

INFEDILITY IN AFRICAN CLERGY FAMILIES: A PASTORAL CARE
APPROCH

By

NONZOLO MASWANA

(29613478)

Submitted in fulfilment of the Requirement for the Degree

M. A. (THEOL) PRACTICAL THEOLOGY

AT

UNIVERSITY OF PRETORIA

SUPERVISOR: PROFESSOR M.J. MASANGO

November 2013

(i)

ABSTRACT

Infidelity of clergy has been defined as a culture, by those who believe in polygamous marriage. Women are often controlled by men and very few societies exhibit an equalitarian relationship. One paramount way in which men control women is through sex and sexual power. Infidelity is abuse because the characteristics of the unfaithful are like those of a battered and the symptoms of the victim are like those of the battered. Sitting in on battered women's group, I heard the same things-women wanting to go back; full of anger and rage, saying they'd rather be beaten than wonder where their partner was sleeping at night. The researcher is ministering among Pondo and Bhaca people who are no strangers to this oppressing practice. Few marriages in these days last beyond few years, because infidelity has become such an accepted alternative way of living and working out marital problems. The problem disturbed author's ministry as a junior minister. As result I am researching this problem so as to come out with a theory that will help to address this issue.

Clergy spouses approach the act of infidelity very painful, they ended up traumatizing their own spouses, children and their ministry. One of my favourite clergy in Pondo even resigned his pastorate about a year ago due to adultery and fathering a child outside of his marriage. All of these high profile ministers have been involved in some form of infidelity. But still the powerful words from Paul in 1 Corinthians 10:13 "no temptation has overtaken you except such as is common to man, but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it".

Today, many churches invite unfaithful itinerant clergies to preach to their congregations unaware of the spiritual poison they are injecting directly into the life blood of their congregations and the Christian community. No wonder many churches are so full of infidelity, dishonesty and immorality of the worst kind. Clergy spouses decided to stay in their marriage are taught forgiveness, so that they can move away from their traumatic experience.

ACKNOWLEDGEMENT

The accomplishment of this thesis would not have been possible without the support, encouragement, and direction of my faculty, committee, colleagues, fellow students and friends.

I thank God for giving me strength. I thank Prof. M.J. Masango for teaching me the importance of asking for help and working collaboratively, his challenging expectations and thoughtful insights, not mention his red pen.

To my friends and fellow travellers in the journey, thank you. You have inspired me, humbled me, challenged me, and made me better.

Finally, to my family, thank you for enduring the challenge of dealing with an exhausted, stressed daughter or sister. I probably could never have left home to even begin this journey if not for each of you.

DECLARATION

I, Nonzolo Roseline Maswana, hereby declare that this dissertation which I submit for the Degree of M. A. (Theology) at the University of Pretoria is my own work, and has not previously been submitted by me for a degree at this or any other University. All sources I used have been indicated and duly acknowledged by means of complete reference.

THE TITLE OF THE THESIS IS

INFIDELITY IN AFRICAN CLERGY FAMILIES: A PASTORAL

CHALLENGE

Student..... Date.....

Supervisor..... Date.....

DEDICATION

I am dedicating this thesis to all women who suffer under infidelity silently, and who have given me the extreme joy of seeing them as human beings, who deserve to be treated decently by men. They have helped me complete this research by providing me with information of Abuse within their homes.

Table of Contents

Page numbers

Chapter One

Introduction.....	1
Background to the study.....	2
Problem Statement.....	6
Aims and Objectives of the study.....	6
The Relevance of the study.....	7
The Research Gap.....	8
Conclusion.....	10

Chapter Two

Methodology

Definition of methodologies.....	11
Definition of Methods.....	11
Qualitative research methodology.....	12
Caring theory.....	15
Conclusion.....	19

CHAPTER THREE

The Concept of Infidelity.....	20
Understanding in the Western World.....	23
Concept of Marriage in the African World.....	25
Cultural issues that cause infidelity in marriage.....	27
Literature Review	28
Widows and adult unmarried women.....	31
Lobola payment for Marriage.....	31
Poor communication.....	33
Infertility.....	34
Sexual Problem.....	35
Other factors that contribute to infidelity of the clergy.....	36
Case Study.....	38
Cry-for-help-affair.....	40
The Retaliating Affair.....	41
Self-Medication Affair.....	41
The Exploratory Affair.....	41
The Tripod Affair.....	42
The Exit Affair.....	42
CaseStudy 2.....	43

Case Study 3.....	45
The Analysis of Rev Ganto’s Story.....	46
Analysis of Rev Nkuna’s Story.....	47
The Concept of Trauma among Clergy Marriages.....	48
Consequences of Infidelity on the Lives of Children.....	55
Traumatic Impact on the Congregation.....	56
Clinical Diagnosis of Post-Traumatic Stress Disorder.....	58
..	
Conclusion.....	61

CHAPTER FOUR

Interviews.....	62
First Interview.....	62
Second Interview.....	63
The Analysis of the Two Interviews.....	67
Case study 1.....	69
Case Study 2.....	70
Analysis.....	71
Conclusion.....	72

CHAPTER FIVE

THERAPEUTIC MODELS

Introduction.....	74
Explanation of the common experiences of infidelity.....	75
Loss of Hope.....	75
Loss of Intimacy.....	79
Loss of Peacefulness.....	79
Rage and Anger.....	80
Pastoral Counseling with Women.....	81
Counseling Theory.....	82
Group Therapy Advantages.....	87
Exercise.....	87
Restoration.....	87
Pastoral Theory.....	90
Theology of Forgiveness as A way of Coping with Infidelity.....	94
Empowering Method.....	99
Motivating Intimacy.....	100
Commitment.....	101
Conclusion.....	102

CHAPTER SIX

CONCLUDING CHAPTER

Findings.....	103
Not Accepting the Existence of the Problem.....	103
Lack of Communication.....	104
Summary and Conclusion of the Study.....	106
Recommendations.....	107
Conclusion.....	108
Appendix A.....	110
Appendix B.....	114
Bibliography.....	116

CHAPTER 1

1.1 INTRODUCTION

Sexual immorality is amongst the greatest threat to the family. This is especially so when a marriage is built on monogamy where spouses are obliged to be faithful to each other. In many cases, couples are unable to survive the ravages of infidelity. Infidelity creates a betrayal of trust which results in crisis in an exclusive and committed relationship and creates confusion. In every committed relationship, there is a stated or assumed contract regarding sexual and/or emotional intimacy. This contract guides and regulates the expression of intimacy within and outside of the primary relationship. The parameters of such an agreement may vary among and between couples. The terms affair, adultery and infidelity can refer to any number of transgressions that violate emotional and physical intimacy, such as flirting and sexual relations

1.2 BACKGROUND OF THE STUDY

Infidelity has become a problem among clergy families. This thesis is going to focus on female spouses within the clergy of the Methodist Church. The context is based in the Eastern Cape, among the Xhosa marriages, specifically the Pondo tribe. The investigation will focus on the impact of infidelity on women. Most people who are in mental and physical relationships expect their partners to be in love with them; which means that they should be faithful to them in spirit and in body. Infidelity is not expected. Few marriages, these days, actually last for few years, because infidelity has become such an accepted alternative way of living and a way of working out of marital problems; especially among childless or barren marriages (FAMSA:2012). The above journey affects women and children when infidelity surfaces. This process also flows into the extended family, and finally affects the clergy and the congregation. Within the context of ministry, the clergy not only belong to congregations but are part of the community. It is worse in rural areas because a Pastor is owned by the community; even by those who don't attend church. They put all their trust in them and see him as a messenger from God. Hence, they are affected when infidelity occurs.

The clergy's behavior shows that their existence as cultural human beings means more to them as cultural and social persons. Waruta 2005:224 has this to say about the expectations on the clergy, "Thus the priest ought to be person who serves, not one who dominates. He ought to be a coordinator facilitator rather an autocrat who rules by decree..... his loyalty must, when all is said and done, be owed to God. This is to say that in all things the priest does, he must not let his loyalty to human beings, structures and systems threaten or impede on his greatest loyalty to God". This problem disturbed the author as a junior minister, because she did not know how to care for senior clergy families when their marriages break. She could not counsel her superiors who were affected by this problem. As a result, she is researching this problem in order to come up with a theory that will help her to address this issue, and to care for the broken souls as a result of infidelity at this stage. In the beginning of her ministry, she realized the number of clergy families that had become dysfunctional due to infidelity. The problem is exacerbated by the institution of the church which does not address the issue. Instead, the church resorts to transferring the affected clergy to another circuit. The church cannot continue covering up this problem which not only affects the spouse, but the whole community. This bad

habit is referred to by ministers as a "just signpost", especially when congregants complain. They usually respond by saying: "we are not angels, but human beings". This kind of response has raised many questions, which will become part of the problem statement later on in the research. For example, some of these senior clergy were mentors that the author looked upon with great respect.

La Haye, when addressing leadership skills had this to say,

"Leadership's survey suggests that we do have a serious problem in the church, because approximately 33 % of the Pastors surveyed had confessed to sexually inappropriate behaviour with someone other than their spouse. Another 18 percent admitted to other forms of sexual contact with someone other than their spouse, that is, passionate kissing, fondling....." (La Haye 1990:14). This simply means that infidelity has been a problem among clergy families. Hunt introduces an interesting idea about the treatment of infidelity by the Church, by saying that, "The minister's sexuality has received very little treatment in the literature and is almost never discussed in gatherings of pastors". Hunt 1990). Among four major denominational groups, 37.5 % of the ministers acknowledged that they had engaged in what they considered to be inappropriate sexual behavior. In addition, 12 % of the ministers

admitted to having sexual intercourse with a member of the congregation other than their spouses. This figure exceeds the client-professional rate which is found among psychologists and physicians. While these statistics are alarming and surprising to us, they are a reality to deal with. The main problem is that within the Methodist Church, this issue is not discussed or even addressed. Clinical experience with ministers confirms this emerging picture of immorality and alerts us to the inherent hazard that sexuality creates for the ministry. The above statement raises questions on how the clergy can minister in such an atmosphere. The author's naivety, which is shared by others, was: how could the clergy fall into this trap of infidelity? The clergy spouses in their retreats have been noted that as this problem develops, spouses are forgotten and not cared for by the Bishops. The author has also observed that many women will put up with the neglect, anger, contempt, and even adultery, just so long as no one knows, and never address the issue when it involves fellow congregants. Jesus' convictions about himself, his relationship with others and his ministry can show us what we need to believe about ourselves and act toward others (Wimberly 1999:14). That means the church hierarchy is obliged to take action against infidelity and traumatized spouses.

1.3 PROBLEM STATEMENT

Several statements arise from congregants about the infidelity of clergy. The major is the continuity in ministry while they are living contrary to the Gospel. The concerns are about the role of the on addressing the unfaithful problem. The danger is the ministry, the family; the marriage will never be the same. The researchers' view is that their actions tarnish the office of the ministry as well as that of the God that they serve.

The statement will be helping the author to research the trauma that is faced by female spouse. The researcher needs to conscientize the church about the existing problem, so that may be therapeutically prepared to deal with infidelity.

1.4. AIM AND OBJECTIVES OF THE STUDY

The main aim is to describe clergy infidelity and its consequence which is related to the way Xhosa's in the Eastern Cape live. Clergy spouses approach the act of infidelity very painfully and they end up traumatizing their own children. The objective of the study is to:

- Create a of model therapy which will help clergy spouses and their

children

- Restore the dignity of the church, the clergy and their families
- Come out with a theological problem of sin as it affects marital vows, particularly in African way of dealing with infidelity
- Give guidance on the construction of a permanent relationship based on love and faithfulness

1.5. THE RELEVANCE OF THE STUDY

The study is within the pastoral care because the intention is to create a model of therapy which will help clergy spouses and their children. The healing ministry of Jesus was concerned with wholesome healing.

Likewise, pastoral counseling ought to engage all means available for the restoration of wholeness to suffering individuals and groups.

Secondly, it is to restore the dignity of the church, the clergy and their families. It is also to give the church a way forward on how handling infidelity. There are five damaged areas that occur, when the infidelity becomes a problem with congregation or at work. These areas are: the church

- the clergy family and extended family

- the family of the person that the clergy has an affair with
- the clergy, himself
- the congregation in which they minister

The above will be researched with relation to clergy families.

1.6. RESEARCH GAP

In reviewing literature, the author discovered that a lot has been researched around this topic; especially by psychologists. They analyze the issue as a problem that emerges from relationships and dysfunctional relationships within families. The author will come out with a theological problem of sin as it affects marital vows, particularly in African way of dealing with infidelity. Many authors go into great details about the issue of infidelity, but they do this from the western view point. They made every point clear, but do not touch on the issues of infidelity as it affects the lifestyle of the African clergy; particularly that of the Xhosa people. The Therapists and Psychologists are western; hence their theories address the issue from that perspective. Few scholars like Pittman 1989:20, and Kipnis 2003:31 agree on the issue of infidelity. Pittman, when he talks about infidelity or affairs, says that they are

about, "a breach of trust", "a betrayal of relationship" and a "breaking of an agreement"(1989:20). Kipnis' words are described in the following way, "is the sit-down strike of the love takes - work ethic (Kipnis 2003:31). Getui 2002:116 is saying that "the quality of a person who has sexual union with any other person apart from his/her spouse. Such a person may not keep his /her engagement and promises to the marital partner. "

Like Laura Kipnis (2003) and Stephen Mitchell (2002),who focus their books on complexities of monogamy and enduring love, these authors view such complexities as being beyond good and evil and being unrelated to ideas of the trauma that results from the betrayal. Instead, they consider how their love and desire are the fundamental part of a human condition. They dissect how committed relationships are constructed nowadays, and how their very constructions of compassionate love are related to the demise of desire in long term relationships.

1.7. CONCLUSION

The researcher is ministering in within the Pondo tribe areas where clergy spouses are experiencing very traumatic conditions within their marriages. The main pain is the infidelity by their husbands. Throughout the research, oppression and trauma are noticed among these clergy spouses. There is a need for therapy. The researcher seeks to gather data and ways of living among the Xhosa- speaking people (Pondo tribe), which led the clergy to infidelity. The study aims to direct self-recovery and strategic involvement on rebuilding trust, love and communication. It will expose, to the society, different views and norms that clergy families are faced with. The next chapter will come up with the methodology of the whole dissertation.

CHAPTER 2

2.1. METHODOLOGY

2.1.1. DEFINITIONS OF METHODOLOGIES

Methodologies stem from and are embedded in epistemologies (principles for developing and evaluating knowledge), ontologies (aspects of human experience that count as foundational) and ethics (principles for guiding the conduct of knowledge so that harm does not come to researcher or the researched.) Confidentiality as well as respect of co- researchers will be the focal point in this research.

Methodologies then, not only guide phenomena that are being researched but are consisting of principles that underlie the procedures of the research (Sussman 1996:3)

2.1.2. DEFINITION OF METHODS

Methods include the following:

Procedures of data collection. These include participant observation, in-depth interviewing, and document analysis. Procedures of data analysis, description of persons researched, description of reflexivity procedures

to safeguard the well-being of researched and researcher, and procedures for interpretation, will be applied.

For instance, when the researcher wants to understand the individual's state-of- being or actions in a historical context, interpretive, phenomenological and or hermeneutic types of methodologies will be appropriate. The method of data collection will include, minimally, in depth interviewing and document analysis. Observation may also be appropriate. (Sussman1996:3)

2.1.3. QUALITATIVE RESEARCH METHODOLOGY

The author will use qualitative research method to gather information.

The reason for choosing the qualitative method is that it allows the researcher to enter the inner experience of participants and to determine how meanings are formed within culture, in order to discover rather than test variables.

Qualitative data will be collected through one –on-one interview where women will be encouraged to share their stories with the help of specific questionnaires (structured), see Appendix 2. These are the Questions that will not elicit reaction of embarrassment, suspicion or even hostility

on the respondents. The qualitative research method has the opportunity to connect with people at a human level and it also encourages natural curiosity that leads interviewees to study worlds that interest them and those they, otherwise, might not have access to.

According to Berg, the qualitative approach indicates that the notion of quality is essential to the nature of things. Quality refers to the what, how, when and where of a thing, its essence and ambience. Qualitative research, therefore, refers to the meanings, concepts, definitions, metaphors, symbols and descriptions of things (Berg 2004:7).

According to Bui, the qualitative research study is based on the following concept: “delves into a particular situation in order to better understand a phenomenon within its natural context and the perspective of the participants involved. (Bui 2009:9)” The author, through this study, seeks to achieve exactly this result; which is the reason this research methodology is best suited for the work. On the other hand, Allen and Earl have this to say about methodology: “It emphasizes the depth of understanding that attempts to tap into deeper meaning of human experiences and intends to generate theologically richer observations which are not easily reduced to numbers. (1993:30). The reader will now understand the relevance of using this method of study, when

researching the problem which is faced by spouses who are married to clergy men.

The specific approach in the methodology will be the narrative approach. The narrative method is a technique that is used when the researcher seeks to hear the personal experience on a particular incident. The person narrates her/his story, the researcher, listens accordingly while encouraging the individual by using the technique of the listening skill. For an example, someone who has been raped or cases like the infidelity of clergies (Kumar 2005:124-125). According to Schutze 1977:206 this is used often in the context of life-story-related questions and defined as companion to qualitative research (2004:206). Neuger 2001:86 has this to say “narrative approach to pastoral counseling with women is a significant resource, particularly in the context of the need to find empowering stories to resists oppressive narratives”

By asking narrative questions, the researcher will make use of chronology and time, and by formulating questions that do not have double meaning and thereby make the interviewee to be comfortable and free to answer.

It is very convenient for the rural areas as it originates from where the

researcher comes from because she grew up listening to the stories and tales from her grandmother during the evenings. These stories helped children to better understand their Xhosa culture.

For the researcher to get as much information as possible, she will approach this data collection by using an acceptable technique. The Scripture will be used as an entry point through the stories of infidelity, e.g. the story King David with Bathsheba, is classical case, and can be employed in order to tease out problems of infidelity. The researcher will also analyze how God deals with the issues of infidelity and people who are involved in this process. The author finds that the Bible is filled with illustrations of human frailty. Almost all of the people of God who are mentioned in the Old Testament had feet of clay-particularly where morals were concerned. The main question to ask is, could this be the case that is repeated by Xhosa men?

2.2. CARING THEORY

This issue needs a theology of caring for the couple. This research will specifically focus on the female, Wimberly (1999) in his book,

'Moving from shame to self-worth', finally helps the researcher to come up with a remedy on dealing with shame and guilt, when he talks about forgiveness. The author stresses that forgiveness could lead us back to relationships that increase our shame and feelings and self-degradation. But forgiveness is a process which is the gift from God. Wimberly proceeds and tell us how Jesus handled His own shame. Jesus often handled ridicule and danger by reciting Scripture. While he was on the cross, he prayed for his enemies (Luke 23:34). This process will be applied to the clergy spouse who is living with the shame of her husband. In the olden days among African communities, issues of pain, guilt and shame were dealt with in the Kraal by villagers, elderly people; especially certain problems that are experienced within marriages. A good example is that of barrenness. The couples would then go to an elderly person to talk or have a conversation with elders of the village. After lengthy discussions, this issue will be addressed by asking the man to get a second wife. The process respected the first wife, who will be the one to choose the woman who is going to give birth to children of her. This research will also come up with a solution to help people to claim back their dignity. The narrative

therapy will be used in this research. The assumption is that people's personal history consists of stories as they make meaning out of the past, make sense of the present, and find directions for the future. When experience contradicts the stories by which a person lives, the experience is ignored, reshaped to fit the story, or used to transform the meanings by which the person lives. The more deeply ingrained the interpretive lens of narrative is, the more difficult it is to challenge (Neuger 2001:43).

Wimberly (2003) talks about conversation which contains restorying the story, in order to externalize issues that affects people who are experiencing pain. In reality, there are things that people internalize as they grow up, which they accepted as part of their culture. For instance, if one is man (assumptions are that) one must not stick to his wife only; especially if they are no children in that marriage. In a way, men were allowed to have extra marital affairs in order to get children, as well as prove their manhood. This assumption negatively shapes the future of children. Could this be a phenomenon that contributed to extra marital affairs or infidelity?

Lastly, Pollard will be used on his theory of positive deconstruction, when helping clergy spouses to unpack their stories. Pollard (1997:44) teaches caregivers how to help people to deconstruct what they believe, in order to look carefully at the belief and analyze it. Pollard uses the illustration of his personal experience where a car that gave him constant problems because it needed new parts. He saw one day the same model of a car that was no longer being used and he bought it. His purpose was to harvest parts from the one car to fix other. That is how he came up with the theory of positive deconstruction. The theory then is used to destroy what has been an error so that a new view can be constructed.

All these theories will be elaborated in chapter five and they will be applied practically in an effort to help clergy spouses.

2.3. Conclusion

Having been dealt with the method of research, the next chapter builds on information that is gathered, concerning both the

research and typologies, by identifying some of the more common dimensions of infidelity. The multidimensional approach does not attempt to classify infidelity; instead it promotes a deeper understanding of the components of the infidelity.

CHAPTER 3

3.1. THE CONCEPT OF INFIDELITY

"Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, and able to teach...." (1Timothy 3:3).

In this chapter the terms 'adultery,' 'affair,' 'unfaithfulness,' and 'infidelity' will be used interchangeably.

Many have different ways of identifying people and moments in time when talking about adultery or infidelity. Nothing about infidelity recovery is simple or easily explained. David Carder cited by Shriver 2009:30 says "Infidel: the one who strays and gets involved in illicit relationship-it simply means unfaithful". The dictionary definition of adultery is "voluntary sexual intercourse between married person and a partner other than lawful spouse" (American Heritage Dictionary).

Shriver 2009:32 defines "adultery as unfaithfulness to the covenant (that is marriage) vows you made to your spouse. Vows are the promises we make to one another when we stand before God and whomever else to

become legally wed. We promise to love, honor, and cherish the person we are marrying. We promise this person that they are now the number one person in our life, even if our health and wealth and other circumstances change. We also vow to forsake all others. That means we have reserved the intimacy space of the marriage relationship exclusively for the person we married. Anytime we put another person in that relationship space promised to our partner, be it sexual or emotional or both we have committed adultery.

The researcher view the infidelity as a breaking a promise to remain faithful to a sexual partner. That promise can take many forms, from marriage vows sanctified by the state to privately uttered verbal agreements between lovers.

As far as the researcher knows there is no religion which supports infidelity; instead most traditions prefers polygamy, especially Africans (Waruta 2005:105).

Some authors see infidelity differently but they agree that infidelity exists, among these are Pittman, Shriver and Glass. Pittman, when talking about infidelity or affairs, says it is a "breach of trust" "betrayal of relationship" and a "breaking of an agreement (Pittman 1989:20). While

Kipnis refers to it as a sit -down- strike of love takes-work ethic (Kipnis 2003:31).The researcher thinks that infidelity it is when one betrays the vows which he/she has agreed upon with one's partner.

The African writer says, "The quality of a person who has sexual union with any other person apart from her/his spouse. Such a person may not keep his/her engagement and promises to the marital partners" (Getui 2002:116).

Infidelity is a voluntary sexual intercourse between a married person and a partner other than the legal spouse. Adultery, unfaithfulness, an affair is one and the same thing with infidelity. But Shirley Glass cited by Shriver 2009:234 explains it the way Xhosas put it in their culture that, "infidelity is that you took something that was supposed to be mine, which is sexual or emotional intimacy, and you gave it to somebody else". Adultery is compared to death; a lot of what the betrayed spouses experience will include a grieving process.

Before we get to what leads to infidelity, let us view the similarities and differences of the western and African scholars on marriage.

3.2. UNDERSTANDING MARRIAGE IN THE WESTERN WORLD

The English law defines marriage as the voluntary union, for life, of one

man and one woman to the exclusion of all others, which is almost paraphrased in Genesis 2:24 “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.” and Ephesians 5: 31. Getui cited Mbuy-Beya who sees marriage as the union of two persons of opposite sex for the purpose of procreation of human offspring and its education. From these definitions, we note that the conventional marriage is between one man and one woman. Getui 2002:116. The above idea shares marriage as covenant between two people, i.e., male and female. The initiative creates a relationship by means of an oath in which two become one and are enabled to keep the commandment and receive the blessing. Therefore marriage assumes that there is only one sexual partner and any deviation from that is infidelity.

Marriage also called matrimony or wedlock is a legal contract between people called spouses that establish rights and obligations between the spouses.

Marriage is understood as vocation, and is a response to some purpose beyond its nature. It begins with God's gracious call, with an order of creation. Marriage, as a process of nature, is clearly subordinate to the grace that comes through a response to God's call to renew the creation.

Married people and families are to serve God by carrying out their vocation. Marriage and the family facilitate this by stabilizing and supporting those involved. The equality the life that a couple comes through their common call to disciple and discipleship, but the roles they carry out in that call may be static, socially determined and, apparently, less affected by grace than what the model itself suggests. ([e.n.m.wikipedia.org/wiki/marriage](http://en.m.wikipedia.org/wiki/marriage))

The symbol of communion stresses the resonance of the two natures and the mutual participation in both the world they hold in common and the qualities each one of them has, as a person. The symbol has its origin in mystical experience which involves grace, and is operating through given structures of personality

The clergy should promote marriage as means to health, a laboratory for learning to love; in which spouses can further develop positive loving goals and actions that are conducive to better health. The historic marriage promises of “better or worse, richer, poorer, sickness and healthy till death does us apart” calls spouses to long-term growth in all situations. As valuable as health is, it is ultimately only a means to higher values such as love, care, fairness kindness and the other qualities.

Commitment, obligation, and sacrifice serve the goal of love and result

from deep love (Laws & Discipline 8th edition)

Gods' plan for marriage is one man, one woman for life time, and it does not change because of infidelity. Dr. Shirley Glass, as quoted by Shriver, says that infidelity “is that you took something that was supposed to be mine, which is sexual or emotional intimacy, and you gave it to somebody else” (Shriver 2009:259) Waruta also supports Shriver's statement by emphasizing that marriage is primarily a matter of a man or woman leaving his/her mother and father and the two becoming one flesh (Waruta 2005:108) Therefore, marriage is the most private, personal, deep and thorough relationship a person can ever have with another person on this earth. It requires a level of physical, emotional and spiritual intimacy that asks much from us, personally, and gives more in return to us, individually.

3.3. CONCEPT OF MARRIAGE IN THE AFRICAN WORLD

In an African context the family, is founded on marriage. Africans who live in the Eastern Cape, particularly the Pondo societies, believe that marriage is the union of a man and a woman for the purpose of procreation, and rearing of children and mutual assistance. They also

believe in polygamous marriages. Polygamy was and is still an acceptable form of marriage. Polygamy and infidelity causes extreme damages and cruelty within marriages, jealousy between wives and mistresses, false accusations, especially of witchcraft, wife abuse and exploitation (Waruta 2005:106). The above causes pain and mistrust among couples.

Mbiti writes as if he is a Pondo man when he says, "the more wives a man have the more children the stronger the power of immortality in the family..... Such a man has the attitude that the more we are the bigger I am" (Mbiti 1969: 13). The reason behind this statement is because according to Africans, children are the glory of marriage. There are certain marriages that are being initiated by parents and family members but it is not the norm among the Pondo people. Surprisingly, in most cases, those marriages are the ones that are stable and surviving.

In African societies, marriage is generally considered as a lifelong union. However, in certain areas in Africa, marriage is not a rite of passage but is optional.

3.4. CULTURAL ISSUES THAT CAUSE INFIDELITY IN MARRIAGE

Sexuality is part of God's good creation. It is not dirty, an embarrassment

or a mistake. The Old and New Testament are well aware that sexuality, like all dimensions of human life, is disordered by sin and can be often misused. Sexual desire can and does cause problems, both personally and socially. It is a source of joy and sorrow; pleasure and pain; life and death; and order and chaos. It draws some human beings away from God; especially if it takes place among the clergy. The one issue that has been common is, basically that all cultures across time have double standards about extra marital sex. Women have traditionally been considered to be the property of men, and as a result, they have had different social privileges and legal rights and have been held to different moral standards; especially in matters of sexuality. Even today this still upheld within the Xhosa culture, especially the Pondo tribe, because they are still a patriarchal community. Communities will tell one that, men are born and entitled to their freedom and pleasure, and that women must submit to sexuality in spite of their pleasure and without much agency. The irony is that this pleasure uses women as they are supposed to be submissive

3.5. LITERATURE REVIEW

Lusterman 1998:13 viewed infidelity as a fundamental breach of the core

component of a marital contract. He used the term infidelity to convey this breach of faith. He also brought a typology of eight components that deals primarily with the motivations for having affairs.

Pittman cited by Weeks comes up with his perspective of infidelity as a betrayal of trust in a monogamous relationship. Dishonesty and secretiveness characterize it. Any form of sexual dishonesty is viewed as disorienting and potentially destructive to the marriage (Weeks 2003:14-16)

Like most infidelity experts, Lusterman, considers that although infidelity is often rooted in problems within the marriage, it is not exclusively the case. He recognizes that people are unfaithful for a variety of other reasons. Sometimes the reason is buried deep in the past or in the family of origin, and that sometimes, it is related to beliefs about opposite sex. And, sometimes, an affair is related to feeling vulnerable in a particular moment of the life cycle, such as the birth of a child, the loss of a parent, or being empty nested (1998:13). Some affairs are related to different forms of entitlement, such as male privileges. For an example, the notion that: "I am a man, therefore I have the right". Affairs may arise from confusion regarding ones' sexual orientation, sexual addictions, and acts of retaliation.

Pittman 1989:20 view contemporary marriage and monogamy as sacrosanct and sees an affair as a violation of this ideal. Pittman tries to show that infidelity is a matter of violating moral values and emphasize that those affairs are always wrong and destructive. He is explicit in his view that when there is an affair, there is a villain and a victim. Affairs are not only immoral; they are an abnormal behavior and are always a sign that the person who has the affair has a problem Pittman 1989:51. He gives no allowance for human contradictions and does not believe that the betrayed spouse should ever take any responsibility. In Pittman's world view, honesty is the most central and absolute value, regardless of any other considerations (like the couple's cultural context and other competing values). He also holds a monolithic view of intimacy as transparency.

Brown 1999:34 moves away from an explicit moral perspective. She offers a diagnostic approach and proposes different stages of affairs as, intimacy avoidance, sexual addiction, split self and exit affairs; each one reflecting a different message about what is wrong in the marriage. According to Brown, affairs have little to do with sex. They are mostly

about fears, disappointments, anger and emptiness. They are also about love and acceptance. However, like Pittman, she considers transparency about affairs to be unquestionably necessary for intimate relationships, and that truth-telling is an important step in the therapeutic process.

Walster and Traupmann, as quoted by Weeks 2003:14-16, hypothesized that infidelity might be an “equity restoring mechanisms.” They presumed this was true of those over benefiting as well as under benefiting from the marriage. For an example, the more deprived a partner feels in a marriage, the more likely he or she is to seek equity in others.

As the researcher listens to the life stories involving affairs, it seems clear to her that the emotions and meanings that push someone into an affair are mostly about yearning. The yearning can be for a particular kind of emotional connection, assurance, self- discovery, novelty or freedom; it may also involve a wish to recapture lost parts of the self, or an attempt to bring back vitality in the face of a loss or tragedy.

3.6. WIDOWS AND ADULT UNMARRIED WOMEN

In our culture, if the woman does not have her own husband, like young

widows and maturing persons, whom for no fault of their own never got the opportunity to be in a monogamous marriage, men do help in this sense. For instance if she got a mealie field, an ordinary man who have some cattle would plough her field, so that she can be able to provide for her family instead of begging from other people. Then this woman and man may end up having an affair. Both families know about it, including their children and funny enough, the official family respects that.

3.7. LOBOLA-PAYMENT FOR MARRIGE

Lobola can complicate many issues on marriage, because cultural tradition of lobola makes a woman to be too submissive to her husband. Male Africans use lobola as a license to do anything at anytime as they wish to a woman. A good example is found in Mark Mathabane's book, *African women*, which is based on a story of infidelity between Collin and Florah. After Florah found out that her husband is unfaithful, she tried to report this to her parents, but because Collin had paid lobola, Florah was told that she is supposed to stay in that kind of marriage. Florah said, "I felt embarrassed, humiliated and angry at my father."

Florah feels as if she has done something wrong, she lives with pain and shame. Wimberly defines shame as, "feeling unlovable, that one's life has a basic flaw in it"(Wimberly 1999:11). "He (Collin) never thought of the pain his womanizing caused me. He never considered the dangers of AIDS and other sexually transmitted diseases. Like a lot of men, he thought himself immune to such diseases, even though daily there were stories of children born with syphilis, herpes, and gonorrhoea" (Mathabane 1994:44)

Africans believe that in order for them to prove their manhood, they must have an extra affair. The Xhosa's called it (inkazana or idikazi); in Sotho it is called (nyatsi); which means the 'other lady' other than ones wife or the one who is secretly in love with a married man. The western called it (mistress). As a man, if you do not have the extra marital affair, the Xhosas called this man "isishumane", which means a coward which is anti-social to woman. For a man who is having this affair, it means that if he is ploughing his own field, he must do the same for this other woman. He must do everything both sides. With the above in mind, let us analyze the issue of communication.

3.8. POOR COMMUNICATION

Good communication is an essential for sexual satisfaction and the wife

contributes a lot in any relationship, because good communication appears both in emotions and feelings. Communication breakdown creates distance between partners and the fabric of unity is, therefore, destroyed. One or both partners develop a sense of disrespect for the other, and this leads to an inability to resolve issues. It also for adequate and honest revelation of oneself to her/his partner. It is observed that poor communication between couples reveals in actions such as infidelity. African men are heads of the families; women are not allowed to disagree with their husbands' ideas. The researcher's opinion is a call to learn effective communication skills (Personal communication with FAMSA).

3.9. INFERTILITY

The inability to have children is a third factor that has driven some individuals to infidelity. This immediately causes each partner to doubt and have suspicions about the other. The man wonders whether he is impotent, while the woman questions whether she is barren or not. To find out their fertility status, some people get involved, sexually, with other people outside the marriage instead of seeking medical help.

Most of the time, men believe in having sons, and when the couple only gets daughters, this is hardly-tolerated. In African societies, girls did not belong to their fathers' clan (Getui 2002:119). Although children are very important in an African family, it is important for a couple to realize that they are gifts from God. They should not necessarily constitute a marriage seal. The western people are used to adoptions, and some couples even decide not to have children. To them, the issue of having children is not a big issue.

3.10. SEXUAL PROBLEMS

One of the most common causes of infidelity is sexual dissatisfaction; whether it is factual or illusionary. Many wives do not understand the rationale behind this. The assumption of the ordinary wife is that, since she is ready to receive him sexually when he wants, there is no reason why he should not be a content man. Most of them ask the question: "What is it that he is going to get from another woman that I don't give him" (Getui 2002:121). Lust also is a dominating issue to the Clergy. Clergy are driven to infidelity by lust of the eyes and the flesh. The eyes and the flesh are gateways to the whole person. The thoughts and

actions of individuals are influenced by what they see around. Just like King David's sexual immorality which started with his eyes and ended up with murder, what a shame!

3.11. OTHER FACTORS THAT CONTRIBUTE TO INFIDELITY OF THE CLERGY.

Sexual faithfulness between married couples is considered a virtue. It is normal for every married partner to expect his /her partner to be faithful, sometimes even against many temptations. There are many questions and answers which are based on general assumptions and those that are ethical; surrounding this topic. The general statement which is often heard is that men are all unfaithful to their wives, therefore this should be condemned. This is a serious allegation that leads to a lot of misunderstandings. A lot of fidelity and infidelity depends upon many other things. For

example, some of the people have had so many sexual relations and experiences outside their marriages.

In Africa and everywhere in the world, the young man who is about to get married would have had a sexual relation with another girl or woman. That girl too, in many cases, has had sexual experiences with another boyfriend, bachelor or married. This means that most marriages are made up of people who have had sexual relations with partners, other than the ones they are marrying. Maillu (2000:31-34) observed that some of the people have had so many sexual relations and experiences, in some instances bitter ones, that they consider marriage a salvation. It means that he/she gets into the marriage to prove a point that he/she can be loved. However, at the end of the day, the cheating habit arises again.

A particular group of clergy have popular expression which is used by men, "change of diet" when referring to sex outside their marriages. A man, who used to be free to choose his diet from the broad world, is likely to be regarded as a prisoner to be confined to one woman; in the name of a wife. Marriage gives him

“claustrophobia” although he would like to leave the doors to that marriage open. Living with one woman makes him feel like a person who used to be wealthy but has become poor. No matter how beautiful or loving she might be, it will be difficult for the wife of this gourmet to tame him. He is not the kind of man who sees every woman in his wife. He will feel like a caged bird in her house that however well-fed he might be, he would still long to fly out freely to enjoy the smell and honey of every flower in the field (Maillu2000:31-34).

Let us now analyse stories which will further expose the issue of infidelity.

3.12. CASE STUDY: 1

There was a case of the clergy who had lost his dream wife, a wife who had looked too wonderful to be true. Suddenly, through death, she was lost to him. That kind of a loss wounded him so badly. Later, after crying his bitter tears, he met another good partner. Even though this one could not measure up to the charm of the lost wife, she was good enough to be his wife. He married

her, but without, at any time, forgetting his first wife. The Clergy was subconsciously still looking for the lost wife. This is the kind of husband who is likely to fall victim to any comparatively beautiful girl as he sub-consciously tries to recover his lost girl through them.

His love for the first woman may not have been on an in-depth knowledge of her: perhaps he had never had enough time to know her and discover her vices. Or it could have been an infatuation inspired by her physical beauty that seemed to promise paradise on earth. If he had lived with her for a longer period, perhaps she might have lost that glamour and become an ordinary woman. But time was too short and she went away as a perfect woman in mind. Maillu (2000:34) is stating a controversially statement saying that although it should be noted that even though physical attraction is an important sexual requirement for a man, men usually enjoy sex much more when it has a touch of romance and submission. The writer continues by saying that the manner in which the woman carries herself, the way she walks, laughs and reacts sexually, the degree of her submission, the feel of her body, her personal

hygiene, all these contributes greatly to a man's sexual satisfaction. For example, it has been argued by many men that a beautiful but nagging wife is less likely to satisfy her husband sexually than a gentle, submissive woman. And he goes on saying that the fact that a man sleeps with his wife, often does not mean that he is sexually satisfied. (2000:34).

The researcher disagreed with this author, as she has been watching her colleagues misusing sex with cheap woman; among them are single women, widows, divorcees and married women. Most of the clergy have thrown themselves in these situations because of greed, power and lust. Very dignified wives in some Methodist church are traumatized to find their husband having affairs with their congregants. As a result of this misconduct, the Methodist clergy are dying of HIV/AIDS disease.

There are different kind's affairs. Andries G. Marshall, the author of the recently published book, 'How Can I Ever Trust You Again', describes six types of infidelity, which will help the study to further explore this issue.

1. CRY-FOR- HELP- AFFAIR

Here, both parties know there are problems but unable or unwilling to talk about them. Many 'cry-for –help' affairs start on internet and this does not always feel like cheating. The hallmark of the 'cry- for-help affair' is that the person who is being unfaithful does little to cover his/her tracks. They might even unconsciously go to great length to be found out.

2. THE RETALIATING AFFAIR

These affairs are short-lived and motivated by just one desire - revenge. This is the high strategy that often backfires. One thinks he/she is settling scores, but while making matters worse. Retaliating encourages further reprisal until divorce seems to be the only option.

3. SELF-MEDICATION AFFAIR

One or both partners feel trapped by children, marriage or habit. They feel so far apart that they cannot imagine things changing for the better.

In this type of affair, the problems are so deep-rooted and neither party can put their finger on where things went wrong. They have grown so far apart that they are living separate lives. These affairs generally last for six months or more.

4. THE EXPLORATORY AFFAIR

These tend to be short-term and are often sexual in nature. We live in a culture that encourages us to compare our possessions, lifestyle and experiences with everyone else's. Often, it is found among people who have married young or have a routine or limited sex-life.

5. THE TRIPOD AFFAIR

A tripod affair manages closeness by spreading the load to the other person outside marriage. In other words, whenever the main relationship is having many problems, the cheater can escape into the arms of the third person. Yet, although the affair will be intense, the lovers cannot imagine a way of being together all the time. Here, infidelity has moved from a coping mechanism to a settled part of the

deceiver's life. Often the deceived colludes by being extraordinarily naive, by shutting their eyes to the evidence or by hoping that the affair will burn itself out.

6. THE EXIT AFFAIR

This is when one partner is sending a clear message that the relationship is over. It is like negotiating through a loudspeaker. It is nasty, dramatic and blunt. Usually there are long-term problems. This is probably not the first affair but on this occasion, the deceiver does little to cover it up and shows little contribution. (YOU Magazine 24 June 2010, NO. 185 pg 20-21)

CASE STUDY 2

THIS CASE STUDY IS ABOUT A RECENT STORYING WHICH HIT THE WHOLE EASTERN CAPE. AN EXAMPLE OF A CLERGY, WHO FALLS FROM THE GRACE OF GOD:

The ministerial and pastoral care of Ganto was outstanding. For

example, when Pastor Ganto*(not his real name) preaches, he sounds like a real man of God. And when he sings, it seems as if the heavens will open. But behind the scenes, it is alleged that he is nothing but a cheat and womanizer. He is alleged to have an uncontrollable urge for young girls. It has been reported that he once took a young girl home and slept with her while his wife and child were in town. What seemed like a perfect marriage in the eyes of the congregants was a castle built on sand.

Late last year, allegations started to surface that Pastor Ganto, who is not only a successful pastor, had a steamy affair with an 18 year old who was one of his congregants. It is alleged that the clergy and few congregants tried to get him to stop his evil ways, but he continued until his beautiful wife moved out of their lavish home. She returned to her parents' home. The clergy was called for a hearing to get his side of the story, but he chose to resign instead of facing any questions. The worst allegation is when his 32 year old niece, Nancy(not her real name), whose late mother is Pastor Ganto's sister, claimed that Pastor used her as a punching bag and sexually abused her on a daily basis. At some time, Pastor took her to the nearest hospital for an abortion. He told the nurses

that the pregnancy was the result of her being raped by an unknown intruder. The Pastor had stabbed his niece on two occasions and when she reported him to the church stewards, they kicked her out of the church.

My view on this case is that, Rev. Ganto is a walking wounded person who is caught in the miry clay of personal problems that inflict wounds on others. The church sometimes can retraumatize people because it is not prepared to listen. This, for instance goes with what people used to ask: “what is the use of going to church.”

CASE STUDY 3

THIS CASE STUDY IS LOOKING AT THE CLERGY WHO AT THE BEGINNING OF HIS MINISTRY WAS RESPECTFUL. HE IS THE ONE OF THE CLERGY WHO CANNOT CONTROL HIS LUST.

Rev. Nkuna (not his real name) was divorced by his first wife because he was unfaithful. Rev. Nkuna decided to remarry a very young wife. I think he want to control her. Reverend seemingly never learnt a lesson from

the previous relationship. He fell in love again; this time, with a married woman. One day, whilst they were having sex, they took the pictures by cell phones. Eventually, the husband found these and transferred the pictures to his computer. The husband has taken the infidelity case to the Bishop. The church didn't take any action against Rev Nkuna.

Unfortunately, the husband believes in Umuthi (black magic medicine), and he directed the medicine to Rev. Nkuna in order to destroy him. Last year, Rev Nkuna ended up being blind for about three months. The husband was swearing saying, "I have done this so that you can't see any woman again".

Rev. Nkuna is sexually addicted, he does not have self-control. This proves that he might be watching pornography (sexually immorality). The Methodist Church is not yet succeeding in strengthening families and it can be argued that, to some extent, it has been part of the problem and not the solution. Marriages and families were once central serious institutions in the social process and this is no longer the case.

THE ANALYSIS OF REV. GANTO'S STORY

Anyone can see that Rev. Ganto has personal problems that inflict

wounds on other people. For example, the wife was severely traumatized to such extent that she could no longer take the emotional abuse that was caused by Ganto. His problem is affecting the extended family. It is not an African belief for a wife to leave his husband because of problems that they have. The wife is made to conform to any kind of a situation and support her husband, more especially the clergy wife. The church does not take action against infidel. If you are against their immorality, you will be kicked out of the church. Galatians 5 verse 20 speaks against sexual immorality and 1 Corinthians 6:19, states “God is against immorality. Their bodies are temple of God”, but they do not honor that.

James Cone states that the clergy is bound by scripture to focus on his/her social existence but not merely in terms of his/her own interest but for the holy living (1986:7). Ganto decided to resign than face his own sin.

ANALYSIS OF REV NKUNA’S STORY

It is definitely the abuse of power within church, and using his position to

gain advantage. You can ask where his reasoning stems from. This shows that the church must seek deliverance on its leaders. African spirituality stipulates that those who have had multiple sexual partners are at risk of contracting disease particularly, HIV/AIDS. There are many beliefs about God in Africa but there are common threads. Running through all of these, the study focuses on three central points in African tradition religion. These are diagnosis, controlling and prediction.

3.13. THE CONCEPT OF TRAUMA AMONG CLERGY MARRIAGES

"I plight thee my truth" was the old English way of saying it. Most modern ceremonies include the words "I pledge you my faithfulness". Examine most contemporary and historic marriage ceremonies and you will find that the idea of sexual faithfulness is repeated more than once. When couples come to the marriage altar, they understand that they are committing themselves not to be involved sexually with anyone else as long as they are married to each other.

As clergy families, we care about sexual fidelity in marriage. It is not simply a moral or religious concern, although most religions do call for

sexual fidelity within a marriage. Our concern for sexual faithfulness within a marriage is rooted in our humanity. It also has to do with integrity, character, and also has ties to our emotional need for love. It grows out of a person's desire for an exclusive relationship with someone, to whom she can be fully and totally committed. It is this inner sense of commitment (Chapman 2008:170).

Sexual infidelity destroys this security and leaves in its wake: fear, doubt, distrust, and a sense of betrayal. Nothing is more painful to an individual, such as the clergy spouse, and more destructive to a marriage than discovering that your spouse has been sexually unfaithful to you. Infidelity strikes at the heart of marital unity. Hurt and anger are two of the most common emotions. These are deep and powerful emotions. In anger one feels like one could pull the trigger and kills the guilty party or you could turn and walk out of the door and never return. Infidelity is abuse because the characteristics of those who are unfaithful, which connects to those who are batterer and their symptoms of victims are similar in the way they behaves. Lerner was right when he share their insight by saying,

"Our bodies and mind feel the deception caused by our partners" (Lerner 1993:176). The infidel feels emotionally that something is not right and that something has gone astray. Often the betrayer and the betrayed will get physically sick as the bodies seek the truth. The infidel cannot relate to his partner in a sincere way at this time and the infidel often can do nothing right. The betrayer's body will signal her if she lets it, for example, it responds in unusual ways, by not wanting to make love, not being able to orgasm, or being unable to fall asleep next to him. Infidelity creates a traumatic situation and the researcher defines it as Post Traumatic Stress Disorder. PTSD trauma symptoms often result from the victim of infidelity. Glass and Wright agree in their work (1997), that the victim is often in shock with incessant, recurring thoughts of her partner with another. She will often lose weight, become detective sleuthing for details, suffer from insomnia, and experience extreme loss of self-esteem. She may become manic and disorganized since she cannot face her terror of pain. One seventy-six year old victim of infidelity told her ex-husband, when he finally apologized for his philandering twenty-five years previously, and said, "I still have nightmares".

I think to deprive one another sexually is to rob one of the ingredients that are due to each other for a healthy marriage. I once read the painful expression of Hillary Clinton, when she and the world found out about Bill's betrayal. Grief is necessary. She may feel as though her soul has been stolen, stopped dead, and frozen in its tracks. The pain center of the brain responds to the shock and distress of a rejected lover's broken heart like it does with physical pain. Our body becomes physically distressed when abandoned at the loss of a love affair. Personal rejection, especially the one with a connotation of shame, inferiority, or failure in the eyes of others is, especially if this results from an unwilling separation which is initiated by another, double the chance of developing depression.

Infidelity can lead to a development and spread of STDs and sexually transmitted infections (STI). These pose a great threat to the world population, especially with the reality of AIDS. This is because so far, there is no cure for AIDS, and as a result, the number of those infected and affected by HIV/AIDS continues to grow. There is quite a number of clergy and their wives who have died due to AIDS related illnesses. Their children and families are left suffering behind.

"We expect our spouses to fulfill most of our needs; our partners must be the greatest lovers, the best parents, the best friends, the intellectual equals, and the emotional companions. We also expect a lot of togetherness, and feel great disappointment when togetherness is not there." These are the words from one of the Clergy's spouses. Given that marriage is for everything ideal, an affair will be perceived as sign of something amiss in the primary relationship.

If you discover that one's spouse has been sexually unfaithful, one will likely experience a cascade of various emotions. Hurt, anger, bitterness, betrayal, shame and, perhaps, some of guilt may all rush to surface. Hurt and anger are healthy emotions. They reveal that one is human and that one cares about one's marriage relationship. They indicate that one see herself as a valuable person who has been wronged. They reveal one's concern for rightness and fairness.

Trauma is the loss of faith that there is order and continuity in life.

Trauma occurs when one loses the sense of having a safe place to retreat within or outside oneself in order to deal with frightening emotions or experiences. This results in a state of helplessness, and feeling that one's

actions have no bearing on the outcome of one's life. Since human life seems to be incompatible with a sense of meaninglessness and lack of control, to be the victim of severe emotional trauma, is to have a severe crisis of faith. There is no restoration of faith or rebuilding of hope apart from a community of faith and hope. Over and over again, the victim is revisited by the crushing reality of his/her past trauma which leaves them helpless as they relive, not just remember, a slice of their own personal story. Trauma wipes away a life-long accumulation of security and trust and leaves one irrevocably changed.

Post-Traumatic Stress Disorder destroys spiritual well-being. The condition of PTSD is spiritual at the deepest levels. This is where spiritual insights and community and relationally based approaches are most efficacious. When Duncan speaks of PTSD as basically a spiritual condition, he saw it as having vast impact at the level of our spiritual understanding, yet it is no less important in terms of its physical nature of a person. PTSD creates havoc at all levels, regardless of who we are. Chronic fatigue, sleeplessness, gastric disturbances, and uncontrolled blood pressure, are all exacerbated by the spiritual disturbances of PTSD. When we speak of the loss of hope, we are speaking of a diseased

heart. When we speak of the loss of intimacy, we speak of the loss of chronic physical pain. When we speak of the loss of peacefulness, we are speaking of chronic hyper alertness (Sinclair 1993:34-36).

PTSD is a spiritual disorder not because the person is not right with God or that God is not right with the person but because the person who experiences the full impact of PTSD has been impoverished by the loss of a series of vital spiritual attributes that are essential to living a full life.

Duncan describes two of the most severe aspects of PTSD as: "death of the spirit and fragmentation" and those losses of the self which contribute to the spiritual dysfunction are:

- loss of hope
- loss of intimacy
- loss of future
- loss of peacefulness
- loss of healing memory
- loss of spontaneity
- loss of wholeness
- loss of innocence

- loss of trust
- loss of awe

Such victims have been betrayed and feel a sense of shame and experience distrust for everyone.

3.2. CONSEQUENCES OF INFIDELITY ON LIVES OF THE CHILDREN

Marital disputes affect children of all ages, and this result in them being angry at one or both parents. Children who have witnessed this experience a number of emotional, social, and academic disturbances. They experience a loss of emotional security. Youngsters often watch in be wilderment as the environment that is secure and that they had taken for granted is shaken. Most of the people interviewed in this research have stated that children are aware of parental discord. They stated that adultery is a shock to them. Depression is an illness that has a profound impact on family members; especially children. Some depressed people show subtle symptoms long before these are diagnosed and treated.

This early phase can be very difficult for everyone in the family. Some children may become moody and irritable, and display eruptive outburst. Children will often blame themselves for the bad mood that they think one of their parents are in, thinking they did something wrong to cause it. And this can happen with children of all ages. They also tend to focus on their losses, and the resentment may be expressed in aggressiveness, a refusal to comply with parents' wishes, whining, nagging, dependence and withdrawal of affection. Children of parents who suffer from depression need to have the disorder explained to them. Also, the mood swings and possible frequent doctor visits should be clarified and children need to be made comfortable to talk about their feelings, experiences and concerns. Children have a lot of questions when someone in their family is sick. When the problem is depression, it often becomes a secret that no one talks about. Children may also be embarrassed about the infidelity. Feelings of guilt and worthlessness are experienced. There may also be a constant tiredness and a decrease in energy, feelings of sadness, weepiness and hostility without any apparent reason.

3.14. TRAUMATIC IMPACT ON THE CONGREGATION

The researcher believes that a sincere clergy, who falls into this sin, can feel nothing but a devastating torment. Long after the pastor's public humiliation has passed, some Christians will still be obsessed with the notion that he should receive a double penalty for his sins. If only they could see him up close during his hours of sorrow, being weighed down by grief that had reduced this formerly effective spiritual leader to continual tears-not for hours but for days. Several such men have been suicidal during those long nights when they could not sleep.

Immediately a clergy falls into the sin of infidelity, he suddenly recognizes that his ministry and integrity are gone and that life will never be the same again. The minister does not only face guilt and loss of self- respect; but also loses respect from the congregation. Christians do not tolerate the minister who commits adultery. On the same token, men are particularly intolerant because this means that wives are not safe with the said minister.

The church tends to be split into groups. In spite of the fact that particular church is known for its peace and harmony, it erupts with bitterness as opposing sides threaten violence against each other.

Ministerial adultery can cause disillusion among the church; particularly young people and the regular tithers are lost. There is nothing more devastating than the clergy who falls into public humiliation due to infidelity. Families and lifetime friends often can be divided in their loyalties, and many weak Christians can stumble as result of the bad example that is set by their pastor. Infidelity can leave scars that last for years, because Christians seem to live each day with unanswered questions such as: "who will be next".

3.3. CLINICAL DIAGNOSIS OF POST -TRAUMATIC STRESS DISORDER

- A. The person has experienced an event that is outside the range of usual human experience and that would be markedly to be distressing to almost anyone, for an example: a serious threat to one's life or physical integrity, sudden destruction of one's home or community or seeing another person who has recently been or is being seriously injured or killed as the result of an accident or physical violence.

- B. The traumatic event is persistently re-experienced in, at least,

one of the following ways:

- recurrent and intrusive distressing recollections of the events
- recurrent distressing dream of the event
- sudden acting or feeling as if the traumatic event was recurring (includes a sense of reliving the experience, illusions, hallucinations, and dissociative (flash back) episodes, even those that occur upon awakening or when intoxicated
- Intense psychological distress on exposure to events that symbolize or resemble an aspect of the traumatic event; including anniversaries of the trauma.

Persistent avoidance of stimuli associated with the trauma or numbing of general responsiveness of at least three of the following:

- i. efforts to avoid thoughts and feelings that are associated with the trauma
- ii. effort to avoid activities or situations that rouse recollections of the trauma
- iii. inability to recall an important aspect of the trauma (psychogenic amnesia)

- iv. Markedly diminished interest in significant activities; especially among young children.
- v. Feelings of detachment or estrangement from others.
- vi. Restricted range of the affect e.g. unable to have loving feelings.
- vii. sense of shortened future e.g. does not expect to have a career, marriage or long life (Sinclair 1993:36)

D. Persistent symptoms of the increased arousal which were not present before the trauma, as indicated by at least two of the following:

- i. difficulty falling or staying asleep
- ii. irritable or outbursts of anger
- iii. difficulty in concentrating
- iv. hyper vigilance
- v. exaggerated startle response
- vi. Physiologic reactivity upon exposure to events that symbolize or resemble an aspect of the traumatic event (Sinclair 1993:36)

3.15. CONCLUSION

Several authors attempt to define the term of infidelity with different views. The cause and the impact of the existence of infidelity are challenged. The understanding or the occurrence of infidelity is viewed differently in different cultures and is associated with the concept of marriage. In addition, environmental influences, challenges such as poor communication, infertility, sexual problems contribute to the concept of infidelity. Therefore, the author will be looking at this first helping hand.

CHAPTER 4

INTERVIEWS

4.1. In this chapter, the researcher is going to raise questions and display answers without commenting on them. However, in her analysis, the author will analyse the above answers. These are the two interviews conducted with clergy spouses who have experienced infidelity within their marriages. The author will not mention their names for confidentiality reasons. The author has used the questionnaire, in Appendix A, as an entry point to their experience. This is how both interviews were conducted.

4.1.1F IRST INTERVIEW

The researcher : How did infidelity of your husband affect you?

The spouse : I was collapsing now and again, I pretended as if I had accepted the situation. I was admitted for depression.

The researcher : How did you treat the lady?

The spouse : I felt I would beat her to death

The researcher : As your spouse has been sexually unfaithful to you, what emotions did you experience?

The spouse : Rage, full of hatred and low self-esteem.

The researcher : Is there anything that you have learnt out of this situation?

The spouse : Mistrust, I'm still living with him for the sake of my kids otherwise there is no marriage.

The researcher : What value did you place on sexual fidelity in your man?

The spouse : Honesty and Loyalty

4.1.2. THE SECOND INTERVIEW

The researcher: How did the infidelity of your husband affect you?

The spouse : I felt hopeless and undermined mostly I could not understand why

God let all this to happen. Me and my husband we had three children, two boys and one little girl. It killed me to find out that he

has two more children and to add more he has a girl who disrespected me and our house. I then had to figure out a way to tell my children that they have half brothers. I feared and respected his calling but I was not stable.

The researcher: How did you get to know about the affair?

The spouse : It was much said when I had to find out that the person whom my husband cheated and betrayed me with was the one I considered my friend who shared her life story with and marriage with us and prayed with her. She would even come in our house and spend days. I would sometimes leave them together when I am busy and would ask her to go with him when I am not around and even on Holy Communion for elders. She knew my husband's diary more than I and she would remind me of certain important dates. She would offer to cook when she is around. I kindly trusted her as a sister in Lord. My husband would call me by her name and justify by saying it's just that she is helpful. My husband has been in the same church for seven years and his time was always being renewed. Back to your question when things got sour she sent a mail to the phone that we use with my husband saying that my husband has ruined her marriage and that he has to

support their children I showed it back to my husband and he denied it. She continued sending that mail and blamed me for not getting money. Surprisingly my husband never learned and moved on to another affair with a 19 year old girl who by that year (1990) was doing Grade 12. She comes to an extent of undermining my marriage. One day six girls come to our house and ask for him and he was not around then I said please come in he is just on the way, when he got home I passed him to them with in 30minutes five girls went out and I would see she was not going anywhere. My husband called me to our room and he said 'Mfazi (my wife)I know you have been wonderful to me but I do not deserve you, whatever you say I will accept it I have betrayed you. I have two children with your friend and this girl is girlfriend, I do not know what is wrong with me I need help"

The researcher : How did you treat the lady?

The spouse : the anger I had was directed straight to my husband because he denied the first affair till the end, his girlfriend whom he had children with never showed up again as sour as it was I had to forgive and forget then the next episode I had to face his new girlfriend far my age who disrespected me

and could not take it anymore I packed my little stuff and went back home leaving her inside our house and I left my 12years my of marriage for a girl but on the way I decided to go back and take my children, when I entered at home I found them both seated on the couch watching TV as quiet as strangers. I cried deeply but with kindness I prepared a room for my husband's girlfriend who come to our house and said nothing to me and waited for our man. Later on I developed anger just when she was not there and for treating her as a lady while she ruined my marriage because no one has a right to date a married man

The researcher : How did you deal with it when it happens?

The spouse : At first I tried to ignore and deny but every night it come and attack me I had to face the real truth and mostly I blamed myself for not being there for my husband's needs instead just ignored him

The researcher : what value did you place on sexual fidelity in your man?

The spouse: Faithfulness and trust is very vital for happy marriage

4.1.3. THE ANALYSIS OF THE TWO INTERVIEWS

The researcher found out that the experiences of the two women are more or less, the same. This adds to the other devastating emotions that betrayed spouses usually feel. They are often painfully aware that they are the last to know and wonder how to save face when the affair is such public knowledge. These spouses are used to be in a state of shock, and question assumptions about their lives in general. Often, the betrayed, obsessively questions how she could have been so thoroughly fooled, and is in despair as she realises that she really does not know her spouse or the meaning of a relationship.

The first spouse is not opening up enough and is having a closed conversation, because culturally, it is not easy for her to divulge any marital issues to anyone. She is also avoiding the embarrassment from the community resulting from staying in this kind of marriage. But more than that, she will be financially trapped within this marriage because she cannot take care for herself. The result is: oppression of feelings. It is called Experiential Avoidance, which is the process of suppression trying to avoid negative or distressing private experiences, such as thoughts, feelings, memories and sensations. The basic principle is that

experiential avoidance ultimately does not work. In fact it is more likely to make matters worse.

The new thing that is now being experienced is for the wife of the clergy to leave her husband due to infidelity. Another is for the clergy to be sexually involved with a very young girl, who is in the same age as his kids.

The Xhosa (Pondo tribe) take infidelity as a norm within their culture. However, within the Christian culture, it is sinful and needs to be challenged. Our tradition oppresses both of the spouses' feelings and the meaning of norms and values. The first spouse respects tradition by not leaving the husband. None of the spouses mentioned tried to get professional help. Instead, the second wife is blaming herself for her husband's behaviour. This is internalised blame. Just like when an assaulted woman often believes that she is to blame, and that she somehow, provoked the violence. This is the victim's thinking that is built on to the female role. Many women, who marry, grow up thinking that it is their responsibility to make their marriages work. The second spouse thought that leaving the husband was a way to escape from the problem. In our culture, women are not allowed to leave the marriage,

the elders, especially biological parents, will tell their daughter, “You belong to your in-laws. There is no space for you”. As a result of the above, depression becomes a friend of these women.

4.1.4 The issue of infidelity committed by the clergy has become more fashionable and talks of the town. These are the latest stories that happened in Eastern Cape area.

CASE STUDY #1

The on-trial clergy who comes from another church, who has been reported for abusing a 16 year old girl to an extent that the girl is confirmed to be pregnant.

Seemingly, he was fired due to same weakness. This minister is calling up for prayers. It has been a traumatic and surprising issue because the girls’ family decided to overstep the local Bishop and report the matter to the Presiding Bishop. When the family noticed that nothing was taken into consideration, they consulted with the congregants; who then decided to expel. In that parish, he had only served a year and a half. The community and the congregants discovered that there are many teenagers who were quiet about their pregnancies and abuse by this

man.

As traumatic as it is, it is clear that the minister never considered the impact of his actions on his career; especially that he was coming from another denomination. It means that he was performing this conduct for a long time. There are great spiritual effects that surface during such acts. Spirituality is erased, hope is removed and doom is put in its place. The wife and children are the worst affected. They become detached from the life of the church and are at a loss of a husband and a father. There is no intimacy for the victim, instead there is a loss of innocence, loss of trust, loss of faith, loss of hope and loss of meaning and joy. This incident brought only humiliation to the whole family. The school child's dreams are shattered, because she is too young. The clergy family is not certain about their future in the church.

CASE STUDY #2

This is the story about the clergy who emotionally abused his wife and the incidents of continued acts of infidelity. This ill-treatment resulted in a dysfunctional family and his wife, apparently, poisoned herself and

collapsed while shopping. Within no time, the minister remarried another person not the one that he was involved with; which resulted in the death of his wife. This time, he married somebody who was incompatible with him. He married a troublesome person, sorry to say. The new wife would even misuse the church monies and leave him to account.

4.1.5. ANALYSIS

For this clergy to have another wife in a very short space of time, proves that the death of his wife was the result of infidelity and abuse. Also, to his in-laws, he is demonstrating that he was not in love with his wife any more. The wife saw no need to live. She was depressed to such an extent that she never thought about her children. Depression led to taking her life. Even then, the church was quiet, because immediately after the second marriage, the second wife was elected to be the secretary of women's organization. The church goes with the flow. The church is governed by culture and traditions. The only motive among the clergy is to be accepted by a certain group in order to be accepted when the need arises. That is what is called conformity: the way of social influence

in which individuals are behaving in ways that are viewed as acceptable in a group or society in order to adhere to existing social norms.

There are missing elements on disciplinary issues in the church. The main, dangerous weapon is ignorance. They overlook many problems because they are the main cause. The church does not fight its own weaknesses. Instead it accepts them as part of the church. Some of church guidelines are valid but there is poor implementation. The laws and discipline needs to be simplified on how to judge and solve sensitive issues. There is a dark cloud of clergy immorality and immaturity that is hovering over the church. The tendency of the church in dealing with such cases is to transfer the minister to another congregation and this has resulted in devastating consequences.

4.2. CONCLUSION

Narrative first hand information in the form of an interview is revealed in this research. Direct and conscious experiences are shared and these include the impact on the dynamics. The researcher noticed that there are many painful untold stories. The church is burying innocent souls by not taking any steps in

addressing issues pertaining to the clergy and their families.

Therefore, the author will then look at the strategies where theories can be established.

CHAPTER 5

5.1 THERAPEUTIC MODELS

5.1.2. INTRODUCTION

When the lives of individuals are hit by trauma, it impacts their entire family network. It is important to provide pastoral care and, in some cases, counseling for the whole family. Stewart (1984:299) has this to say, “when the family approaches a counselor for help its members have reached an impasse in the relationships, are not coping with their problems but rather hopes to open up communication between family members, produce the conflicts, and to enable them to try new forms of behavior and role relationships which will be more satisfying to all and more productive of family harmony.”

The issue of infidelity needs a theology of caring for the couple: especially the women, in this research. Wimberly (1991:11) defines SHAME & FORGVINNESS by saying, “no one wants it and somebody-feel unloved” (1999:11). Wimberly finally helps the researcher to come up with a way of dealing with shame and guilt. In many instances, women

have internalized the shameful incidents and accepted them as part of their lives.

Wimberly proceeds and narrates on how Jesus handled His own shame. This process is applied to clergy spouses; who are living with the shame that is inflicted by their husbands. During the olden days among African people, issues of pain, guilt and shame were dealt with by villagers in the kraal; especially those that are faced within marriages. A good example is that of barrenness. The said couple would consult with elders regarding their state of not being able to have children. After lengthy discussions regarding this issue, the husband will be asked to get a second wife. This, however, is not the focus of this research. But it points out a therapeutic way in which problems were dealt with.

Wimberly (2003:17) talks about conversation, which contains re-storying, that is externalization. In reality, there are things as we grew up which we tended to internalize because we thought that they are part of our culture. Like the notion that a man is allowed to have an extra marital affair in order to prove his manhood. This assumption negatively shapes the future of children.

The researcher had to draw from Pollard's theory of positive deconstruction in order to interact with the stories of the clergy spouses. Pollard teaches us how to "help people take apart what they believe in order to look carefully at the beliefs and analyze it" (1997:44). The motive behind is not to encourage spouses to leave their marriages, but to help them to rebuild a healthy relationship out of the weaknesses. As Pollard did with his old car and the new one; which unfortunately was written off in an accident. He took the right parts from both sides and assembled them to make a new car. This theory is used to destroy what has been an error, so that a new view can be constructed. This study is helping women to bounce back. Wimberly (2003:17) agrees with Pollard by stating that deconstruction is the process of exploring the history of how certain truths have become established in one's life.

According to Waruta, "the human being is not a fragmentation but a complete entity, needing healing for his /her whole being, spiritually, socially, physically and in relationship with his/her environment" (2005:78). In reconciling with the theorists, the traumatized women are in need of healing in order to redirect their lives after infidelity. Waruta notes that, "In traditional African society health is

conceived as more than physical well-being. It is a state that entails mental, physical, spiritual social and environmental (cosmic) harmony. Having health evokes equilibrium in all these dimensions. It is associated with all these dimensions.

It is associated with all that is positively valued in life. It is also a sign of correct relationship between people and their environment, with one another and with the supernatural world. Health is understood more in a social than in a biological sense” (2005:78).

5.1.2. EXPLANATION OF THE COMMON EXPERIENCE OF INFIDELITY

These are the other consequences of unfaithfulness in marriage. It is important to make an overview on them. In the light of the voices of African spouses after the discovery of infidelity, so many emotions can rise to the surface and these include: frustration, rage and anger, hatred, bitterness, sorrow, fear and anguish.

5.1.3. LOSS OF HOPE

Such a loss does not occur without damage. Hope is stripped away the by events, there is a collapse of ideals and promises, and the impact of

the changing conditions around us.

When somebody is hopeless she/he cannot get out by her/himself.

Obviously, she/he is dependent on others to get out. It is clear to the researcher and St. Paul that hopes is the key to life. There is a say from authors village that say without hope in living, there is no reason for being. To “forget what is behind me and do my best to reach what is ahead” may well be the goal for many. However, when that which is behind presents itself continually in the present and with intensity and cruelty, then the process is shifted. When the process of hope is shutdown and no longer functions, there is a severe spiritual crisis. It is the crisis of the loss of hope that calls the researcher’s attention to the seriousness of infidelity within clergy families. Philippians 3:10 states: “All I want is to know Christ and experience the power of his death, in the hope that I myself will be raised from death, in the hope that I myself will be raised from death to life..... I keep striving to win the prize for which Christ Jesus has already won me to himself. Of course.... I really do not think that I have already won it, the one thing I do, however to forget what is behind me and do my best to reach what is ahead.....”

5.1.4. LOSS OF INTIMACY

When the loved ones have been pushed, then trauma victims are free to contemplate the utter despair of their condition. The victim of infidelity, no doubt, drives the partner away as an act of protection. There is also the secret fear that the utter pain of the inner condition must be contagious. This secret fear is not unfounded, since the inner pain becomes systematic within the family and affects each member. This emotional pain of infidelity engrosses the victim to such a degree that there is the inner warfare is profound and consumes from within. That is why Sinclair has to say that the loss of intimacy does not mean the victim is uncaring, even though it is often perceived this way by those around him/her. At most, the loss of intimacy is related to the victim's 'inability to reach out beyond his/her all-consuming inner warfare' (1993:69). One of the emotions that consume intimacy is anger. Therefore, it is vital for the researcher to look at ways to nurture and care for the spouse's emotions.

5.1.5. LOSS OF PEACEFULNESS

The victims have endless search for rest and peace. They have a terrible conviction that there is no peace until they have gone past what has been undone. That is the reason why there are flashbacks and

nightmares; bringing the past into the present with the expectation that the ending will be different this time. There are various effects such as having trouble sleeping and restlessness. The loss of peacefulness can also be made more serious by the busyness of the church (Sinclair 1993:69).

5.1.6. RAGE AND ANGER

Anger is like an ember that never goes out. Anger also makes one less sensitive in one's marriage. When anger is allowed to get a foothold, one finds herself less sensitive to her spouse and less willing to serve. In agreement with the theorists, the experience of anger is a byproduct of the emotional make-up of the betrayed partner, levels of marital discord, events surrounding the infidelity, and the degree of betrayal that occurred. The good news is that there is a solution.

Here are the phases or stages that will assist the researcher to help the spouse in the process of healing (Smalley 2009:189).

5.2. PASTORAL COUNSELLING WITH WOMEN

Pastoral caregivers are embedded in the dominant patriarchal culture. They cannot escape it. They often have difficulty in believing the stories and experiences of women if these go against the “truths of that culture”. (Bons-Storm 1996) Women have been voiceless, because they have been defined by culture and not by their experience. A narrative approach can be used to help women to find a voice and different meanings and possibilities for life. “The narrative counselor looks for alternative stories that are enabling- that allows the client to speak in her own voice and to work on the problem herself...The narrative therapist’s objective is to reposition the client as the speaker or teller of her own story (Drewery and Winslade 1997:43). The counselee tells her story; the counselor listens for the internalized problem so that it can be externalized. The counselor listens for the exceptions to the problem in order to deconstruct the problem. The counselor listens for more preferred stories that can be integrated and strengthened. People construct their narratives. There is no essential truth, only the interpretations of events which lead to responses to the situation. Together, they figure out how to resist the power of problematic ways of

understanding life and to restoring more positive meanings.

Narrative therapy does not consist of a set of techniques that are used to change counselees. It is a set of beliefs about the strength and resiliency of people who have the possibility of re-authoring their lives in ways that make them more able to live full responses to their vocations (Neuger 2001:56).

5.3 COUNSELLING THEORY

Counseling is about change. There are conditions for change and processes by means of which the change is affected.

Conditions for positive change:

“The purpose of these conditions is to generate adequate security, hope, energy, and vision to move through the process of change in ways that will nurture, heal and empower the counselee in her own life and relationships and in the culture in which she lives” (Neuger 2001:52). These conditions are as follows:

1. **Safety and trustworthiness:** The counselor provides warmth,

acceptance

And a positive regard. There should be congruence between body language, tone of voice and verbalizations. The counselor, should generally, be consistent. The counselee will have a maximum control over the process.

2. **Motivation**: The counselee should have the sense that something is wrong and should change. The counselee should be given hope that something better will be achieved. Also, there should be clear image of what could be achieved. This should not destroy things that she holds dear, like friendship, family and job
3. **Supportive environment**: counselees need a safe place to practice new behaviours, to test out new self- images and experiment with expressing feelings.
4. **Respect for the complexity of the whole story**: The counselee should not be reduced to a few elements of her story. The counselor should incorporate all the story themes, even the contradictory ones. The story should be the Counselee's and not the counselor's.

The researcher allows the person to narrate the story according to the way one has experienced it; this helps in the process of positive deconstruction. Restorying involves remembering and giving credibility to stories that help to resist problems and form meaning that help the counselee to move to a healthier story within a healthier cultural story. As Wimberly quotes from Michael White, he says that the sub stories are available and are an excellent reservoir of potential for restoring individuals, couples, and families. In fact, he believes that therapeutic latest experiences that have not been given full expression in either the dominant story or the sub story that can form the basis for restorying (2003:98).

As one learns to privilege various aspects of the sub stories by reflecting on them, playing with them, conversing about them, and evaluating them, one begins the process of restorying. Restorying is a process. Restorying is good because 'omakoti' (daughter in laws) were taught that they are not allowed to divulge marital issues to anyone; which meant that no matter how painful it is, they could not share their problems with anyone. This means that within the process of therapy,

persons map the influence of the internalized stories on their lives. Externalizing conversation is conversation that creates space for the people to see themselves as separate from the problems that are affecting their lives. Once the problem is seen as separate from the identity of a person or from the identity of a significant relationship, the person is in the position to take a new action. Conversation, partly, is the process that is known as deconstruction, which means dismantling some of the false beliefs that one might have internalized.

Deconstruction and reconstruction are both personal and political acts.

Neuger

(2001:141-147) summarizes the process by using 5 R's

- Remembering those experiences which run contrary to the problem story.
- Reframing takes the story as accurate and truthful and then offers new angles from which to make meaning of the content.
- Reversing interpretations which are harmful to the person.
- Re-imagining means using the imagination as a creative, integrative power within the person to find out what symbols help her to a more meaningful connection with God, with self, and with creation.
- Restorying is the process of taking the unclaimed stories in

experience and building them into the core narrative, providing a new lens for the interpretation of one's life, for the making of meaning.

The goal of the process is restorying, the process in which the person is helped to see her story in a different way. The African context still struggles today with some of the rapid changes that took place due to modernism. These factors influence the ways in which problems are resolved because African people have always depended on God, and family; especially the relatives, neighbours and the community.

At this stage, the researcher allows the client to talk. The researcher listens and asks questions. Depending on how severe the problem has developed, the researcher then gives optional advices of the counseling such as: group therapy, individual therapy and exercises. All these options help the externalization of the problem. In most cases both group therapy and exercise are recommended and both have fruitful outcomes. There is also a conversation with God, just like in the case of Job. Privileging God conversation is a process that is learned in the practice of human and divine discourse. Job learned to have privileged conversations with God, so one can follow suit. Job found ways to allow these conversations to shape him over other conversations from his

culture (Wimberly 2003:105).

These options as good as they are, have their own advantages and disadvantages, and they are listed below,

1. GROUP THERAPY ADVANTAGES

- less time usage
- affordable
- learning of how other people see and have experienced life
- no judges to another person's problem
- process of healing through other people's experiences begins
- it helps in the process of forgiveness and anger management of people difference.

2. EXERCISE

- to free muscles
- for stress relief
- good mental functioning

3. RESTORATION

- It may assist the development of trust and rapport between the researcher and women
- It may be less exhausting for both parties particularly in the

company where a single person intends to capture a person's life story.

- The gap between sessions provides an opportunity for both the women and the researcher to reflect.
- The aspect discussed in an interview can be captured and explored in greater depth in a subsequent conversation (Personal communication with FAMSA)

Addressing internalized conversations that adults bring into therapy and the clinical setting is called externalization. Externalization increases personal agency and the creation of one's sense of self by exploring the ways that the self has one's sense of self by exploring the ways that the self has been formed and shaped by stories and conversations dominated by others. Especially the stories of sex-role and prescriptions which set women up to be victims.

The therapists Worell & Remer (1992:201) say these are:

- Women are property of men
- Women are responsible for controlling men's sexual behavior
- Women need to be protected by men
- Women should be kind, gentle and physically non-aggressive

- Women should always be polite
- Women should be dependent on men, passive and child-like.

Worrel concludes by saying, “women are socialized to..... internalize the psychological characteristics of defenseless victims who have not learned or cannot apply the techniques of self-defense and so must rely upon the protections of others”. (1992:201). Women have internalized conversations that do not facilitate growth and that prevent them from becoming their fully- authentic self. In order to grow and move toward full authenticity, they need to be externalized.

Lantz & Snyder (1993:47) disagree with the researcher and other therapists. They

Clearly state that externalization is the tendency to blame others for one’s tensions and to impose on them one’s difficulties, values, wishes and goals.

Needless to say, externalization in marriage can create a great deal of marital conflict. Certain factors that are external to the marriage relationship, such as the competitive social order, a reexamination of the one’s goal commitments, the function of specialization, opportunities for self-development and social roles open to women in marriage, tend to create stress and may result in externalization. Lantz (1993:77) continues

by saying that, other factors that tend to produce externalization are personality problems and immaturities. This can be seen, for example, in people whose need is to impose their values on others. This behaviour arises out of their personal narrowness or their failure to have realized certain of their ambitions or goals.

The researcher is against this perspective, because there is nothing as good as to voice out one's opinion; especially when the situation is oppressing.

5.4. PASTORAL THEORY

Some women experience a dominant father figure as exclusive and negative in a culture where dominant males have done a great deal of harm. Theology should be sensitive to people's life experiences; which should be central to pastoral counseling. The role of theology in counseling is two-fold, according to Neuger (2001:57-64).

- Theological commitments

People come to counseling with an operational theology. The clergy should be conscious of their own operational theology which guides them in counseling.

Only when there is openness, honesty and respect, can there be true mutuality relationship in the counseling process. Neuger has identified four personal theological themes and by engaging with her themes, counselors can be helped to identify their own prevalent themes. Grace-God's love and assurance surround a person even before she is aware that it exists. Grace provides a counterpoint to the message of not belonging and not being of value that the culture transmits to women. The clergy, who operates from this theological premise, will accept the person for who she is will take, seriously, her reality and experiences. The clergy will have to have a strong sense of living in God's grace in order to communicate it to another.

1. **Community in the body of Christ:** women's lives are formed in communities, women are held responsible for relationships by culture.

Often communities and relationships are not expressions of love and justice for women. This is the case even within the church. There are also communities of resistance and solidarity which encourage strength, justice and the power of truth. In communities women can seek wholeness in themselves and in the world.

2 **Images of God**: through images we experience our relationship with God. The image a person holds are crucial for her experience of God's presence, for her understanding of herself and her place in creation. If women are created in the image of God, they must find God-likeness Exodus-theme in themselves. This is a shift from who God is, to who we can be because of God's love and grace and is helpful for both persons and communities.

2. Neuger understands pastoral work as the participation in the liberation and empowerment of the Exodus. It reflects a movement away from a community of bondage to a new community; which is based on freedom and solidarity under the leadership of God.

- **Theology in practise**

The above belief systems should become available to guide the life of the counselee. The counselor can help the person explore her belief systems, spiritual feelings and places of religious belonging. This brings counseling to levels that are not accessible to psychology. Neuger

(2001:62-64) finds 5 questions useful in pastoral counseling and these are:

1. **What is at stake?** The question goes deeper than just the person's behaviour or feelings. The answer provides a picture of the person's deepest fears and meanings concerning the choices that she is making. In this way, one can cut through defences and rationalisations and get to the central images that hold together the psychological, spiritual, physical, relational and systematic; and cultural dimensions of the self.
2. **How do you imagine that God sees you?** This is a reversal question, which is not asking for the person's image of God, but of God's image of her. This goes to the core of her relationship with God and her sense of being connected with God.
3. **How do you experience God's grace in your life?** This is about how the person experiences God's judgement in her

life and how she sees the value and moral goodness of her life.

The answer shows the person's approach to the world; which is fair or good. It indicates whether she is generally optimistic or pessimistic. It shows if there is a need for restitution and making amends.

4. **How do you understand yourself in relation to the community?**

This reveals whether there is appropriate connection with others as well as appropriate emotional, and physical, intellectual distance. Is there interdependence and mutuality or separation and autonomy? Is there isolation? How has the person been shaped by her social environment?

5.5. **THEOLOGY OF FORGIVENESS AS A WAY OF COPING WITH INFIDELITY**

Infidelity profoundly damages a marriage, is an untold harm. Despite of all pains and difficulties that infidelity has on the spouse, there are

numerous healing methods that are proposed by psychologists in dealing with stress. As this is a theological research, it is vital to look at ways in which it can be utilized in helping the clergy spouses.

In the midst of the infidelity storm, forgiveness is a major force. The sense of betrayal hurt and mistrust when the infidelity is discovered, undermines the marriage and sometimes results in divorce.

The researcher goes back to the theory of Wimberly when he addresses the cure for shame (1999:11) by quoting Romans 8:26, “Likewise the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express”. Wimberly stresses on shame and forgiveness, by saying we are human beings, and that forgiveness is not something within our power.

One will find that forgiveness offers a solution to deadlocks and infuses therapy with a sense of optimism. At the same time, for some partners, forgiveness seem too easy, therefore they forge ahead prematurely. Others forgive incompletely, insincerely or at a great cost to personal safety or self-respect. Weeks (2003:126) say that sometimes the anticipated risks and personal costs to the injured individual are too

great, creating resistance to this aspect of therapy (2003:126). When the researcher talks about forgiveness, she does not mean that spouses are to be asked to change their moral view the acts that they are committed to but, that what is seen as wrong remains wrong even following forgiveness. Forgiveness does not imply tolerating the unacceptable behaviour of their partners but that they can forgive and still protect themselves.

Forgiveness is not a gift, it is a choice and it takes time. As

Wimberly talks about shame and forgiveness, emphasized that the Spirit of God works on our behalf to help us view ourselves as worthwhile, and that God also tries to lead us toward the kinds of relationships that helps us see ourselves as valuable. He stresses further when he says that because we are human, there is the Spirit that comes as God leads throughout the forgiving process. The Spirit pushes us to forgive in ways that lead to our self-enhancement than our self-degradation (Wimberly 1999:11).

The Bible indicates that forgiveness and healing of suffering are inseparably bound together in the process that heals the wound. The sacrificial death of Jesus, became our example of how we are to lay

aside our rights when we have been offended (Matthew 26:42, Luke 22:42). On the cross, his response to the humiliating events was usually without what is called delusions of self-reference-meaning, he never took them personally (wimberly1999:40). Forgiveness occurs most readily, when both parties are willing to work together. This is more likely in situations where offenders show remorse, apologizes, and attempt to make amends.

It is of importance in this regard to clarify the notion of forgiveness, which is often confused with reconciliation and trust. Forgiveness is not reconciliation. Shriver (2009:166) the opinion is that reconciliation occurs after the break down in a relationship has changed and the friendship has been resumed. You can forgive without wanting or accomplishing reconciliation. Forgiveness is not trust, one can forgive someone for recklessly smashing his/her car, but that does not mean the person will hand that person the keys to his/her new car and put his/her children in the backseat(2009:166). Forgiveness is not containing or restraining our hurt and anger. It is not pretending that those feelings are not there. Sometimes we think good Christians are not supposed to be angry, as if the Holy Spirit makes everything just bounce off and not

penetrate. Even Christ, in the Temple, when the people were misusing the temple courts, expressed anger (John 2:13-16). Unforgiveness blocks joy and peace and interferes with our relationship with God. This leads us not into temptation and follows directly at, “God forgiving us as we forgive others”(2009:164). Working toward forgiveness is a goal to pursue, not a prize to grasp, although it is hard work. Shriver is quoting what Charles Stanley said about three elements that involve forgiveness, when he states the following:

- accepting that an injury has occurred,
- recognizing that a debt is owed as result of that wrong done against you and
- Cancellation of the debt.

Lastly, as Christians, we have been forgiven a very large debt. We are unable to comprehend the debt, much less the mercy and its cost (Matthew 18: 31-34).

“When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. Then the master called the servant in “you wicked servant” he said “I cancelled all the debt of years because you begged me to.

Should not you have had mercy on your fellow servant just as I had on you? In anger, his master turned him over to the jailers to be tortured. Jesus' concluding statement states "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart"(verse 35). Unforgiveness ensures being tortured.

5.6. EMPOWERING METHOD

The researcher decided to use the western theories and resources to counsel black African women, which is with a system that is geared on western thinking. Although Wimberly has aligned himself with black South African ways of doing pastoral care by introducing, shame & guilt, conversation, restorying and externalization, being pretty, handsome and educated are major issues to African women; unfortunately it is not. Africans do not have a family counseling model.

The women are married to typical Xhosa men (Pondo men). The researcher had to draw few factors for a new start.

5.6.1. MOTIVATING INTIMACY

The real tragedy of infidelity is that many marriages that are marred by Affairs end in divorce. In the blink of an eye, the trust and security which are the foundation for healthy marriage are destroyed and it takes years of dedicated work to rebuild the trust and security that have been ripped away by the affair.

- There is a need to practice Spiritual discipline
- Consistent prayer time
- Regular quiet time
- Great relationships

The intimacy with God is important in order to have one mission in marriage. The first person we call upon when we are faced with conflicts is God not friends and family.

Smalley suggests four key points to cultivate intimacy, namely:

- Be tender with your spouse
- Practice empathy
- Affirm hurt and admit any wrong
- Touch gently(Smalley 2009:152)

Life is more than getting your way. Life is strengthened by feeding

one another to the degree; so that men can be able to stand on their own. When you build your spouse in all areas of his/her life, instead of tearing them down, you bring out his potential.

Encouraging her partner to concentrate on the skills he excels in.

Embrace his shortcomings, which refers to connecting with their husbands during rough times can bring women closer than apart.

Additionally, Weeks says an intimacy is clearly the most complex part of love. It includes many characteristic like:

- Feeling a sense of closeness
- Being connected or bonded
- Having a sense of welfare for the other person
- Wanting happiness for the other person
- Regarding the other person highly
- Sharing oneself
- Talking personally, especially about feeling(2003:171)

5.6.2. COMMITMENT

Commitment and intimacy are equally important. It is also an intellectual decision to live with another person in an exclusive

relationship. Most couples, commonly, express commitment through engagement, marriage and couple fidelity. Couples who are committed to each other and to their work in therapy are usually successful in their treatment.

5.7. CONCLUSION

These therapeutic models and empowerment methods encompass more than helping the couple to recover from infidelity. This chapter is structured to help the couples to achieve more satisfaction and greater experience of intimacy. Spouses need to understand the plan of treatment, and the willingness to commit themselves to complete the process. The next chapter deals with new findings, summary and recommendations that the church needs to consider.

CHAPTER 6

6.1. FINDINGS

The researcher has discussed the different strategies in therapy. There are particular tendencies that keep spouses from recognizing their marital crisis and dealing with them.

6.1.1. NOT ACCEPTING THE EXISTENCE OF A PROBLEM

One major resistance that interferes with a spouses' ability to handle their marital conflict is their reluctance to admit that a problem exists. Although such an admission sounds simple enough, there is resistance on the part of one or both members in a marriage, to admit to themselves and to each other that all is not well; even when obvious signs of difficulty are present. The logic goes something like this, "all couples have some marital difficulty, we also have marital difficulty, and therefore, we are all alike".

This means that since the couple believes that they are like other couples, there is really nothing to be concerned about. It is clear that unless couple can overcome their resistance to accepting that

all is not well with their marriage, little can be done to bring about change.

6.1.2. LACK OF COMMUNICATION

The second resistance that interferes with the handling of marital problems results, from the inability to communicate problems, resentments, and feelings. In the most positive sense, communication between marital partners enables feelings, resentments and hostilities to come out into the open. Ideas, whether distorted or otherwise, when brought into open, may be tested by reality. Some problems can be avoided and many can be resolved when the lines of communication between husband and wife are kept open. There is a lot that is positive and therapeutic in this. A breakdown in communication negates these possibilities. The greater the breakdown in communication, the greater the likelihood that people will distort, imagine, and twist grievances, since it is so easy for the imagination to run off in all directions when a basis for testing reality in interaction, is not present. It should be pointed out that regardless of the therapeutic values

involved, there is considerable resistance to communication.

Instead, there are patterns among people that restrict the communication of marital grievances. One such instance is found in the pattern of hopelessness, which some people use in dealing with their marital problems. They accept marital difficulties as part of fate, and that this is what life has dished out. Therefore, they believe that there is little that they can do in order to change things; hence it makes little sense to complain about grievances.

The second instance of a pattern that limits communication is found in the person who is fearful of the conflict and hostility that emerge if there are complaints about dissatisfactions. Such persons have a great difficulty in handling conflict situations and usually become anxious and upset at such times. They go to lengths to avoid conflict, even when this means withholding marital problems from their spouses. There are often people who are self-effacing, afraid to assert themselves and to stand up against abuse and mistreatment. To avoid anxiety and conflict, some of these people are even prone to minimize the importance of their dissatisfaction and over a period of time, they may reach the conclusion that they

have attached too much significance on their grievances.

6.2. SUMMARY AND CONCLUSION OF THE STUDY

Church executives, superiors, congregants and the families of clergy find themselves searching for an adequate response to an unfaithful clergy. The reason behind this is that the clergy is rarely described as a person whom issues on marriage are referred to.

The researcher finds that it is hard for Xhosa clergies to seek help because they believe that a mistress is a gift from God. Within the culture in which the success ethos has infected all vocational expectations including those of clergy, clergy spouses may seem a consolation for vocational or marital disappointment; thus sent by God. The clergy embrace their immorality by saying that “a shepherd can slaughter any sheep of his kraal”. They also used to quote David and Solomon as their role models.

There is a crisis of identity, for many of the clergy spouses. The clergy have lost their sense of holy pride in their marriage. Many do not know what they believe or who they are. There is a crisis of direction and

loyalty. There is a crisis of discipline and authority. The spouses complain that the clergy do their own thing and recognize no authority other than their own individualism.

The researcher also noticed that, clergy spouses are living under a dark cloud of the culture of infidelity. This is a form which cannot do justice to the spirit of the Christian marriage

6.3. RECOMMENDATIONS

- Infidelity is there, the duty of the church is to settle down and come out with a pro-active approach to prevent infidelity. The church must stop being political and business minded when handling this matter. It must be family orientated with the aim of giving hope to its members but, mostly, to its leadership.

- The church must have its own organization which focuses on families and clergy families

- The church must not be based on culture, it has to serve and heal the nation

- All districts must have professionals to deal with traumatic events that spouses experience due to infidelity.
- To add more, the church needs to promote commitment, intimacy and passion, for clergy couples, and come up with suggestions on how these couples should interact when they are at home. By doing, so they will mostly need an intimacy based treatment approach as intimacy contributes more on infidelity. Based on time, there is a need for yearly orientation for the clergy together with their spouses. This will create a strong bond and no more failures.

6.4. CONCLUSION:

In conclusion, as the church will take a pro-active action to fight with this disaster, spouses also need not to depend on the church to develop functional and happy families. It is the duty of both husband and wife to meet each others' needs.

Intervention as the support system and treatment proposal is suggested in this chapter. Pro actives and prior act possibilities, with effective outcomes, are revealed and need to be practiced.

Reforming of the present known strategies is being visited.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

3. AS YOUR SPOUSE HAS BEEN SEXUALLY UNFAITHFUL TO YOU, WHAT EMOTIONS DID YOU EXPERIENCED?

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

**4.IS THERE ANYTHING THAT YOU HAVE LEARNT OUT OF THIS
SITUATION?**

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....
.....
.....
.....
.....

5. WHAT VALUE DID YOU PLACE ON SEXUAL FIDELITY?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

APPENDIX. B

CONSENT FORM

NONZOLO MASWANA

THEOLOGY STUDENT (MA)

UNIVERSITY OF PRETORIA

BA HON. Theology

0833797089

SUPERVISOR

Rev.Prof. M.J. Masango, PhD

Faculty of Theology

University of Pretoria

(012) 4202821

(012)4202669

**“INFDELITY IN AFRICAN CLERGY FAMILIES. A PASTORAL CARE
APPROACH”**

I am a master’s student in Theology at the University of Pretoria.

The purpose of this study is to survey a sample of experienced clergy spouses to discover how traumatic infidelity is. You are asked to read this informed consent form. Once you have read and understood the

informed consent, and have decided you wish to participate in this study, please sign below. There will be questions that need to be answered during the interview. Total time of participation is expected to be 10-15 minutes.

We do not anticipate any risks in this study. As is the case with any survey asking personal questions. There will be no instance that you will feel uncomfortable about providing personal information, please be reassured that your privacy and anonymity will be protected. It is only me and my supervisor that will have access to the information.

Participation in this project will not only further the young career of a Master's candidate, but to fill the literature gap on infidelity issues.

If at any time you wish to withdraw your consent to participate in the study, you are free to do so.

CONSENT

I voluntarily agree to participate in this study as accurately and fruitfully as I can. I have read and agree to the conditions described above and wish to participate in this project.

Participant's Signature

The date

BIBLIOGRAPHY

Allen & Earl 1993 *Methodology*, Brooks/Cole Cengage Learning, Australia

Brown E. 1991. *Patterns of Infidelity and Their Treatment*, Brunner/Mazel, New York.

Brown E. 1991. *Affairs; A guide to working through the repercussions of infidelity*, Jossey-Bass; San Francisco.

Berg L.B. 2004. *Qualitative Research Methods of Social Science*; USA.

Bui Y.N. 2009. *How to write a Master's thesis*. Sage Publications; USA

Chapman G. 2009. *Desperate Marriages*. Northfield Publishing; Chicago

Clinebell H. 1966. *Basic Types of Pastoral Care and Counseling*. Abingdon Press; Nashville.

Corbin J. and Strauss A. 2008. *Basics of Qualitative Research*. Sage Publication, 3rd edition; U.S.A.

Creswell W.J. 2009. *Research Design*. 3rd edition; U.S.A.

Drewery & Winstade. 1997. *Narrative Therapy in practice: The archeology of hope*. San Jossey-Bass; San Francisco

Glass S.P. 2003. *Not "Just Friends"*. Free Press; New York

- Glass S. & Wright T. 1997. *Reconstructing Marriages after the trauma of Infidelity: Clinical hand book of marriages and couples intervention.* Wiley and Sons; New York.
- Getui M.N.2002. *Quests for Abundant life in Africa.* Acton Publishers; Kenya
- Hunt R.A and Hinkle G.E 1990, *Clergy assessment and career development.* Abingdon press, Nashville
- Kipnis L. 2003, *Against love; A polemic;* Pantheon books, New York
- Kumar R. 2005, *Research Methodology,* 2nd edition
- La Haye T. 1990, *if ministers fall, can they be restored.* Zondervan Publishing house, Grand Rapids, Michigan.
- Lantz R.& Snyder E. *Marriage, American sociological Review,* USA
- Lerner H. 1994. *The dance of deception,* Harper Collins, New York,
- Lusterman D.D. 1998, *Infidelity; A survival guide,* Oakland, CA; New Harbinger.
- Mailu G.2000, *Our kind of polygamy,* East African Educational Publishers,Kenya
- Mathabane M. 1994, *African Women.* Penguin Books, London
- Mbiti J.S 1969, *African Religious and philosophy.* Heinemann; London

Mitchell S. 2002, *Can love last? The fate of romance over time*, Norton,
New York

Neuger C.C 2001, *Counselling a woman: a narrative pastoral approach*
Augsburg, Fortress Minneapolis.

Pittman F.1989, *Private Lies; Infidelity and the betrayal of intimacy:*
Norton, New York.

Pollard N.1997 *Evangelism made slightly less difficult*, Inter-Varsity
Press, England

Schutze F. 1977 *Communication power*. Bielefeld University. German

Shriver G.M.2009, *Unfaithful*, David C. Cook, New York

Sinclair N.D. 1993, *horrific traumata: A pastoral response to the post*
traumatic stress disorder, Haworth Press, New York.

Smalley G.2009 *From anger to intimacy*, Christian Art Publishers,
South Africa

Sussman M.B & Gilgun E.D 1996, *The methods and methodologies of*
qualitative family research, Haworth press, USA

Waruta D. & Kinoti H.W, Eds, 2005. *Pastoral care in African Christianity:*
Acton publishers, Nairobi, Kenya.

Week G.R & Gambescia N.2003. *Treating infidelity: Therapeutic*

Dilemmas and Effective Strategies. W.W Norton & company.

London

Wimberly E.P.1999. *Moving from shame to self-worth.* Abingdon Press,

Nashville

Wimberly E.P.2003, *Claiming God Reclaiming dignity,* Abingdon press,

Nashville.

Worel J. & Remer P.1992. *An empowerment model for women-feminist*

perspective in therapy. Weely J. & Sons. England.