs love not money, only pure love. This is like the body that needs to be loved and taken care of by the owner through bathing and applying

expensive perfumes and nice dress. The author also sees marriage as a garden that needs to be looked after by the owner at all times. One cannot start planting the vegetables and fruits on the soil that he/she does not like, because at the end of the day those vegetables and fruits are going to be reaped by him/her in the garden. What the author noticed on the second story is that he did not want to be on a failing life style.

How come other people can tell you about your family and how you can start your family? The author wants to explain narrative method, because the author likes to show the source of information through by listening on the stories;

(a) Narrative method accepts the idea that knowledge can be held in stories that can be relayed, stored, and retrieved,(Jerome Bruner. 1990, 16). Wikepeade says: Narrative Inquiry emerged as a discipline within the broader field of qualitative research. It is an approach to understand the way people make meaning of their lives through narratives.

For us to understand the wrongs and rights of marriage in general and in the life of the clergy person is to have a story to tell. In the 1st letter of Corinthians chapter 13, Paul writes about love, saying (V4. love is patient and kind, V8. love is eternal and in V7. love never give up). This makes the author to imagine how it was between wife and the priest during the times of storms. He was there with the children as the priest mind started to look back but continued to take care of his blind wife.

In the first story, the author notices that Rev Duma was frustrated when they asked him to get married while Paul in his letter says “love is eternal”.

Therefore, Rev Duma was asking himself if there were any miracles that could help him see a girl in the street and instantly love her. The truth is, there is no miracle because he is married and on top of it he is a role model to those who still want to meet with Christ in their lives.

b) Caring, Support and Counselling

Clinebell, (1984, 72) after looking at the story of the priest and the new member of congregation, came up with the process of listening that can be helpful to people who are deeply hurt, or who came across difficult times in his/her life.

These are the steps of listening and reflecting in a warm caring way that serves several other important functions:

- I. It allows counsellors to check the accuracy of their perceptions. If they are not on the counselee’s emotional wave length, their reflections provide opportunities for misperceptions to be corrected.
- II. It lets counselees know that the minister is trying to understand their inner world of meanings and feelings.
- III. This awareness of the minister’s concern and dawning understanding stimulates the growth of the counselling relationship.

- IV. In some cases, responding to feeling lances the psychic wound, permitting the poison of powerful pent-up feelings to drain off so that normal healing can occur.
- V. As counselling progresses, the counsellor's listening and responding provides the counselee with an opportunity to examine and test the reality of feelings and actions.

The above steps help more especially on clergy when they meet with Archdeacons or Bishops to discuss their challenges in life. It is not easy to offer a person more help without having more time with that person. When the author read the book of Clinebell, he discovered that in Chapter four there was a person who approached the priest for help after having more challenges in his life including divorce. This person saw the priest interested in listening in his story that gave him a card and promise to visit or to meet with him in order to hear the side of his story. That alone brings healing.

(c) Healing

Healing comes in different forms that help in the person's life.

Physiological healing is the restoration of damaged living tissue, organs and biological systems to normal function. It is the process by which the cells in the body regenerate and repair to reduce the size of a damaged or necrotic area.

Healing incorporates both the removal of necrotic tissue and the replacement of this tissue, (Wikipedia).

Faith healing is healing through spiritual means. Believers assert that the healing of a person can be brought about by religious faith through prayer and rituals that according to adherents stimulate a divine presence and power toward correcting disease and disability, (Wikipedia). In the above show us how healing can come into your life, does it from medical point of view which is provided by the medical doctor or spiritual/faith healing that is provided by the priest. Talking to a person as the above book that the author quoted of Clinbell, the priest brought healing to the person by listening and giving time. Bishops can heal the number of clergy that live with pain and disturbed hearts, because of challenges in their work place (church) and on their families.

c) Support or Guiding and Pastoral Care

Anything we do to enrich our spiritual lives will help us turn our adversity into a refiner's fire. Burnout tends to come when our self-perception gets distorted by ego or erroneous beliefs about reality. But if we can look reality in the face, adversity can be a spiritual gift. Indeed, the truth shall make us free, (Oswald, 1991:92). The author agrees with Oswald, talking about challenges and obstacles in our lives would be the best remedy of making us as clergy to stay healthy and fit to deal with any other challenge that comes on our way in life. We tend to live life that would make others happy not considering that we also need to be happy on our side.

Oswald says, support systems are also vital to us when things become unusually stressful in our lives. When we have too much change, flux and novelty in our lives, we're thrown off balance. A support system can be an anchor in a windstorm. When we feel that our bodies are tired they need towards a system boost like "powerade or red bull"; these things help us to come back to our physical fitness, that is what helps us to be on our knees. This is like being spiritually dry and we attend retreats and bible studies that bring or lift our spirit up to the living God.

4.5. Recommendations

The above priest does not indicate whether he had ever received a call from the bishop or if he was ever visited by the Bishop during the time of his marriage, but what the author noticed is that Bishops in this area call clergy to meetings and they have one on one meetings as a way of trying to reach clergy difficulties or challenges. This shows that he hides his problems inside him, which makes the author to have number of questions about being a priest with this kind of behaviour.

To be called does not mean that one is good and that one is not going to sin no more, but it's a journey that needs to be nurtured by the superiors at all times. This is the part that needs to be looked after by the bishops in their respective Dioceses; the part where they make a commitment to care for the clergy and

spouses. The author recommends that maybe once a year, the Clergy and spouses need to be called to a seminar, retreat or pastoral gathering.

Another recommendation is that the clergy need to be visited by the Bishops in their parishes; not only during the time of confirmation but for pastoral purposes, because clergy spouses do not have a platform where they can voice out their pain and experiences on the parish life. The author suspects that if his research was to involve the spouses, maybe more painful and traumatic experiences could come out.

4.6. Preliminary Conclusion

The stories of the two priests left a picture that we come to marriage in different directions or we approach marriage with different ideas. Some come for a real marriage while others come because of an anxiety created by the work they do and about their future. They focus on money based on knowing that they only receive a stipend. The author would research in Chapter 5 whether it is the small stipend that leads the clergy to do what was read about in chapter 4.

CHAPTER 5

Pastoral Care

5.1. Introduction

In the previous chapter, the author introduced case studies from different people who shared their real life experience and the consequences thereof. In this chapter, the author will be focusing on the theories and methods that can be used in order to heal the clergy and their families, and are applied to help the clergy and other parties on the problem of marriage within the church. No one had been brave enough to come up with the solution to the problems that live among the clergy. It is better to have an outside wound that can be treated easily by putting relevant medicines and bandages, instead of the inside wound that no one can see. We usually hear that people, who got an internal injury, in most cases in the head, die easily than people who got visible injuries. This shows that those who live with hidden agendas in marriage are like people who have got an internal injury. Here in this thesis, we are dealing with people who have got internal bleeding or an internal wound. Internal bleeding can occur through traumatic injury such as high speed acceleration during an automobile accident and it can be caused by hitting or running against a sharp object in the area, (Wikipedia).

It is hard to see an internally wounded person because that wound can only reveal itself through the symptoms that the author tried to share with you on

chapter 3. The author's fear is that this wound is found in people who are supposed to be the healers of this kind of wound. Clergy can help people spiritually in order for them to heal inside, while the medical doctor deals with the outside part. The author wants to get the right remedies for this in chapter 5 in order to come up with ways to nurse these wounds that the clergy is carrying. The author will do that by going back to review the case studies. Before that, the author would like to see what (Henri Nouwen, 2010:83) says about the wounded person, "how can wounds become the source of healing" Nouwen puts it clearly that we need to understand our professional and personal lives. In this case, we found the clergy suffering because of the results of his actions of marrying for financial security reasons. Nouwen (2010:84) says that a minister who talks in the pulpit about his own personal problems is of no help to his congregation. For, no suffering human being is helped by someone who tells him that he has the same problems.

5.2. What is common in our stories?

The author managed to do 10 interviewees, and found out these goals that were set by different priests for their future lives. So, let us to look at the commonality among their stories.

- (a) A goal to become a successful priest
- (b) Not sharing the pain and joy
- (c) Getting to marriage for a certain goal
- (d) Focus on the future

The author agrees that all the clergy go into ministry voluntarily; which in the church language means to be called by God (calling). Looking at commonality, the author found that they also needed to have better families as prominent figures in the face of the community. Going to ministry to fail was not their intention. The author can say that even the need to acquire status is in the picture, and can be seen through the six boys who used to go to the hospital to look for nurses with him. The other part is that they are all called by God as ordained ministers of God's word. We can all be called but we have different views on life as we are carrying different pickings on our lives. The author believes that people got three types of characters and these are: undertakers, caretakers, and risk-takers. According to the "Longman Dictionary of Contemporary English", *undertaker* is someone whose job is to arrange funerals. This type of person's way is always to the graveyard so to speak. He/she always lives with memories of yesterday when everything was great and keeps on remembering past things and speaks of the great events that happened in his/her past. Everything that is good is behind him/her. Some clergy always have in mind that because their predecessors suffered they will also suffer, which makes them to be the failures in life like undertakers. St Paul addressing the (Philippians in 3: 13 – 14) says, *I do not consider that I have made it my own, but this one thing I do is forgetting what lies behind and straining forward to what lies ahead and I press towards the goal for the prize of the heavenly call of God in Christ Jesus*. If the clergy can do that aiming not to lose focus and

marry women that they love and not consider their professions, that would limit the stressful life to the clergy person, as we saw in the second case study in chapter four, where the wife suffered with blind sight and everything came to a standstill on clergy life. Undertakers like to share stories of people who failed in life and believe in it as if everybody will fail in whatever they are doing.

Caretaker, according to “Longman Dictionary of Contemporary English”, is someone whose job is to look after a building, especially a school. This person likes to lay out his/her plans for the present, and he/she is not bothered by the past and he/she is not looking for the future. The author can say that this person is basically interested in the now. This person does not bother him/herself about budgeting and planning. This clergy, behave as if he/she lives in a lonely place or isolated place because they can even come late to the service without seeing the reason to apologise. In other words, they do not have a vision for the future. Lastly, the author would share about **risk-takers**, Longman Dictionary does not have clear explanation of this word, but the author sees these people as people who plan to do things in life and who are not afraid to take risk. Vision becomes a reality through the faith that is put into action. They take a woman they love, knowing that “where there is love, there is a way”. Many clergy fail their marriages because they are the undertakers and caretakers. However, those who are risk takers believe in love and work together with their wives to better their lives.

5.3. Shepherding Model

According to Wikipedia, shepherd is a person who tends, to feeds or guards flocks of sheep. This is a style of Christian discipleship within Charismatic churches, and is legal tactic to prevent another player from taking possession of the ball or guide them away from the ball. Shepherding in the church is tending to the welfare of Christ followers by watching over, nurturing, and guiding them. Having assessed the condition of the flock, shepherds will do what is needed to lead them to greater Christ-likeness.

Gerkin gives the example of Jesus as the right image for us to look at if we want to see a true shepherd. The New Testament shows Jesus as the good shepherd who knows his sheep and whom the sheep know. (Johan 10:14) This applies to our bishops; as they are the shepherds of the pastors or clergy. Jesus led his disciples properly which shows our bishops that once a person has been elected as a bishop, it does not mean having high position in the church only but there is a very important role that he/she needs to play. The bishop needs to visit the family of the clergy for pastoral visit not only when the clergy had done something wrong thing or is not doing well in the congregation.

The author's fear is that our bishops are only focusing on the assessment (*money that is paid by the Parish to the Diocese*). This money, according to the author, has changed the work of the priest and the bishop and has made them to put more focus on money than on ministry and caring for the flocks. This

method of Gerkin of shepherding can help the bishops in KwaZulu- Natal to come up with solutions to the clergy as they face a number of challenges. If you come to the sheep with a noisy instrument, they will just get scattered, running away from the funny noise that is scaring them; that is what is happening to the clergy who when they are experiencing some challenges, run away to hide instead of trying to go and get some help. Nick Pollard (1997:103) comes with a different approach of working with people and then includes the one of Gerkin on shepherding. Pollard (1997:103) says that following Christ is costly and Jesus was rejected by the world which means for them being the followers of Jesus they must be aware that the world would reject them also,(Pollard 1997: 180). This is really misleading because how can you wait for people to make their own discussion about following Christ, as they need a person who is going to lead them. Like the bishop is leading the clergy. This reminds the author of life in the olden days where Zulu girls used to have a leading girl in the group and this girl was called iqhikiza (a girl's leader).

These girls were reporting to this girl on what was happening if a boy in the area or outside their area had proposed to her. By doing that, it was preventing the same girl to be proposed by two different boys of the same area. We find that Jesus uses the shepherding image in his teaching to express God's strenuous and, often, surprising concern for those who have gone astray, (Matt

18: 12-14). (Campbell 1986: 29) looks as if he supports Gerkin statement on the way he describes what Jesus was doing.

There are three distinct Greek words that are used in the New Testament regarding the leadership of the church, and these are:

- ❖ Presbuteros - Elders
- ❖ Episkopos - Bishops or overseers
- ❖ Diakonos - Deacons

The word Deacon signifies a servant or attendant such as one who would wait on tables. The biblical word for deacon indicates that they take care of the physical issues in ministry; whereas elders/overseers tend more to the spiritual welfare of the flock.

5.4. The main aim of this thesis

The author had chosen this thesis in order to address the above problem on the clergy who lose direction as a result of marrying for a different reason than love and having a better family life. The author has also concluded that this would lead the said clergy into stress and trauma. The stress of minister comes from trying to resolve conflicts that cannot and should not, be resolved, according to (Roy Oswald 1993: 83). He further says that as the clergy want to change what God makes or made to what is going to be their way. Like building a family life that would be directed by him/her, as the clergy.

This would also go to help the bishops to be able to see the challenges that are faced by the clergy behind the close doors. It is hard to speak about your family life, it is even harder to the clergy spouse because there is no person where they can address or off load their burdens of suffering from marital problems. They have to sit with that problem for the rest of their lives in that marriage. So, this research will open doors for spouses or any other person to write another thesis which will address all the challenges experienced by spouses in their marriages. This thesis will also help the ordinands or those young and unmarried clergy to do their proper planning when they are planning to get married in order not to repeat the same mistake that was committed by their predecessors.

5.5. Data collection

Data collection is a term used to describe a process of preparing and collecting data, for example, as part of a process improvement or similar project. The purpose of data collection is to obtain information to keep on records, to make decisions about important issues and to pass information on to others. What the author would like to show on this data capture is that many people just rush into marriage or a long term relationship without really assessing what they need and want, sometimes they just rush for status or money. We have seen in the other 2 stories where clergy were thinking of themselves but not for wives and children. According to the questionnaires that the author issued to 10 people to find out how they felt after he had done the interviews, below is the different group that participated in the research:

1. How do you rate your marriage, 7 – *fair and 8 – poor*
2. Clergy must marry professionals only, 8 – *Excellent, 6 – Good, 3 – Fair*
3. Bishops must provide clergy with workshops with their spouses 10 –
Excellent
4. Do you need to know a woman's profession before you propose for love 8 –
Good, 9 – poor
5. Do you think clergy must get professional help every after two years about
marriage matters? 10 - *Excellent*

The above questions were drawn by the author to support his findings and his directions about this thesis. He started to mention how his findings could be used by the clergy and bishops. These findings highlight that encouraging the clergy to marry professionals proves that clergy needs more special attention from the bishops when it comes to the issue of marriages, because status and money issues, love and care need to be addressed early before they can affect the marriage. And that one meets with the woman because he loves her, not because of her professional status. The author remembers his friend saying: you need to mix yourself with good friends who think like you, so that your dreams about future can match and be able to support one another during the times of difficulties. This also applies to the clergy and their spouses or their future wives that they need to select the type of woman who is going to suit his standard of life.

The author decided to use the following data collection to show the state of marriages in South Africa. If one compares with the above data, one will see that those who supported that the clergy must follow their hearts are correct in order to prevent divorce at the end, because marriage is based on love not on material things. Most people who marry for money end up using the other form of marriage which is Anti nuptial contract that needs a Notary (Lawyer), who separates your assets. So in this kind of marriage it's an In-community of Property that allows couples to share their wealth.

In general from the Statistics South Africa, the author found that, in

- 2008, 286 522 marriages were registered in South Africa, this number shown an increase of 3 492 (1, 9%) from 183 030 of 2007.
- Between (1999 – 2008) 37 098 number of divorce
- The median age of divorce was 41 – men and 38 women
- Number of times married the majority was from the first marriage
- The Median age of divorce was 9 years on marriage
- In 2008 there were 26 947 children involved in these cases of divorce.

Statistics South Africa, 2011/07/09

The above statistics shows that marriage in our days is at risk, because of more cases of divorce. The question that the author has is, how many couples are experiencing problems right now, and how the clergy that are facing their own

marriage problems are going to help these people, who are in a mess. The above figures consist of people who attended marriage classes from people who are living with problems on their hearts, and who are also in trouble in their marriage life. As the author mentioned above a person with a wound inside is difficult to get healing than the person who got the wound outside.

The clergy need to start to have conversation with themselves, others can say that this is making an introspective; in other words the clergy needs to search themselves. Positive conversation enables one to evaluate him/herself in positive ways, (Edward P Wimberly 2003: 17). We tend to repeat the same mistakes that were made by other clergy on planning their marriages and we are still doing the same thing because we are not creating the space of doing soul searching. We lose the direction on our calling by putting more focus on the better future as they did, where everything would be well. As the clergy, we are called by God and we need to have this conversation with God. I was taught to privilege conversation with God as the ultimate granter and guarantor of human worth and value. I was taught by my parents and my church community that God had a purpose for my life, and that life consisted of finding out what that purpose was,(Edward P. Wimberly 2003: 18). We live with problems that can be reported to God. There is a basic teaching that our parents taught us to pray before we can eat. It means we are thanking God for the food we are about to eat, why we fail to talk about our lives to God and about challenges in our marriages.

This conversation needs to come from all angles; from the clergy to the spouse and to the bishops and from upwards to downwards Edward Wimberly 2003:14) talks about the caring community. By being in the church, we are part of a family and a community. He says, a caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others, (Edward. P. Wimberly 2003, 41). Caring for one another will help the clergy and their families. I will also help the bishops to understand the roots of the problems experiences by clergy families. Edward continued to speak about spiritual renewal; the one time model severely limits the growth possibilities of person because it is grounded in a view of human perfection that is unrealistic, (Edward P. Wimberly 2003:89). We as the clergy need to grow spiritually and we cannot grow spiritually if we are sitting with the wounds inside our hearts. To be open, we would be making ourselves happy people and our relationship with God will become stronger. The author likes Wimberly when he talks about a home, as there is no place like home, he says; “home is where the long-term resources are, and home is the best place to be because it makes you stronger,”(Edward. P. Wimberly 2003: 76). There is no place like home. The clergy need to make their families warm by eliminating stress and by focusing on love and caring.

5.6. Theory for the Clergy and Bishops

Marriage is like a garden that needs to be cared and for loved at all times. The garden needs water, sun and wind for fresh air. Marriage needs love, caring,

support, focus and determination. Without these things, one has already made his/her family feel less important to him/her. The author can also make an example of an old system watch that needed to be wound in order for that watch to get power to work. That is how the marriage is. Edward, in one of his books, spoke about the child that made a picture of the family and she came to show the father that picture of the family. When the father looked at this picture he was not there. He called the child to ask about the mistake that he thought he saw on the picture and the child responded that he is not there because he is at the office busy.

5.7. How the Bishop can care for clergy

The Anglican Church has good documents that are used to add the marriage information about the clergy. During the time of Archbishop Njongonkulu Ndungane, a guide for matrimony was released with all the laws that govern the Anglican Communion when it comes to marriages. This document can serve as a guideline to all ordained ministers. Ordination does not mean that by the virtue of being a clergy, that means you got the package of life, that carry all the things that you can need in your life. You can be a good preacher but on personal behaviour, you are not good.

The Diocesan Bishop used to call a Clergy Forum where all clergy meet to discuss relevant issues that touched the clergy lives. That can be another

opportunity to call an outsider to give a talk on how clergy can deal with their family problems.

According to a fall 1992 survey by (LEADERSHIP), the following points were listed as causes for marriage problems within clergy families:

- 81% insufficient time together
- 71% use of money
- 70% income level
- 64% communication difficulties
- 63% congregational differences
- 57% differences over leisure activities
- 53% difficulties in raising children
- 46% sexual problems
- 41% Pastor's anger toward spouse
- 35% differences over ministry career
- 25% differences over spouse's career

The above challenges are also found within the Anglican Church and these need to be addressed by the bishops with the clergy and their spouses in the forum. It doesn't take much imagination to see that these causes are intricately related to the realities of the ministry. According to a 1991 survey by (the Fuller Institute of Church Growth), pastors are overworked, underpaid, often working in a conflicted environment and seem to be some of the loneliest people:

- ✓ 90% work more than 46 hours a week
- ✓ 80% believed pastoral ministry affected their families negatively
- ✓ 33% believed ministry was a hazard to their family
- ✓ 75% reported a significant stress related crisis at least once in their ministry
- ✓ 50% felt themselves unable to meet the needs of the job
- ✓ 90% felt inadequately trained to cope with ministry demands
- ✓ 70% say they have a lower self-esteem now compared to when they started in ministry
- ✓ 40% reported serious conflict with a parishioner at least once a month
- ✓ 37% confessed to having been involved in inappropriate sexual behaviour with someone in the church
- ✓ 70% do not have someone they consider a close friend

The Roman Catholic had chosen to remain in celibacy; which allows the priest to be “married to the church”, (Frank Schaefar 2003 article). For an Anglican Church, all the above challenges made the author to write this thesis, because it looks as if the clergy can care for themselves while they have a lot on their shoulders. This leaves them with no option but falling into a traumatic life.

5.8. Biblical Images of Shepherding

The author took only two images from the bible so that he can give a clear picture about shepherding.

- He will feed his flock like a shepherd, he will gather the lambs in his arms, and he will carry them in his bosom. And gently lead those that are with young (Is. 40: 11).
- I will look for those that are lost, bring back those that wander off, bandage those that are hurt, and heal those that are sick, (Ezek. 34: 16). Clergy need to be led by the bishops who are visionary and who know Christ as the good shepherd, so that they can do as Christ did. Christ did on (John 10: 11) when he said; *I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who does not own the sheep, sees the wolf coming and leaves the sheep and runs away, and the wolf snatches them and scatters them*". This passage of John the Gospel gives the clear picture of the leader that needs to lead the people more when it comes to church. The author would like to give an example of the wolf as the challenges that the clergy come across in their marriage life. This would cause the clergy to fail to face the problems if they do not get proper motivation and care from the bishops and archdeacons. Jesus gave the example of the good shepherd so that Christians can come across with problems and he promised to be there for us at all times, that is why he showed himself as the good shepherd because he cared for us, (Bujo 2009: 96) gives an example of a marriage and the community when he says: "*The community character of the marriage can also be seen in the marriage ceremony itself. When the families have agreed that their children may marry, they also take an active part in the*

celebration". The author would agree with Bujo when he gives an example of the community participating in their children's marriage, in the Zulu culture that means the parents and the community give the lead on making your marriage acceptable and to be in the good standard, by showing their involvement. This is what we see in Jesus as the shepherd who does not leave the sheep just as the parents and the community do leave the couple.

5.9. Preliminary Conclusion

The author concludes that the clergy are human beings and that they need guidance like all other people who are working, yes they are called by God, but they need people who are going to be partners with them as they journey with the Lord in their calling. They need people who are going to be next to them, assisting them in making their lives to be straight before the Lord. This thesis is aiming at helping the group of clergy that I spoke about; who are experiencing more challenges in selecting spouses and on how they are going to live with their spouses peacefully.

Workshops and Seminars are going to be a solution to the clergy and clergy wives still need another research as the author did not cover them in this thesis.

CHAPTER 6

Conclusion

6.1. Review of the Research

This thesis was dealing with the clergy, who are marrying professional women for security purposes; which leads to a traumatic lifestyle. It was my intention to get more information about the main reasons that make the clergy to take this direction in life. My plan was to design a suitable way of dealing or helping the clergy and bishops in dealing with this disease. This affects clergy marriages and leaves the unhappy family with a number of problems or even leads to divorce. I failed to show fully the role of the clergy spouse, which I mentioned in my recommendations in chapter 5, that it can be a thesis on its own.

The author covered the area of KwaZulu-Natal, not because other areas do not have such a problem but the author chose it as the area of focus for this thesis.

6.2. Objectives of the research

The main aim of this research was to research on clergy marriages that are falling apart because of problems that are related to marriage issues. In order to find out more about this situation, I saw it good to deal with the local clergy.

This would help in empowering these clergy in order for them to rebuild their lives and to look at the image of woman differently. This can be done by creating a basis where the clergy who are traumatised can be cared for.

The author wanted also to create a system or a model that will be used by the Anglican Church bishops in caring for those clergy who are experiencing difficulties in their marriages, so that they can learn to have love for their wives and not to focus on professional status.

6.3. Methodology of the research

The author used Gerkin's Shepherding model in order to help the flock so that they cannot be hurt by the problems of marriage. The author also connected Pollard's method of positive deconstruction, in order to rebuild the lives of the clergy, children and wives after the discovery of the secrecy of their marriage, and Pollard also applied on quantitative method. These methods above helped the author to come up with relevant information about clergy marriages that are falling apart because of marrying for financial security reasons.

Data was used even though it was not easy to get exactly what the author aimed to get. On the collection of data, some questions were not filled in a convincing manner, but the correct data was collected.

6.4. Conclusion on Research

As I indicated in Chapter 4, after I had done the case studies to highlight that the clergy are human beings or they are man as stated in, (Gen 1:27). God created human beings on his image and later in (Gen 3: 17) he and the woman would get children and the man would work hard for his survival. What would help the clergy on this is to be helped by the bishops by holding clergy forums where

talks about marriage will be addressed. One-on-one discussions will be a better solution again for bishops to have separate time with clergy families so that if they encounter challenges they can be treated early before there is huge damage, as the author alluded on Chapter 5.

These clergy forums will prevent them from walking as wounded healers, but as real healers because healing had already started with them through the bishops. In Chapter 3, the author showed all the stages that usually affect people if they have stress in life. The author wanted the reader to know that clergy are also human; who can suffer the above.

6.5. Recommendation for Further Research - Clergy and Family

Only one person that is called by God in this family, the wife came as a supporter of her husband as, (Fitzpatrick 2003:39) says; *“a wife who is reflecting God’s helping desires to sustain or uphold her husband; she strengthens, comforts, and seeks to protect him. Because of her love for the Lord and for her husband, she endeavours to dispel his fears by being trustworthy and gracious. She leans for strength upon the Lord so that she might share that strength with her husband. In her heart he finds shelter and protection from the world; he finds a companion who offers him what he really needs: help in his God-given calling”*. The author recommended that another person conduct a research about the traumatic life of a clergy wife who discovered that she was married for financial security reasons. Fitzpatrick opened something that the author did

not deal with in this thesis; which is highly needed so that the therapy that can be done on husband and wife can be a successful one if they come across a downfall within their marriages. The author also skipped the part of clergy children because some of the problems are experienced when the children have already grown up.

6.6. Conclusion

This thesis can be used as a tool to equip the clergy on their marriages and also by those clergy who are not yet married so that they can know how they can prevent to fall into the same trap that had already trapped others. It can be used as a manual for the orientation of those who want to go to ministry. This thesis provides all the tools of pastoral care as it equips the clergy and the bishops by using Pollard and Gerkin.

APPENDIX (A) LETTER OF CONSENT

University of Pretoria

Faculty of Theology

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Hatfield

0028

Researcher's Name: NM Msimango

Contact Details: Cell-0847824662 Office-0313096040

Student Number: 29440132

Title of the study: *Clergy Marrying to Professionals for security purpose – A challenge to pastoral care*

This serves to confirm that I _____ agreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured anonymity and confidentiality. The researcher will use fictitious name when referring to me and the information is treated as confidential.

Signed _____ on this _____ day of _____

2012

Participant's Signature _____

Researcher's Signature _____

APPENDIX (B) Questionnaire

Name of participant (fictitious name,
preferred) _____

Address

(optional) _____

Age _____ Gender (M/F) _____ Marital Status _____

Occupation _____

Purpose of the questionnaire: to get participants emotional journey in their own words.

1. Would you please give a brief background of yourself?
2. Can you tell me more about the time on you're planning to get married or to get your life partner?
3. How is life on your marriage, or I can say your marriage life?
4. Can you share with me your understanding of marriage according to your Christian background?
5. Do you think clergy marriages are the one that have more challenges than other marriages?

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