

CLERGY DIVORCE: PASTORAL PERSPECTIVE

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DECLARATION

I David Matlou, hereby declare that this thesis/dissertation for the Doctor of Philosophy (Practical Theology) at the University of Pretoria is my own original work and has not been previously submitted at any institution of higher learning.

I further declare that all sources cited or quoted are acknowledged by means of a list of references.

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DEDICATION

I dedicate this thesis to those servants of God who have availed themselves to be part of this work by sharing their painful experiences of their divorce

I dedicated this work to my late father, Robert Maremo Matlou, who spoke to my life to be a doctor, also to my late mother Shadigolo Cornelia Matlou.

I also dedicate this thesis to my dear wife Mohumi Matlou, my late son Kgotlelelo, my only daughter, Oreratile and my two sons, Lobeko and Tshepang.

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ABSTRACT

Clergy divorce is one topic that is difficult to study. The church expects the clergy to be exemplary in running the affairs of their home. However, the clergy family as humans encounter the same difficulties in their marriage as the laity. The lack of pastoral care to the clergy family has resulted in some of them going for divorce. The study explored the phenomenon of divorce amongst the clergy and how it affected them. The study looks at the phenomenon of divorce from some of the scriptures in the Old and New Testaments and views of scholars on divorce and remarriage.

The study employs the qualitative method of research. Qualitative data was collected using the unstructured interviews with eight clergy who had divorced. Data analysis was achieved through the use of thematic data analysis. The study had revealed that the divorce was traumatic to the clergy, they were rejected and experienced stigmatization from the leadership, their colleagues and the church members. During the process, the church failed to pastorally care for them.

The study proposes a healing method, through the use of the themes teased from the interviews. It also suggests the formation of the family enrichment program that will empower the clergy family in dealing with the marital conflict and journey with them when they decide to separate or divorce. The family enrichment program will help to pastorally care for the clergy family utilizing tools such a mediation, crisis prevention and divorce counselling.

ABBREVIATIONS

BC – Baptist Church

MINSPO – Minister and Spouse forum

PCC – Pastoral Care Committee

NEC – National Executive Committee

PFEP - Pastors Family Enrichment Program

KEY WORDS: Divorce, Mediation, Good divorce, Clergy, family, Support, Emotions, Pastoral Care, Healing, Divorce counselling, Crisis Intervention.

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Chapter 1

Introduction to the Study

1.1. Introduction

The chapter commences with the background narratives of two clergy persons who went through the divorce from the same church. However, they received different treatment from the leadership of the church. Next, follows the research question arising from the two narratives, then the production of the problem statement. The relevancy of the study and the research gap are also discussed. The chapter ends with the proposed methods of research, namely the qualitative research method, with two pastoral models of Gerkin and Pollard that will be used to journey with the divorce clergy and to help them deal with the effects of divorce.

1.2. Background of the study

Challenging situations and catastrophic events that result in trauma befall clergy families in the journey of their calling or ministry. Wimberly and Wimberly attest to this when they note "...as clergy families we are not immune to the ravages and trauma of the unforeseen events and difficult task of managing our lives in their aftermath" (2007:135). One of these unforeseen events that befall and ravage the clergy in their calling is the phenomenon of divorce especially in the Baptist Church. It has become an epidemic amongst the clergy, who could be either male or female. Shackelford defines divorce as "The process of dissolving a marriage by severing the spiritual, emotional, physical and legal covenant between marriage partners" (1990:292). Clergy divorce brings to a halt a relationship between the clergy and the spouse. It also brings sadness, feeling of helplessness for the children and a sense of failure and amongst church members.

The phenomenon of divorce has become a challenge and disturbance in the denomination of the researcher, namely the Baptist Church (BC). The challenge arises from the lack of consistency in dealing with divorce among the clergy and disturbance is due to the absence of policy and pastoral care on divorce. Morgan confirms this challenge by noting that, "Research indicates that, while many Baptists oppose divorce except in the case of adultery, there is no official position on divorce and remarriage because of the unique nature of Baptist polity, stressing as it does the autonomy and independence of each local congregation" (1985:58).

When the study was commenced, there was no divorce policy in the Baptist church as it is reflected from the stories below. However, during the study, a policy was drafted. It stipulates that according to the word of God, marriage is a permanent. The BC does not support divorce and remarriage except in the case of adultery. The position of the researcher's church is that there is no divorce. Hence, the lack of pastoral care to the divorcing clergy family. This assumed stand of the church is based on the authority of the word; however, the church ends up having clergy that divorces.

The researcher will introduce two scenarios on the clergy's divorce, which were treated differently due to lack of policy and pastoral care methodology. Abel (not his real name) divorced his wife and got married to another woman whilst in the employment of a missionary organization. He was an ordained minister of the BC. He was disciplined and suspended from the minister's roll of the denomination. He was charged for violating the word of God by divorcing the wife and remarrying immediately. After some years, he applied to be reinstated as a denomination minister and the application was turned down. The next narrative prompted his reapplication.

Seth (not his real name) was a young pastor who was divorced by his wife. A pastor friend of his, tried to intervene in order to restore the marriage, but it did not succeed. Ministry and life became difficult for this young pastor due to lack of pastoral care and finances. This kind of frustration because of the lack of pastoral care to the clergy led Magesa to ask this question, "On the practical level in their life, do priests find solace, encouragement and a sense of direction in today's rapidly changing world in political, social, economic and, just as certainly, in the religious and theological spheres? From who and in what way? Are there established structures, which help in talk of caring for them? If so, which? If not, what informed ways available to the priest in any given diocese to find re-orientation in his ministry in times of stress and disillusionment?" (2005:219). He is correct to enquire if there are structures that have been put in place in order to care for the pastor in times of stress and disillusionment. There was no available established structure to provide pastoral care to help this young pastor in his time of stress and disillusionment. Instead, he experienced rejection from some ministers based on misinformation. In other words, excommunication is taken as caring for a clergy who ought to know

better. The rejection from fellow pastors resulted in isolation, as he was no longer regarded as a true Christian based on the doctrinal issues of the BC. This frustrated him a lot since he was judged on the unwritten policy of the church. The reader will understand why this research, which seeks to create a pastoral model of caring for clergy and families, is, relevant.

Magesa further explains, “pastoral care means to accompany, to walk with to travel with” (2005:219). There is no program in place that provided Seth with someone who could accompany or journey with him before, during and after his divorce experience. These narratives above prompted the researcher to raise the questions that will help the church to deal with the phenomenon of divorce and pastorally care for their clergy. Before the research questions could be raised, the clarity on the term clergy and pastor needs to be made. Mwikamba explains the terms pastor and clergy in the following way, “a pastor is a minister in charge of a congregation, a person who exercises spiritual guidance in a given community or communities. The term ‘clergy’ is a representative one, meaning the body of all ordained persons for religious duties” (2005:243). The terms pastor, clergy, and minister will be used interchangeably in this study.

1.3. Problem statement

Flick in his discussion of research question states “Research questions do not come from nowhere. In many cases, their origin lies in the researchers’ personal biographies and their social context. The decision about a specific question mostly depends on the researchers’ practical interests and their involvement in certain social and historical context” (2006:106). The narratives had occurred in both the social and historical contexts of the researchers’ denomination. They have revealed three issues that troubled the researcher. The social context relates to the lack of pastoral care to minister’s family during the catastrophe of divorce. The historical context relates to lack of consistency in dealing with the issue of divorce in the denomination and the lack of divorce policy in the denomination especially amongst the clergy.

The following questions arising from the two narratives will help the researcher to address the three issues of divorce by the two ministers.

1. What makes the BC fails to pastorally care for her clergy during the divorce process?

2. How can the BC pastorally care for a clergy who is struggling in a difficult marriage?
3. How can the church that is expected to care for its own, fail to pastorally take care of her own clergy during the divorce process?

These questions reflect the perspective of Yin (2009) on the meaning of the research project. He believes that any research needs to address the following issues.

1. The study questions, that is addressing the who, what, where, how, when and the why of the study.
2. The study propositioning of any- For example, how can the issue of clergy divorce be pastorally addressed, improved or enhanced.
3. Its unit(s) of analysis – how is the study going to be conducted and analysed?
4. The logic linking of the data to the propositions – how the researcher might have the whole picture of the design phase so that, the researcher can create a more solid foundation for later analysis
5. The criteria for interpreting the findings

The aim of the study is not to comment on the denomination but to create a model that will pastorally care for the divorced clergy. The next section will deal with the aim and objectives of the study.

1.4. Aim and Objectives

The study aims at investigating the problem of divorce within the BC as stipulated above. One needs to borrow from Maxwell who articulates properly the three kinds of goals of the study, namely personal, practical and intellectual. The focus of the study will be on the practical and intellectual goals. He defines them this way, “Practical goals are focussed on accomplishing something, meeting some needs, changing the situation or achieving some objectives. Intellectual goals, in contrast focussed on understanding something- gaining insight into what is going on and why it is happening or answering some questions that previous research has not adequately addressed” (2013:28). The intellectual goals will help provide an understanding as to why the church does not have a clear policy and pastoral care on divorce. It will also shed light to the question of why the clergy should not

continue with ministry after divorce. The practical goals will help with the development of a model the denomination could employ. The aims and the objectives of the study are as follows.

a. Aim

The main aim of the study is to create a methodology that will assist the church to care for the clergy who are experiencing divorce procedures. This caring concept will be dealt with in chapters five and six.

b. Objectives

In order to reach the aim, the following objectives will be undertaken

1. To investigate and understand the phenomenon of divorce and how it affects the clergy.
2. To investigate and understand what makes the Baptist church not to deal with the issue of divorce, as it affects its ministers.
3. To research how the bible addresses the issues of divorce
4. To create a model that will pastorally care for clergy families with broken marriages

1.5. Relevance of the study to the field of Practical Theology

The study is undertaken from an Evangelical tradition within the practical theology discipline. This study of divorce in the life of the clergy is relevant to the field of practical theology as it involves empirical data, the methodology and the mediative action of care.

Heitink's definition of practical theology becomes helpful in pointing out that the phenomenon of divorce needs a theory of action within the Baptist Church. He noted that Practical theology, "is the empirically oriented theological theory of mediation of the Christian faith in the praxis of modern society" (1993, 6). In his discussion of the definition, Heitink explains that practical theology's point of departure is focused on the experience of God's people in the challenge of their everyday lives. In this study, the focus of the study is based on clergy who have experienced the scourge of divorce. The mediation takes place between the clergy and the spouse and between the congregation and all these people that are affected by the divorce of the clergy. The objective of the mediative action mentioned above

is to create a change through the methodology, the pastoral care provides with the help of empirical data, about the issues related to the phenomenon of divorce.

The mediative action also involves care to the affected. Gerkin in his definition of pastoral care, supports the notion of mediative action, by saying that, “pastoral care needs to have as its primary focus the care of God’s people (clergy who are divorcing) through their ups and downs of everyday life, the endangering of caring environment within which people can grow and develop to their fullest potential” (1997:88) The mediative actions focus on the care of the divorced couple to develop and reach their potential. Therefore, the study of divorce in the clergy family is relevant to the field of practical theology.

1.6. Research gap

The study on the phenomenon of divorce has been conducted in different fields of humanities. These studies focussed on the impact of divorce to children, teenagers, male and females in different settings and churches. The phenomenon has been researched in the field of practical theology. The focus has been on the local church, the denomination and the pastors. The study on the local church had its focus on providing pastoral counselling to the church members who were affected by divorce. On the church level, the research was done on the pastoral family of the Volks kerk in Africa, church members of Namagale Evangelical church and Catholics in Nigeria and Botswana. The research amongst the pastors was conducted in Durban with reference to Matt 19:1-10. Even though the study on divorce has been done by some churches, little has been done in the area of the clergy, especially in a church that has no pastoral care method. The study on the clergy divorce has not been conducted within the Baptists in South Africa.

1.7. Motivation for the study

This study is taken with the following audience in mind, pastors, church leadership, academia, and lay people. The phenomenon of divorce amongst the clergy was not envisaged by the church especially the BC. It was considered a taboo. The study will benefit the BC and other churches or denominations that are in the same position as the BC. The study will also help the congregations to understand that pastors also undergo struggles in their personal lives. The study will produce a

therapeutic model that can be adapted and used by other churches, who have no pastoral care method, towards their pastors who experience the phenomenon of divorce. The academic world would also benefit, as the study will be adding to the knowledge on the phenomenon of divorce especially amongst the pastors within the BC.

1.8. Methodology

1.8.1. Qualitative Research

The study employs one main research method namely qualitative research. Creswell defines qualitative research as follows, “An inquiry process of understanding based on distinct methodological tradition of inquiry that explores a social or human problem. The research builds a complex, holistic picture, analysing word, report detailed view of formats and conducts the study in a natural setting” (1998:15). This study will embark on the process of understanding the phenomenon of divorce and how it has affected the divorced clergy and the church that does not pastorally care. This understanding will be achieved through narratives gathered from the divorced clergy and the members of the congregations. The data collection tool of interview will be employed.

The qualitative method is based on the distinct methodological tradition of inquiry. These methodological traditions of inquiry are biography, phenomenology, grounded theory, ethnography, and case study. In this study, the phenomenological tradition will be followed in order to develop a pastoral care methodology. This tradition attempts to get an understanding from the research data and the perspective of the research participants. Fouche and Delport, define phenomenological strategy as, “... a study that attempts to understand people’s perceptions, perspectives and understanding of a particular situation” (2002:268). This methodological tradition will assist in hearing and understanding the situation, the perception, and the perspective of divorce and how the phenomenon of divorce has influenced their lives.

The method of hearing and understanding the narratives of the clergy will be interview. Kvale notes, “The qualitative interview is a research method that privilege access to our basic experience of lived world” (1996:54). The lived world namely everyday experience of the divorced pastors will be heard and understood. The sample will consist of seven pastors from the BC. The pastors have been

approached and they have agreed to participate in the study. The interviews will be conducted in the quietness of their respective homes. Since the participants are scattered throughout the country, those staying far from the researcher will be required to answer the questionnaire in writing. The interview will be guided by questions posted in appendix A.

The qualitative interview will also be conducted with the church executive committees from the churches whose pastors have been affected by divorce. The interview will be done in the focus group discussion. The goal of these interviews is to assess how the church is impacted by divorce of the clergy. The interview will be guided by questions in appendix B. The third set of questions represented in appendix C, will be given to pastors within the denomination. The questionnaire will tease out their unbiased views on the phenomenon of divorce from the pastors. The selection will be extracted from the conservative, the liberals and the feminist members of the church. Ethical issues will be discussed with the participants and their confidentiality will be assured. They will be requested to sign the consent form found in appendix D.

1.8.2. Pastoral Models

In order to journey with the couples in their struggles with divorce, the study will use the pastoral theory of Gerkin. Gerkin introduces several pastoral models and this study will concentrate on the following models: Pastor as Priest, Prophet and Wise guide not forgetting the shepherding model. Pollard's Model will be used to reconstruct the lives of the couples affected by the phenomenon of divorce.

- Gerkin pastoral care theory

Gerkin, after navigating through the history of pastoral care, from ancient Judean period to the twenty first centurial eras, proposed models of pastoral care. The pastoral care models focus on the care of God's people in their everyday lives. He writes, "Pastoral care needs to have as its primary focus the care of all God's people through the up and downs of everyday life..." (1997:88). The models of pastoral care allow the pastor to practise pastoral care to all God's people. These models will assist in bringing healing, teaching and empowerment on the phenomenon of divorce within the BC. The models proposed by Gerkin fall short when it comes to reconstructing the lives of the couples affected by the phenomenon of divorce. The model of positive deconstruction is suitable for the

reconstruction of the lives of the divorced couples. This is where the researcher will connect the divorced clergy and congregation with reconstructing their lives

- Positive deconstruction

Nick Pollard produced the model of positive deconstruction as an attempt to change the worldview of the students he ministered to. His aim was for them to see the deficiency of their worldview and change to the Christian worldview. Pollard describes the model by noting, “The process is ‘deconstruction’ (that is taking apart) what they believe in order to look carefully at their belief and analyse it. Then the process is positive because this deconstruction is done in a positive way in order to replace it with something better” (1997:44). Positive deconstruction would help BC clergy with the adaptation of the divorced to their new status. In the journey to reconstruct the lives of those affected by divorce. Wimberly will buttress the positive deconstruction with his pastoral model to the relational refugee as a way of pastorally caring for those whose relationships are broken. Wimberly defines a relational refugee as “those who have become homeless primarily because they have cut themselves off from community, the community of the living and of the ancestors” (2000:22). According to the Oxford dictionary, a refugee is “a person taking refuge in a foreign country from war, persecution or natural disaster” (Tulloch, 1991:1288). The person is forced by other people in terms of persecution to become a refugee. Therefore, relational refugees can also be those cut off from the community (BC in terms of research) by the community or by themselves. In his model, Wimberly contends, “Relational refugees need restoration for themselves nurturing relationships that can address their emotional needs” (2000:23). Pastors who have become relational refugees can be restored to the ministry especially when they are cared for during this difficult time. Another element of this model is mentoring (shepherding). This is what he notes about the mentor, “Mentors can serve relational refugees as a bridge back into the community, a means to overcome their feelings of homelessness. Mentors help relational refugees cultivate a worldview that orient them in terms of their self-identity, their membership in the community, and their place in the world” (2000:32). The mentor (shepherd) will journey, give support to the pastor so that he or she can have a sense of belonging, and boost her or his self-identity as a servant of God.

1.9. Epistemology

The study seeks to produce knowledge on the phenomenon of divorce among the clergy. The knowledge should have impact or answer the question the research question raised. Creswell commented as follows about the impact knowledge has on research, “Knowledge is within meaning people make of it; Knowledge is gained through people talking about meaning; Knowledge is laced with person biases and values; Knowledge is written in a personal up-close way; Knowledge involves, emerges and is inextricably tied up to the context in which it studies” (1998:19). The knowledge about divorce within the BC and the decision taken by the leadership was based on their knowledge of the word of God. This kind of knowledge makes them literally interpret scripture message, which punishes people. The BC recognised the scripture as the final authority in decision-making.

The study will depend upon the approach to knowledge proposed by Doehring. Her approach to pastoral care is based on the metaphor of trifocal lenses. She invites the pastoral care givers to be relevant in their functions of giving pastoral care, and she notes, “I invite the pastoral care givers to view their ministry through trifocal lenses that include premodern, modern and postmodern approaches to knowledge” (2006:2). In her explanation of the use of premodern knowledge she writes, “Using premodern lenses, pastors assume for the moment that God or that which is sacred can be glimpsed and apprehended to some degree through sacred text, religious rituals and traditions, and religious and spiritual experiences – the way transcendent realities seemed to be known within the ancient and medieval church, prior to the use of critical approaches to knowledge introduced by Enlightenment thinkers” (2006:2). I am of the opinion that the decision taken by the BC leadership was based on the premodern approach to knowledge. Their focus was based on what God says in the scriptures about divorce without taking into consideration the biblical critical methods.

The modern approach to knowledge “Draw upon rational and empirical methods, like biblical critical method, medical knowledge and the social sciences in offering pastoral care” (2006:3). This approach would help this study in the use of biblical critical method on the portion of scriptures that deal with divorce. Discussing postmodern lenses, she writes, “Postmodern lenses brings into focus the contextual and provisional nature of knowledge including knowledge of God” (2006:3). In the

postmodern approach, knowledge is seen as located and contextual (Lartey, 2003:38)

1.10. Chapters

1. Introduction to the Study

This chapter is the introduction of the study, it provides two narratives as background information, and discusses; the problem statement, the aim and objectives, relevance of the study in the field of practical theology, the research gap, and the proposed methodology and pastoral models.

2. Literature Review

Chapter two will focus on different types of marriages and the phenomenon of divorce from different perspectives. The chapter will discuss the divorce from an anthropological, social, psychological and African perspective and the causes and the impact of divorce.

3. Methodology

Chapter three will deal with methodology employed, namely the qualitative. The study will follow the phenomenological tradition of research and will use the spiral data analysis method. The study will employ the pastoral methods of Gerkin and Pollard.

4. Biblical Data

Chapter four's focus will be on some biblical data on divorce from both the Old and New Testaments.

5. Interviews: Church leaders, divorced Clergy

In chapter five, the experience of the clergy during and after divorce will be explored. The local church leadership will share how they were affected by their pastor's divorce. Lastly the response from the denominational leadership on the phenomenon of divorce.

6. Pastoral healing method

Chapter six will produce the healing method that will help the Baptist church to pastorally care for its divorced clergy.

7. Findings and Recommendation and conclusion

1.11. Preliminary Conclusion

The background to the study, problem statement, aim and objectives and the problems raised. Followed by discussion on relevancy of the study and its motivation. The methodology to be used is the qualitative and the pastoral theories are those proposed by Gerkin and Pollard. The in-depth discussion on the phenomenon of divorce will be done in the next chapter.

Chapter 2

Literature Review

2.1. Introduction

This chapter focuses on literature reviews on divorce from different disciplines, the different kinds of marriages, the divorce statistics in South African context, the processes and the stages of divorce. Then follows the impact of divorce on women, men and children. It concludes with the discussion on the coping strategies of risk and protective factors.

Most people go into marriage with the goal of having a happy and successful marriage; however, challenges arise that leads to the divorce. The same applies to clergy and their spouses. Despite their best intentions, however, almost half of the couples fail to stay together (Howe, 2010:405). According to Thatcher, God may be said to bless marriage generically, as an institution, which is part of creation (1999:34). Divorce is the dissolution of marriage and marriage is an institution from God. The next section will explore five different kinds of marriage identified by Herrington and Kelly (2002).

2.2. Marriage

- Introduction

The identification of these marriages was based on the way couples expressed their emotions, solve their problem, communicate and take on family task (Herrington and Kelly, 2002:25). They have noted that, “The first three types carry the high risk of failure while the last two often endure because they satisfy the needs of both partners” (Herrington and Kelly, 2002:25). These five types of marriages are pursuer-distancer, disengaged, operatic, cohesive/ individuated and traditional.

- Pursuer-distancer Marriage

The majority of marriages belong to this type of marriage. It is the marriage that brings together two conflicting male and female styles, and in most instances, the woman plays the role of the pursuer. Herrington and Kelly say this about the woman playing the role of the pursuer and about the man playing the role of the distancer

“Brought to value communication and intimacy, she was usually eager to confront and discuss problems and feelings. The man brought up to value stoicism, emotional reticence, and control, preferred to avoid confrontation and argument and played distancer role” (2002: 26)

The woman as pursuer would pursue the man to talk about challenges and issues that affect their marriage. The man as a distancer would withdraw by posing as if there is no problem or become involved in an activity to avoid discussing the issues of their marriage. Withdrawal maybe the male safety valve for decreasing intense and distressing conflict-inspired arousal (2002:26). Communication is one sided, with the pursuer wanting to discuss and resolve conflicts. The marriage becomes a bore and frustrating for the pursuer. This type of marriages experiences the highest rate of marital failure.

- Disengaged Marriage

This type of marriage follows the pursuer/distancer in the rate of marital failure. Herrington and Kelly describe this type as follows,

“Disengaged marriages usually unite two relatively self-sufficient individuals who fear or don’t need intimacy to achieve essence of well-being” (2002:28).

Intimacy and communications are not a priority in their relationship. The couple marry for convenience, status, security and children. Disengaged husbands and wives do not have the mutual interest, shared values and common family backgrounds that are building blocks of enduring and mutually satisfying marriage (Herrington and Kelly, 2002:28). The husband and wife do not have mutual affection or support for one another. They do not need each other to build the satisfying marriage. They have the tendency of leaving a single life in the marriage. This kind of a marriage also experiences a high rate of divorce.

- Operatic Marriage

This is another type of a marriage, which has a high rate of divorce. The high rate is due to the man and woman living in an emotionally volatile relationship. This is what Herrington and Kelly say about this kind of marriage, *“For operatics, quarrelling often is a trigger for sex. Indeed, passionate love making follows furious fighting so routinely that the couple begins to lose that ability to distinguish between the arousal produced by sex and arousal produced by anger” (2002:30).* The couple take everything to extreme including conflicts, fighting and lovemaking.

The extreme fighting can make one person say hurtful things or become engaged into violence that leads to the breakdown of the marriage.

- Cohesive/ individuated Marriage

This type of marriage is described as a good marriage. It accommodates gender differences. The husband and wife are both involved in execution of their roles and responsibilities. They spend most of their time being together even though they grant each other a great deal of autonomy. Herrington and Kelly describe this kind of marriage as follows, “Cohesive marriages foster qualities like autonomy, individuality, achievement and self-expression” (2002:31). The failure to uphold the autonomy or togetherness of the couple can lead to divorce in this type of marriage.

The clergy couple may find themselves experiencing one of the marriages. It is therefore crucial for the clergy to identify the type of marriage they are having, and then work on improving their marriage. Having briefly explored the different kinds of marriage, we must now explore in depth the complex issue of divorce.

2.3. Divorce

2.3.1 Introduction

Divorce as stated above, affects the spiritual, emotional, physical and legal covenant between marriage partners. It is not an event but a process that gradually develops over a period into a marital conflict or dissatisfaction (Amato, 2012). The development of the process of divorce resulted into what scholars depicted as stages or stations. The stages or stations, causes and effects of divorce are explored next but first the rate of divorce in South Africa will be discussed.

2.3.2 Divorce statistics in South Africa

The latest divorce statistics in South Africa were released in 2018 by the Department of Statistics. The report revealed that there were 25284 divorces that were granted with a decline of 0.4 percent. The data revealed that high proportion of husbands (26.2%) and wives (29.7) did not specify the type of occupation they were involved in when the divorce was granted. However, (12%) of men were employed in professional, semi-professional and technical occupations, whilst data on females revealed that, (14.9%) were employed as professional, semi-

professional and technical occupations. The data do not specify the number of clergies that has divorced. The clergy divorce could be classified under either unspecified category or professional or both. Since the data from the unspecified category and professional are on the rise, the data may suggest that the number of the clergy who are divorcing may be on the rise.

2.3.3 The unique scholastic contribution to the divorce phenomenon

2.3.3.1. Vaughan - Process of Uncoupling

Diane Vaughan, a sociologist proposed a process of uncoupling. The process describes the steps the couples undergo to end their marriage. She called the process of breaking up the Uncoupling. She says, "Uncoupling occurs in a uniform way – describable pattern. In order to uncouple, two people must disentangle with only their belongings but their identities" (1987:5). The process involves redefinition of self at several levels in the private thoughts of an individual's, between partners, and in the larger social context in which the relationship exists" (1987:5). The change in the relationship affects the individual, family and friends and the way they respond to the marital breakup. Uncoupling is completed when the partners have defined themselves and are being defined by others as separated and independent of each other" (1987:6). Both partners have accepted that the relationship as a married couple is over. The same steps may happen to the clergy couple, where one is unsatisfied with the relationship. The process of uncoupling has several steps. She calls the first step the harbouring secrets of unhappiness. The one partner, who shall be referred to as the initiator secretly keeps secrets about the issues or feelings that makes him or her feel uncomfortable in the relationship. The causes of the unhappiness may not be clear. The unhappiness may grow stronger or may go away for a while and return. The other partner may or may not be given the opportunity to understand the secret feeling in order to adapt or change.

The initiator would want to make the disclosure to the other partner by attracting his or her attention in order to articulate his or her unhappiness. In the event where the unhappiness of the initiator is understood, the couple work together towards resolving the issues of their unhappiness. In some cases, the initiator may fail to articulate the true feeling, thoughts or needs clearly and as a result,

the partner ends up not addressing the issue. This leads to the initiator taking a step of pursuing outside activities. The initiator will attempt to change the relationship by modifying the structure of the relationship. He or she may do so by devoting more time to children, work, recreational activities or sexual affair. The initiator creates a social world from which the partner is excluded (Newman and Grauerholz, 2002:454). The initiator makes changes without the partner and begins to create an identity independent of that bestowed by the relationship (Vaughan, 1987:20). The clergy who is in the initiator's shoes may keep himself busy with ministry activities.

At this point of uncoupling process, the initiator invests her or his energy and time in activities outside the relationship. The activities may be the existing ones or new ones and may include amongst others education, parenting, new work, companionship and volunteering. They have now become source of satisfaction and pleasure outside the relationship. The initiator, by creating the independent life and identity from the relationship has taken the initial step of opting out of the marriage relationship. The initiator starts to emphasize all the negative aspects of the relationship and minimize the positive aspects.

The discontent becomes intensified and it is made visible to the partner. This discontent is displayed by different activities, words and attitudes. The initiator raises issues and complaints to convince the partner that the relationship is not only in deep waters but also unsavable.

At this stage of the relationship, the initiator will find a transitional person whom she or he can confide in. "A transitional person is someone who comforts, supports, and perhaps in addition, instructs the initiator through end of the relationship and into a life apart from the partner" (Vaughan, 1987:37). The initiator may have more than one transitional person. As the discontent becomes more intensified, the initiator demonstrates the unhappiness by publicly disassociating from the partner. "The initiator creates a public distinction, a public uncoupling – one that happens for selected others before physical separation becomes part of the public biography of the relationship" (Vaughan, 1987:41). This happens during gatherings where couples may be expected to come in pairs but the initiator will come alone. The initiator will now increase the frequency,

intensity and visible sign that the relationship is in trouble. He or she will confront the partner with the secret in full and clear details. The initiator will directly inform the partner that he or she wishes to end the relationship. The clergy may start to attend meetings or functions without the partner.

The cover-up has been broken down and both partners acknowledge that the marital relationship is now in deep trouble. Since the partner was not aware of the seriousness of the problem, the partner would try to negotiate. The partner would argue for another chance to work on the relationship. The partner may attempt to changing habits or activities that may have annoyed the initiator or becoming a person the initiator can love once again. The initiator may respond in several ways. One way may be refusing to try to move out of the relationship. Another way may be a strategy of saving the relationship with the intention of terminating it. The initiator will agree to go for professional assistance but not participate fully or use the counselling sessions to convince the partner that the relationship is unsavable. The third strategy could be a suggestion to temporary separate. The initiator may use the temporary separation as a means of bringing the partner to accept the idea that the relationship is unsavable. No matter what plans are put in place, the couple ends up separating.

During this period, the partner starts to focus on personal inadequacies and takes a blame for the breakdown of the relationship. The initiator convinces or sends a clear message that the relationship is over and the partner accepts that the relationship is unsavable. The partner enters the period of mourning for the loss of the relationship, begins to vent out messages of despair, anger to self and others, disappointment and suffer the loss of identity. The partner may react to the loss by abandoning the resources at their disposal. They may quit their jobs, indulge in excessive alcohol or drugs, move to a different location or terminate their relationship with their friends. However, “partners may increase their investments in the resources that have given structure to their lives in the past” (Vaughan, 1987:161). They may move into their parent’s home, find comfort in the routine of work association with friends. Some partners find solace in religion. Some withdraw from friends, breaking down mentally or find comfort and identity in the role of a victim. At this stage, “The partner continues to reorder personal space, meaningful symbols, friends, economic status, sex life, and habits to

reflect and confirm a life and identity separate from the initiator” (Vaughan, 1987:169).

The couple have now started the process of uncoupling. Uncoupling is a term used by the rail people. Vaughan explains uncoupling as follows, “When a relationship ends, it’s like when a locomotive uncouples from a car or a car uncouples from another car” (Vaughan, 1987:171). Uncoupling process also involves legal separation. “By taking legal action, the two people announce the change in the relationship to a broad audience” (Vaughan, 1987:173). After uncoupling, both the initiator and the partner witness the other person’s transition. The changes taking place in both people feed into the redefinition process of their lives. They are learning to live without the other person, and their relationship is no longer the major source of their identity.

The initiator and the partner do not experience uncoupling at the same time. They make the same transition yet their beginnings and endings differ. When they have uncoupled, they will begin to see both the positive and negative qualities of former partner and relationship. The relationship may be changed by the uncoupling but does not end. There will be communication between both partners necessitated by their relationship with the in-laws, children or event that affects them both. The uncoupling of the clergy couple may result in one of them leaving the church. The relationship between the clergy and the church members may also change, as they do not expect their role model to divorce. After uncoupling, the couple may embark on reconciliation, even though it may be difficult. Through the assistance of church leaders or mentors, the clergy couple may still have a chance of effecting reconciliation to their marital relationship.

The social process of uncoupling attempts to bring an understanding on the way relationship starts to break. The clergy couple may also experience the process of uncoupling. It starts with the initiator having a secret of unhappiness. The secret may be kept unknown to the partner, for the fear of exposing the clergy in a case where the initiator is the clergy spouse. The initiator may directly or indirectly confront the partner. The former confrontation leads to negotiation and let the partner participate in coming with the solution. In the latter confrontation, the initiator confronts the partner after she or he has already redefined the person, the relationship and others. The knowledge of the process of uncoupling

will be of help in understanding, the journey the clergy couples undergo before either of them uncouple. Having looked at the sociological perspective of divorce, the next section deals with the perspective proposed by the anthropologist Paul Bohannon.

2.3.3.2. Bahannon – Six Stations of Divorce

Paul Bahannon (1970), in his analysis of divorce experience came up with six overlapping stations. These stations are emotional, legal, economical, the co-parental, the community and the psychic divorce. The first five involve the early adjustments the divorcing couples undergo during the process of divorce. The six stations deal with the adjustment of the divorced person to a separated, independent new life. The clergy may also go through some of these steps.

- Emotional divorce

The first station of divorce is the emotional divorce. This station involves falling out of love for one another and drifting apart from each other. “Partners no longer reinforce but undermine each other’s self-esteem through endless, large and small betrayals (Lamanna and Reidmann, 1991:558). The couple hurt each other by focussing on each other’s weak points and mistakes, and put the blame on each other for the deterioration of their relationship. There is a loss of trust, respect, and affection for each other. Emotional divorce results from loss of love element and is similar to the death of a spouse. When the love disappears, the natural reaction is mourning. The couple experiences the feeling of sadness, anger, shock, betrayal and loneliness. In the emotional station, the marriage or the relationship is emotionally dead, and that situation leads to legal divorce, which is the next station. Clergy couple as humans may also experience this period of mourning the death of their relationship.

- Legal divorce

The station of legal divorce involves the officially filing of the court papers that legally dissolves the marriage. Regardless of who initiated the divorce, the decision to proceed with the divorce legally is never an easy one. One or both partners can initiate this process. Previously before the no fault factor, it was difficult to institute a divorce proceeding. Lasswell and Lasswell noting this

difficulty, have this to say, “Until recently, it was necessary for one spouse to prove that the other had damaged him or her in some way, such as by adultery, mental cruelty or impotence” (1991:350). South Africa is also utilising the no-fault divorce system.

This is confirmed by Preller when he writes, “In South Africa, we have a ‘no fault’ system of divorce, meaning that a divorce will be granted if one of the partners believes that there has been an irretrievable breakdown of the marriage relationship” (2013:108). Marriage can be dissolved even if the other spouse does not wish to get divorced. The legal divorce can be painful and beneficial. Beneficial in the sense that the spouse can be relieved of legal responsibility and obligations (Lauer and Lauer: 1997). The legal divorce can be beneficial to the spouse who is supporting the clergy from the ministry, can be painful when the church members leave the church and the finances of the local church become drained and may lead to economic divorce.

- Economic divorce

In this station, both partners start a new life with more or less money. Both partners negotiate for the child support, alimony and property settlement. Both the partners need the assistance of the trained mediators to guide them to an equitable and effective solution to their differences. This assistance is needed because emotions can get in the way of rational settlement as feelings of anger, guilt and vengeful interferences appropriate solutions. The couple is affected in a painful way because they experience loss of income, change of status, environment and their standard of living. The clergy couple would need a mediator who may help them avoid legal cost of litigations and help with the production of the parental plan.

- Co-parental divorce

The station involves issues that have to do with the custody arrangements, visitation arrangement and child support. The parents cease to be co-parents in one house or home. They parent their children moving from one home to another or through visitation. Decisions must be made with regard to the care and

responsibility of both parents. Both clergy parents are responsible for contributing to the support, care and maintenance of the children who have been disturbed and hurt by the separation of their parents

- Community divorce

The fifth station described by Bohannon is called the community divorce. Marriage is a public announcement to the community that a man and woman have joined their lives” (Lemanna and Reidmann, 1991:567).

The community, the relatives and friends join them in celebrating their commitment to live together. The person, who marries, marries the tribe or the clan. The divorce of the person affects the community, friends and relatives (the clan). The person who is divorced in some cases leaves one’s community, friends and relations and enters another. The divorced person may move back to his or her parent’s house or even to the relatives. In some cases, the husband’s family may take the wife back to her parent’s home. During this process, life can be difficult and painful, leaving a person feeling lonely or ostracised by relatives and friends. This can be due to the religious or cultural beliefs of the community. In some instances, the community and relatives become supportive and not judgemental. Community divorce may bring rejection by colleagues, friends and church members.

- Psychic divorce

Bohannon writing about this station has this to say, “In Psychic divorce, one must distance oneself from the still-loved aspect of the spouse; from the hated aspects and ‘from hateful presence that led to depression and loss of self-esteem” (1970:53). The divorced person distances himself or herself emotionally from the personality and influence of the former partner. It is the period of mourning the loss of the relationship and mourning the loss. This period starts the healing process from the divorce. The knowledge of these stations gives the understanding of how the clergy experience and what needs to happen when they go through the process. The next section discusses the stages of divorce as proposed by Robinson.

2.3.3.3. Robinson (1987)- Stages of Divorce

The stages of divorce process proposed by Robinson (1987) are helpful in the assessment of the process of divorce. The model, which is based on the family systems perspective, can be used to journey with the clergy family during divorce. The stages are recognising the marital breakdown, the decision to separate or divorce, preparing and planning the outcome, the actual physical separation, the legal divorce, and post-divorce family.

- Recognising Marital breakdown

Couples in their marital relationship experience difficulties that make them come closer or move away from each other. In search for intimacy, one partner starts to invest more of her or his emotional life away from the other partner. Some do by drawing their children into their marital challenges, or become closer to the children than one another become. She or he may invest most of their time in pursuing their career, hobby, friends, or become involved in another intimate relationship. He or she does these activities in order to move away from the space of the partner.

The dissatisfied, partner will display or inform the other partner by words or actions that she or he is not satisfied with the relationship. They may attempt to negotiate and come to some flexible accommodation of each other's needs for emotional and physical space. They would begin to make a recommitment to their marital relationship. The negotiations may fail and the marital relationship, then experience the breakdown. Marital breakdown is the first step of the process of divorce. The partner, who experiences the distress in the marriage, may be reluctant to reconcile. The willing partner who is not experiencing the distress may be reluctant to recognize the relationship has reached the point of breaking down. Failure to recognize breakdown in the relationship may lead to the couple separating or divorcing. This step may happen to the clergy couple who fails to invest for the success of their marriage. One of the failures to invest in the marriage is giving the ministry a priority than the family.

- Decision to separate

The partner who wants the marriage to dissolve may take the initial step of moving out of the relationship. The person may also use the other strategies to get the other partner to initiate divorce. “One such strategy is provocation through the series of escalating actions aimed at disrupting the marriage in anticipation that the other partner will seek a divorce out of exasperation” (Vaughan, 1987:74). Another strategy is that of sabotage, in which the one partner who wants the marriage to end, may provoke the other partner until he or she begins to retaliate by hurtful behaviours. The hurtful behaviours will be used as a reason to end the marital relationship.

At this stage, the couple finds it difficult to come to terms with what is happening in their relationship. They have the feelings of uncertainty as to whether to continue with the marriage or end it. Because of the feelings, the couple finds it difficult to make constructive decisions. Robinson articulates the feelings when she writes, “The initiator may be angry, anguished, and equally desperate, while both may experience a sense of disappointment and shame about the failure of their marriage” (1987:75). The couple is emotionally affected by the decision to separate or divorce. Both partners will attempt to seek help of a supportive outsider, who could be a lawyer, friend, family, or therapist. The decision to separate will lead to both partners start planning and preparing for the outcome of their decision. The decision to separate or divorce does not come easy for the clergy. It may affect their calling into ministry.

- Preparing and planning for the outcome

In this stage, the couple will attempt to communicate about the possible plan for the future and attempt to solve possible problems together. The process is dependent on the stage the relationship developments have reached, as well as the amount of conflict that has taken place between them. Regarding this phase of planning, Robinson has this to say, “Some couples manage this phase of planning reasonably well, though others, particularly where one partner is reluctantly going along with the separation, may drag their feet or suddenly introduce new difficulties, predominately as a diversion or delay of actual separation because they cannot face what is about to happen, or both”

(1987:80). Even though the phase may bring about conflict between them, it is important that they manage it properly.

This phase involves them informing the children and relatives about the decision to divorce or separate. Both parents need to inform them so that they can make meaning of it or get their response. The question of custody and care of the children needs to be addressed in this phase. The issue can have the catastrophic results to both husband and wife. Robinson has noted “For the father... as many men not only lose their wives and home, but also their day-to-day relationship with their children, and perhaps face the final separation from them. For the mother, this is the phase when she ultimately realises it is likely to be, she who will be left alone with the major responsibility for the children” (1987:81). Confronting these issues, the couple may end up being involved in conflict and may start to become bitter and eventually entrenched. The clergy family would do well if they get the assistance of a mediator in this stage of the divorce. The difficulty in this phase is the part to informing the children and the church of their impending divorce. The church looks at the clergy as their father, leader and role model.

- Separation

After the period of preparing and planning comes the phase of separation. This phase involves the relocation of one partner to leave alone, return to her or his family of origin or stay with another partner; the other remaining partner stays with the children and matrimonial home (Robinson, 1987:81). The physical separation may be carefully planned and fully carried out or it may be sudden and abrupt. Some couples would live separately in the same house they would pressure or manipulate each other to move out. The manipulation may sometimes be done differently in form of abuse, such as emotional, physical and financial abuse. This phase brings pain, loneliness and stress especially on the partner who remains with the children at home.

The phase affects the children in a painful way. “It is at this time that it is important to reinforce the attachment between parent and child, and also lay the foundation of a different relationship, one which in the future will be separate and distinct from the relationship which have previously been based within the family unit and home” (Robinson, 1987:83). It is difficult for the children to adjust

to a situation where their father or mother will not be part of their day-to-day life. It is at this phase; divorce process is an inevitably bereavement. It is a death of a marital relationship.

A divorce always leaves a legacy of considerable guilt, anger and shame. One or both of the partners experience the trauma by displaying emotions. They attempt to cope with the feeling of rejection, of abandonment and shame, which often result in the loss of self-esteem. "Leaving through divorce is therefore both a slow and turbulent process for the couple, their children and indeed the whole family, during which the end of their previous lives are painfully turn upside down and inside out" (Robinson 1987:84). Divorce leaves the whole family bewildered and, in a distress, as they adjust to their new way of life. The availability of the mentor would help the clergy divorce to surf through this stage. This phase of separation leads one of the partners taking legal action.

- Legal Process

The legal process takes place when one or both of the partners petition for divorce. "Legally a marriage has failed when the court declares, "that one party has demonstrated that statutory ground exists to terminate the marriage. The ground ranges from traditional fault-based ground of adultery and cruelty and to the now-ubiquitous "no fault" grounds" (Anderson *et al*, 1998:34). The divorce legal process begins when one partner instructs the solicitor to petition for the divorce. The partners who petition for the divorce lose control of a process that will affect his or her future and that of the other partner and the children. The couple or one of the partners could have mix feelings about the legal process. Robinson citing Davis (1987) conclusion, noted, "On one hand, many, if not most, couples were relieved to have their own advocate, who would translate their situation into legal construct and language, become their champion in speaking for them in court, as well as guide them through their labyrinthine legal process. On the other hand, they also felt helpless and often shamed by the indignities of the process and their ability to engage directly with the court" (Robinson 1987:94).

The couple's mixed feeling arises because their divorce has now gone public and that someone is on their side to assist with the process.

The plaintive or both of them will do the paper work, agreeing on the terms of the divorce. The terms entail the division of their assets and parental custody if they had children. After that, the divorce will be granted and the relationship is changed forever.

- Post-Divorce family

The last stage is the post-divorce family. This stage involves becoming a single parent with the challenge of managing the children with the other partner in day-to-day lives. “The task of the family during the divorce process becomes that of forming flexible relationships” (Robinson 1987:101). These relationships will assist the parents to maintain and strengthen their co-parenting relationship. The second task is that of realignment and this is what Robinson has to say about it “Each parent and former partner will have the task of establishing, organising and managing a separate household” (1987:102). In most cases, the parent who receives the custody of the children remains in the matrimonial house. It becomes a challenge when they have to move to a new house, different neighbourhood and sometimes the change of schools. Other challenges are the decline in their living standards because of the terms of the financial settlements. The custodian parent ends up having the responsibility of raising children managing the movement of the household and family and becoming overloaded with the stress caused by financial challenges.

The phase of realignment necessitates changes in the social relationships. Friends and relatives might be lost due to relocation to the new area. The final phase of post-divorce family is re-stabilisation. This involves the attempt by the couple to retrieve their emotional investment from the marriage in order to salvage their self-esteem and develop a new worldview of themselves. Some will commit themselves to a remarriage without completing their emotional divorce process.

2.3.4 Divorce in African context

Divorce in the African context is not allowed. Although it is happening, it is because of the hardness of heart (Matt 19:8). In this section, some views of different tribes in southern Africa on divorce will be dealt with.

- The Zulus', who are predominately residing in the south-eastern part of South Africa, did not allow divorce. This view has been articulated well by Ernest when he writes, "Divorce is not allowed at all in the Zulu traditional marriage because where two families have agreed upon the whole process of marriage, up until the marriage ceremony, and during the time when the bride is sprinkled/washed with bile, automatically the ancestors have accepted the bride. She will remain as a full member of the family no matter what she could decide, but at the end of the day she would come back to where she belongs" (2006). The process involves agreement between the families in the payment of *lobola* (dowry). Two cows will be slaughtered to introduce the bride and the groom to the family ancestors. There will be wedding celebration to welcome the bride as a member of the groom's family. She would now be a full member of the family. This means that the rituals that have been done for her, have given her the new identity, that of her husband.
- Baloyi who studied divorce among the VhaTsonga tribe, a tribe in the northern part of South Africa noted, "Divorce was obtainable in this culture but it was still a fairly uncommon phenomenon. In other words, the culture did not approve divorce very easily. In a case whereby a serious charge was laid against a woman, the two families would assemble to weigh the matter and take a decision" (2011:115). The husband would be given the sister to the wife to replace the guilty wife. The same procedure is exercised when the woman is barren. The woman's family will provide a sister or female relative to bear children for her sister. In the case where the man cannot bear children, "The aunt would search for a man within the family who could father a child with this woman on behalf of the husband" (Baloyi, 2011:126). Divorce was not common and if a family has a problem, it becomes the problem of the community. Divorce affected the continuity of the family, and as a result affects the whole community.
- The Northern Sotho, who are predominantly found in the northern part of South Africa, regard divorce as a taboo. Mothiba in his work on women after 1994 noted that "*Go nyalwa la bobedi e ka ba kgobogo, e bile ga se molao wa setso*" (2014:152). The words in italics translate "Getting married for the second time is

a shame or disgrace; it is not according to the tradition.” It was a shame and a disgrace to divorce and was not acceptable. There is also a North Sotho saying that implies that divorce is not acceptable especially from women. It says that “*Lebitla la mosadi ke bohadi*”. The words translate “The wife’s grave is with the in-laws”. The saying means that the woman marries once and becomes satisfied with her marriage. She may have problems that necessitate that she leaves the husband, yet she is expected to persevere. She cannot leave her husband and return home or marry another man. Magane articulates well when he writes, “Her plight could include tolerating her husband having extramarital affair, waiting for her husband if he has left the family without reason, and accepting that she supports her unmarried sister-in-law financially. It is unacceptable for a woman to return to her home from the in-laws” (2004:43).

The above account from three tribes in South Africa, points to the fact that divorce is not acceptable in the African culture. The church as part of the community would do well to uphold the cultural values on divorce. It will not only be helpful to the community but also to the clergy as they are part of the community.

2.3.5 Effects of Divorce

2.3.5.1. Effects on Women

Women suffer the most after and during the divorce proceeding. The suffering may affect her quality of life or produce psychological scars. On the other hand, divorce may yield a positive effect on women who have lived in a conflict-ridden relationship. Following are some of the effects of divorce on women.

- Decline in Income

Women suffer financially after the divorce, especially if she is responsible for the care of the children. She is to cover all the household expenses without the salary of the husband. Some women have not received training or skills to earn money. Lamanna and Reidmann have noted that,

“Increasingly, divorced mothers who are not trained to pursue jobs or careers have been thrust into job market without skills or experience” (1991:561).

They found it difficult to secure jobs that can help them to cope financially after divorce. They may take low paying jobs so that they support their children. Even

those who are skilled or professional have found it difficult to earn salaries that can help her to cover all her household expenses.

Lamanna and Reidmann mention another group they called the displaced homemakers who suffer financially after the divorce. They say about them, *“Older, fulltime homemakers who suddenly find themselves divorced and without adequate support are called displaced homemakers. Typically, they have few or no marketable skills, no employment record and no pension”* (1991:563). They never anticipated that one day they could be divorced. Divorce brings a great financial suffering to such women.

- Psychological effects

Divorce may leave a woman feeling hurt, lonely, angry and unhappy. She might have been the one who initiated the divorce, yet experience the hurt of the broken relationship. Another reason a woman suffers psychologically, is the responsibility of taking care of children after divorce. Mothers are particularly at risk for psychological challenges because they spend the most time with their children after divorce and experience a marked decrease in parenting quality. They are affected psychologically because they are raising angry and hurting children especially the youth.

- Freedom from abusive relationship

Not all is gloomy for women after divorce. Women from the conflict-ridden relationship experience freedom after their divorce. As indicated above, that divorce is not acceptable in the African context, men take advantage that the woman will not initiate divorce. Encouraged by friends and relatives, women liberate themselves by opting for the divorce.

- Taking control of her life

There are divorced women who view their divorce as a positive turning point of their lives. The divorce has awakened the worthwhile people in themselves and they experience personal growth and maturity. Lauer and Lauer summarise this kind of experience by writing,

“Divorce is more likely to be positive for females, particularly those with high level of education; those who are relatively young; those in a relatively short-lived marriage; those who define the divorce as normal or abnormal failure; those with adequate income; and those holding to more non-traditional gender and marital roles” (1997:397).

Those divorced from long-term relationship and from a position of financial disadvantage might take a longer time to see positive outcomes from their divorce. The divorce for a female clergy may bring freedom from an abusive relationship. As stated above that there is no divorce in the African culture, women including the clergy and clergy spouses are encouraged to be patient and persevere as bearing their cross or producing the fruit of the spirit. Again, divorce may give clergy spouse a new identity, as she will no longer be identified and be treated as a clergy spouse.

2.3.5.2. Effects on Men

Divorce is a painful process for men. Additionally, it has been argued that men mourn the losses of their marriages differently than women, and yet they are the ones less likely to pursue psychological help (Baum: 2004). It affects their finances, their fatherhood and brings psychological challenges.

- Psychological Effect

Howe in his work on the family, has posited that, “Men often fare better financially but worse psychologically after divorce” (2012:418). The psychological effect is caused by the loss of the emotional support of the spouse. He further said, “Men tend to discuss their feelings only with their wives, when wives file for divorce, a man loses the person who has cared for him” (2012:419). The wife has been the one who was taking care of the household, seeing that the family is healthy and nurtured. Hetherington as depression, anxiety, loneliness, a sense of failure and grief, and insecurities (2003), states the Psychological challenges that men encounter.

- Fatherhood.

After divorce, men are challenged by their new roles as a father in a family that is no longer staying together. He loses the relationship with children and family,

especially when the custody of children has been awarded to the wife. Lamanna and Reidmann noted that, “*father without custody experience a sense of extreme loss. For a time after breakup, they feel depressed, sad, lonely and anxious about their children*” (1991:566).

It becomes stressful for men to see their children occasionally and not influence their upbringing.

- Finances

Father has legal responsibility for financial support of his children. The financial situation of men is affected by the support or maintenance money and the change of lifestyle after the divorce. They now have to provide support to the family and pay for his accommodation. Both the man and the woman shared these expenses before they experience divorce.

Divorce is very devastating to men especially psychologically. Male clergy are not exonerated from the psychological effect of the divorce. They are humans and what affects other men affects them, even though they have the calling of God.

2.3.5.3. Effects on Children

This section deals with the effects of divorce on children. In most cases, the custody of the children is given to the mothers. She continues with the day-to-day care of the children whilst the father has the legal responsibility of taking care of them financially. The divorce of parents affects the children in different ways depending on age, gender, personal characteristics of the children and the family relationship before and after the divorce. Children experience the following effects after or during their parents' divorce.

- They suffer loss of daily interaction with one of the parents.

During the divorce proceeding, custody of the children can be awarded either the mother or the father. In most cases, where the parent has no custody of the child, the parent withdraws from the child. The child will feel rejected and unloved by the emotionally and physically absent parent. Robinson articulates the feeling when she noted, “This includes the loss of meaning about the family because previously held family traditions no longer prevail” (1991:172). They end up

struggling with the feelings of abandonment. The parent who is experiencing trauma can aggravate this situation. Howe says this about such parents, “It is often difficult for them to see their ex-spouse, communicate about the children, or be present psychologically for the children’s needs” (2012:425). The child, ends up suffering the loss daily of interaction with one of the parents.

- Children lose identity as a member of the intact family.

Howe defines a family, “as a group of two or more people connected by blood, adoption, marriage or choice who may rely on each other for social, emotional and financial support” (2012:425). The family of the clergy relies on one another for strength and resilience when tough times come. However, it is devastating to them when the family is split in between. Writing about the development of the child in the family, Newman and Grauerholz have commented, “The child who grows and lives in an intact family develops a sense of security and identity. The presence of two adults jointly conducting daily life helps the children the family identification and learn how to co-operate, negotiate and compromise” (Newman and Grauerholz, 2002:458). The participation of both parents helps the child develops the family identity. The child incorporates certain behaviours of the parent that makes them to be part of his or her personality (Lasswell and Lasswell, 1991). The child’s identity as a family member is compromised when the parents’ divorce. He has to learn new behaviours and traditions of the new family or family without one parent.

- They suffer economic deprivation because one parent has less money to live on as compared to when both parents were living together.

Money becomes a major problem for children after their parents’ divorce. Newman and Grauerholtz have noted that,

“Money may not buy happiness, but children cannot adjust very easily if they do not have enough to eat or a safe place to live following the divorce” (2002:458).

The custodian parent had to work more hours to complement the family income. It becomes a worse situation when the noncustodial parent does not provide maintenance support. Due to financial constraints, the custodian parent is sometimes forced to move to a poorer neighbourhood.

“The economic hardship of divorce can affect children’s health and nutrition and access to books, toys, computers, and other things that can enhance school success” (Newman and Grauerholtz,2002:459). Economical deprivation suffered by children of divorced parents leads to them experiencing the trauma of residential movements; change of schools and absent parent, and becoming unhealthy and depressed.

- During and after divorce, children may feel guilty, depressed and anxious. Divorce can be traumatic for the children. Howe has noted that, “In general, it is true that children from divorced families have higher levels of internalizing symptoms like depression and anxiety and externalizing symptoms like aggression” (2012). Either the older children display anger to both parents or to the one they perceive to have caused the divorce.

- They become underachievers at school.

Many studies have found that parental divorce and living in a no intact family are associated with several negative outcomes for children, including behavioural problems and lower student achievement (Arkes, 2014). Parental conflict and the journey of divorce affect their concentration. Arkes, in his studies on the adolescents attending school, noted that, “Parental conflict might also play a large role in the enduring effects of family disruptions on Reading Comprehension” (2014). Disruption, results in these children falling behind in their studies as Arkes has concluded,

“It could be that the children fall behind academically around the time of the disruption (due to the parental conflict), perhaps get placed in lower level classes, and never catch up as the differences between them and their peers grow over time” (2014).

The divorce of the clergy couple affects their children in many areas, namely academically, socially, loss of identity and experience financial hardship. The church in most cases forgets about the effect of the clergy divorce to his or her children especially when the church metes discipline to him or her. From the background story of Seth in chapter one, the church has failed to pastorally take care of him, hence, it was worse when it comes to the affected children.

2.3.6 Causes of Divorce

Marriage experts have long been puzzled about how two people who love each other when they marry can turn so distant, so angry, and so hurtful to each other that they want to end their relationship (Lasswell and Lasswell, 1991:407). There are different factors that lead to the breakdown of a marriage. The challenge is that couple of encounters are never simple and clear as each partner has contributed to the marital breakdown. The causes of divorce are a contribution of multiple factors with each partner having his or her own contribution towards the divorce.

Preller, a South African divorce attorney, has noted that the ten commonly cited reasons, drawn from various records and in no particular order are differences in priorities are religious, cultural or ethical differences, parental responsibility, finances, sexual incompatibility, addiction, social networking, infidelity, abuse and lack of communication (2013:2).

- Religious, cultural or ethic difference

The religious, cultural and ethnic difference can be the cause of displeasure in a marital relationship, and could lead to a divorce. Interfaith marriages (which have increased since 1900) have been thought to have a higher failure rate than do marriages in which couples share the same religious beliefs (Lasswell and Lasswell, 1991). A man or woman, who marries a person from a different religious faith, stands a high risk of having a conflict-ridden relationship that could lead to divorce. The situation that provides a typical example is where a wife is a Seventh Day Adventist and the husband is a member of the African Independent Church. The Seventh Day Adventists do not cook on Saturday as they regard it as a Sabbath. The husband would want the wife to cook him hot meals. Failure to provide for the husband needs on Sabbath, can lead to serious conflict that may lead to a divorce.

Cultural differences can also cause a breakdown in a marital relationship. An example of such a situation is where the man believes in ancestral worship and also consult traditional healers. As African man, when the family encounters challenges like barrenness, he would consult his ancestors or traditional healers

or both. The refusal by the woman to do these rituals to resolve the challenge may lead to a serious marital breakdown.

- Parental responsibility.

Parenting can be a fulfilling role and can lead to marital breakdown. Differing ideas on how to raise children commonly can cause a rift in a marriage” (Preller, 2013:2). Different parenting styles may cause a marital breakdown. Good parenting requires certain skills and be able to cope with the demand required for parenting. Mensah and Kuranche have this to say about parenting styles, “Parenting styles are broad patterns of childrearing practices, values and behaviours” (2013:124). Parents come into marriage with differing values, behaviours and patterns of parenting. Parents can be authoritative, authoritarian, or permissive. The child would always favour the parent who is permissive. This could create tension that can lead to marital breakdown.

- Infidelity

Infidelity or adultery is one of the top causes of divorce in South Africa. According to Preller, who noted that “Infidelity/adultery, more commonly known as cheating is near the top of the list of reasons for divorcing in South Africa” (2013:3). He further says, “Adultery is defined as extramarital sex that wilfully and maliciously interferes with marriage relation, leading to the irretrievable breakdown of marriage relationship” (2013:4). Cheating is occasioned by perceived lack of sexual satisfaction by one or the other partner. The one partner would wilfully cheat in a cold marital relationship, whilst one partner seeks or receives support from an outside the relationship. Infidelity comes about due to emotional breakdown in the relationship. The one partner wilfully engages in cheating.

- Abuse,

Preller has noted that abuse is another top reason for divorce in South Africa (2013:4). The abuses may vary from physical abuse to verbal, emotional, sexual, and financial abuse. Both the spouses to each other can perpetrate the abuse. The most common of the abuses are physical abuse. Physical abuse, which results from lack of control over impulses, is a most damaging problem. (Lasswell

and Lasswell, 1991:410). Physical abuse has played a part in many divorces. It is easier for the woman to report abuse than men. Several men became a laughing stock to the police when they attempted to report physical abuse.

- Lack of communication

Lack of communication ranks high as one of the causes of divorce in most countries. In South Africa, “Lack of communication is the single biggest cause for divorce and accounts for almost 70 per cent of all marital breakdowns” (Preller, 2013:4). Communication is a skill to be learned by both partners. Marriage can be very satisfying when couples can learn to communicate and feel understood by one another (Allen and Thompson: 1984). Satisfying communication facilitates the growth of both marital satisfaction and intimacy (Lauer and Lauer, 1997:238). Preller further noted, “Lack of communication on any area of a marriage can cause major damage to the relationship” (2013:4). The most commonly noted areas of conflict are finances, parenting, sex and decision making in the relationship.

- Witchcraft

Matooane has cited witchcraft as a cause of divorce among the Basotho people of Lesotho. In scientific research, people do not cite it as one of the causes of divorce. A partner can bewitch or suspect to bewitch by their spouse. Matooane narrates a story of a woman who was helping her husband to get rid of the pimples on the face. She bought a powder and poured it onto the husband’s bathing water. The incident caused a conflict with the husband accusing her of witchcraft. The relationship ended up in a divorce and this is what Matooane has noted, “So, finally Noko and his wife divorced on account of fear of witchcraft” (2006:68).

- Infertility/Barrenness

Infertility or lack of children affects marriages in Africa. One reason for getting into marriage is procreation, especially the husband. Matooane articulates the challenge of infertility on the part of the wife and husband when he writes, “One of the problems facing customary marriage is that, when a couple does not have children the whole community pressurizes the husband to marry another woman for the sake of bearing children, which sometimes becomes a problem to the first

wife. Sometimes this process eventually leads to a divorce. Therefore, children play an important role in the life of the family. For Africans, blessing of children completes marriage” (Matooane, 2006:39). A married woman who does not have children may be ridiculed and discriminated from community activities by the community and rejected by her in-laws. Hlatshwayo echoes this sentiment when she writes, “They have been publicly humiliated and ostracised by relatives, friends and neighbours” (2004). As Matooane has indicated, the marriage might end up in divorce when the woman rejects polygamy. The rejection and humiliation of women who cannot bear children is also practiced in urban areas as articulated by Hlatshwayo, when she noted,

“In a context where fertility is highly prized, women without children suffer social rejection and are made to feel inadequate – even in highly educated, urbanised sectors of the community. Many women are labelled barren – inyumba – and are divorced by their husbands when they don’t reproduce” (2004). Infertility leads to the breakdown of marital relationship.

The above-mentioned causes of divorce affect clergy and non-clergy couples. However, the cause of divorce for the clergy are different because of the nature of their calling, work and their stay at the parsonage. In the next section, the focus will be on the causes of divorce, which are specific to the clergy. The section starts with a brief explanation of the clergy and their calling.

2.3.7 The Causes of Clergy Divorce

2.3.7.1 What is a clergy

Christians ordained and placed under orders of the church by the church are called pastors, priests, or clergy. These Christians are called to:

Lead the church, to care for the congregation, to preach the Word and to administer sacraments, to worry about what makes the church, church in a way that is helpful to all members of the body of Christ as they live out their vocations (Willimon, 2000: 11). The aim of these tasks is to reveal the love of God-to-God’s people and lead them into experiencing this love for God and for one another. It is this reason that a clergy is expected to be an example as Mace and Mace have noted, “A married minister can therefore be reasonably expected to provide in his own marriage relationship an image and example of how other people, through their united love for God, can grow in the quality of what is happening to clergy

marriages” (1980: 23). The question is, are clergy marital problems different from those of ordinary couples? The next section’s focus will be on causes of clergy divorce in the church generally.

2.3.7.2 Causes of clergy divorce

The answer to the question posed above is that clergy experience similar marital challenges the same as the laity. However, to those of the causes of marital problems and divorce are peculiar to the clergy. The list of the causes of divorce below were teased from the narrative literature of the divorced clergy who were interviewed by Mary Bouma and from Mace and Mace on their work with clergy couples. The following is a list of causes of divorce amongst the clergy. Some of the causes were listed previously when the general causes of divorce were discussed.

- The clergy is expected to be a superhuman and to be a model for the congregation.

The pastor’s family is expected to be exemplary to the families in the church and the community. Wimberly and Wimberly have noted, “Ever-present and high expectations are a powerful felt part of the lives of clergy families” (2007: 51). The clergy children are expected to be examples for the rest of the children in all activities of the church. However, what is expected of their priest and his or her family is often very different from what they expect of themselves, whether or not they belong to the same faith community (Waldon-Skinner, 1998:93). The double standard on the part of the Christian community brings frustration on the part of the clergy family and affects their relationship. The clergy children are not expected to be children but angels whilst other children of the church members can behave like children. The clergy children end up hating the church and end up living a loose life. This brings stress to the clergy and conflict in the family.

The pastor’s spouse’s feelings are that she is not given the freedom to choose what she wants to do in the ministry and ministerial duties are imposed on her. These expectations produce feelings of anger and frustration on the part of the family.

The expectations that parishioners and communities have for clergy, place great demands upon their resources of time and energy. In addition, the profession is

highly visible, which places pressure upon clergy to meet the needs of the congregations while maintaining the image of personal well-being for themselves. For example, marriages pressured by this high standard of expectations are often perceived by the partners in a socially desirable manner (e.g., through rose-coloured glasses), making them unable to realistically appraise the genuine quality of their marriage. Using the words of Morris and Blanton (1994), some clergy and/or their wives do not admit or recognize the warning signs of dysfunctional relationship patterns until severe deterioration has occurred. The clergy in the effort to meeting the expectations of the church ends up neglecting his or her family responsibilities, especially to the spouse and children. Sometimes the result is fatigue, tension, depression, and other problems that affect their marital status. The sad part is that, “The stresses imposed by these expectations are often largely hidden from the outside world” (Waldon-Skinner, 1998: 93). The people who exert this pressure are not aware that these expectations on the clergy and his family often leads to the breakdown of the marital relationship of the clergy and spouse.

- Clergy and their different roles

Another factor that contributes to the marital breakdown of clergy marriages is the many roles performed by the clergy. Pappas defines the role as a set of behaviors that fulfill a specific function in an organization or society and are understood to be appropriate by both the person performing them and the person receiving them” (1995:57). In most of the professional occupations these set of behaviors are clearly defined. They clearly defined place of work, start and end of working hours, description of operation and responsibility. However, with the clergy, even though the job description is clearly defined, the actual job demands on the pastor are usually multiplied many times over those outlined in the job description contained in a letter of call (Bouma, 1997:45). The clergy is expected to be a counselor, minister of the word, administrator, a prophet, group leader, community personage and celebrant. The clergy is expected to be all things to all people. The role of the clergy keeps him or she committed the whole day such that he or she ends up having little energy to give attention to the spouse and children. Clergy families, like other professional family types (e.g., executive families or CEO), are subject to occupationally related stressors that place heavy strains and demands on their resources, which can inhibit the growth of members

and satisfaction with intrafamily relationships (Morris, Michael Lane; Blanton, Priscilla White, 1994). The many roles the clergy performs, affect negatively on the marital relationship with the spouse. This is where the church should play the role of caring to the clergy family.

- Role of clergy spouse in ministry

The job description of the clergy spouse is not clearly defined, yet she is expected to perform certain roles as the clergy spouse. Johnson articulates this expectation, by saying that, “Similarly, in most families it is unusual for the members to participate so intimately within the system of parental employment, yet this is exactly the expectation placed upon some clergy spouses and children. How these expectations and roles are played out are not simply a matter of personal preference, but are often infused with theological conviction and social history—both on the part of the parishioners and clergy family” (2012: 55). However, Morris and Blanton (1994) concluded that these boundary intrusions are themselves a predictor of reduced marital satisfaction, parental satisfaction, and life satisfaction in general. The family has seen the role of the clergy spouse as an assistant pastor as a way of giving support to the clergy in his calling and to ensure successes in the work of the ministry even at the expense of their family and marital stability.

- Lack of boundaries in counselling sessions

The lack of boundaries in counselling sessions has caused the breakdown of clergy marital relationships. The clergy creates a warm and emphatic relationship with people who come for help. This group of people includes women whom some of them might feel loved while being cared for during the counselling sessions. An intimate relationship can start quickly if the clergy does not have a set of boundaries. The relationship in most cases results in the breakdown of the clergy marriage. Another challenge in this area is when the clergy performs counselling sessions to single or divorced women, or a woman whose husband has left her at home and in the late hours of the day without his wife. The environment can be tempting to the clergy and find himself becoming intimate to the woman. The

intimacy could lead to the clergy leaving his family to stay with the woman and the marriage ending in divorce.

- Family mobility

The movement of the clergy family is one of the stress related factors in the marital breakdown of their marriage. Wimberly and Wimberly commented that “Moving is one aspect of clergy family that is often tough” (2007: 69). The relocation brings about trauma in the life of the clergy spouse. Besides having to learn new things in the new environment, “She usually must take care of unpacking and putting away all of the family household effects, find the children’s schools, and try to ferret out an acceptable doctor...” (Bouma, 1979: 62). These tasks are difficult and can produce trauma and tension in the relationship. The movement of the clergy family from one environment to another brings change in different areas of their lives. Wimberly and Wimberly have noted that, “By its nature, moving means leaving a place where a sense of home has been established and connectedness with others in the church and community have been forged” (2007: 71). This involves a change in the activities of the church, friends, loss of support network, disruption of personal growth and development. This change can produce a wide range of emotions as Wimberly and Wimberly have commented, “Moving of clergy family evokes a wide range of feelings from excitement, great anticipation, and a new or renewed sense of hope to sadness, feeling of rejection, and anger” (2007: 71). The movement of the clergy family produces negative impact such as anger, sadness, loneliness and feelings of rejection on the clergy and spouse. These negative feelings if not attended to in time can lead to the divorce of the clergy couple.

- Lack of Spiritual self-care

Poor personal relationship of the clergy with God may consequently also be reflected in their marital relationship. Hands and Fehr give a representation of four quadrants that depicts the spiritual life of a clergy. The first quadrant represents those redeemed and beloved and caught up (in the Son) into God’s own interpersonal life (the mystery of the Trinity) (1993: 51). Quadrants two is represented by the clergy who portray a glittering image. Such a person is

spiritually bankrupt, though perhaps appearing to others very impressive (Hands and Fehr, 1993: 53). The clergy from the third quadrant portrays a person who has a minimal relationship with God and shows reverse pride. The last quadrant represents a person who ... has a minimal sense of self-worth, but who clings to God through religiosity in a compulsive way, seeming to be maximally related to God (Hands and Fehr, 1993:54). The last three quadrants illustrate that the clergy can find himself or herself alienated from God. The alienation from God is concealed by the cleric's immersion in "the things of God" – teaching, preaching, visiting the sick, praying with others, presiding at liturgy (Hands and Fehr, 1993: 54). One of the women who was interviewed by Bouma attributed failure of their marital life to alienation from God. This is what she had noted, "Gloria felt that the whole problem was a matter of his simply drifting away from God. God was no longer the focus of his life" (1979: 27). Alienation from God by the clergy makes it simple for the clergy to fall into extramarital affairs especially relationship with another woman. The extramarital relationship leads to the divorce of the clergy and spouse.

- Staying in the parsonage

The parsonage makes the clergy family not to experience their privacy. Clergy families are usually required to live in a parsonage (i.e., the church-owned and furnished residence). Members of the congregation may regard the parsonage as church property rather than as a private residence for the minister's family, and may feel they have a license to visit as they see fit (Frame and Shehan,1994). The belief of the church people is that since the manse or parsonage belongs to the church, they have a claim on it, as a result, members think they own the clergy family. The people in the church will use the manse to perform some of their activities or borrow what they need during the church events. The women may use the manse kitchen to do cooking on social events. The leadership may use the dining room to hold their meetings in an African context. Church people may come to visit without making an appointment at any time. The church members expect the pastor to do the work of the security by making sure the gates are locked every evening. Lee and Balswick echo the effect of this intrusion when they noted that, "Intrusiveness for clergy couple creates both a psychological and/or physical encroachment on marital privacy and autonomy" (1989: 70).

Intrusion prevents clergy from removing themselves from the display window to permit relaxation and the freedom to be just individuals, husbands, and fathers (Morris and Blanton, 1994). These activities bring emotional stress to the family of the clergy and end up affecting their marital relationship. Morris and Blanton commented that the marital satisfaction is thus adversely affected by intrusion by the church members (1994). The impact of staining in the parsonage can result in the breakdown of the marriage relationship of the clergy.

2.3.7.2 Effects of divorce to clergy

The pastor experiences disappointment, guilt, and a sense of failure. The struggle is that clergy is proclaiming the love of God and love for one another whilst in his or her home, the love is cold. The preaching that God is able to help any person with any problem but God has failed to help him or her to solve their marriage problems brings about the guilt. On the other hand, the guilt is brought about by the failure on the part of the wife to make the husband aware that the ministry was contributing to the conflict in their relationship. The church has put high expectation for the clergy family to be good role model of an ideal Christian family. Another problem that affect minister is when they leave ministry. The clergy perceives herself or himself as a failure.

Knowledge of the causes of divorce for both the clergy and laity become handy when working with clergy couples who are experiencing marital challenges. The focus of the next section is how people behave during and after divorce.

2.4 Six patterns' people exhibit

The dissolution of marriage can lead to despair, sadness and anger to some people and can bring fulfilment and freedom to others. Hetherington in her work had described "intimate pathways through marriage and divorce and its aftermath and how some of these pathways lead to unhappiness and despair and others to fulfilment and often enhancements" (2003:318). She further says that "Some pathways may be destructive; others may be constructive and enhancing" (2003). From her study on the intimate pathways through marriage and divorce, six patterns of adjustment to divorce had emerged. These patterns are that of enhancers, goodenoughs, seekers, swingers, competent loners and the

defeated. Some of the adjustment patterns may occur immediately after divorce and some later in life.

- Enhancers

This group consists of people who adjust very well after the divorce. They live a better life after divorce than before. They embark on self-improvement projects such as new career, going to college to improve their lives or start small businesses. They display a renewed sense of self-confidence and join social groups that may lead them to be involved in the marital relationship after few years of divorce.

- Goodenoughs

The Goodenoughs group tends to do well after divorce. They do not go through major traumas nor have noteworthy successes. They also tend to marry second spouses who are similar to their first spouses. Their new lives become similar to their old lives.

- Seekers

The name describes the group; they seek to engage themselves in a new relationship after the divorce. They gain their self-worth by being in a relationship. They may marry their partner right away. They display a low self-concept and they are highly emotional. They commit themselves too quickly to a relationship and repeat the same patterns they had in their previous marriage.

- Swingers

The swinger group tends to spend the bulk of their time being involved in the entertainment world. They become involved in drugs, have more sex and engage in anti-social behaviours. They spend most of their time being in a depressed state. They feel guilty about their divorce, neglect and miss their children. Few years after the divorce, they end up in the Goodenoughs group.

- Competent loner

The fifth group is that of the competent loners. The people in this group opt to stay single. They become happy, independent and self-confident. The focus of their lives after divorce is their careers and relationships, consisting mostly of friends

- **Defeated**

The last category consists of the defeated. This group copes and adjusts to divorce in a very negative and destructive way. They do not have skills to carry on with life after divorce. They display poor self- concept. They feel helpless, desperate, unhappy and confused.

The study describes the experience of people in their attempt to cope and adjust to life after the divorce. To some divorce makes them go through trauma and changes to economic support, personality, health and parenting. However, to some it presents an opportunity for positive life changes and living a constructive personal growth. Divorce may traumatize the clergy and find herself or himself as a defeated, being in a state of depression or a swinger who sees himself as a failure and start engaging in an anti-behavioural activity. Rejection by the church or the colleagues like Seth in the background story may lead the clergy to the pattern of a seeker, thus seek to marry immediately after divorce. In the next, section we will be looking at what people go through.

2.5. What people go through

2.5.1. Introduction

The painful changes that are caused by divorce have both the positive and negative sides. Some people become successful in all areas of their lives; others become successful in some areas whilst some do not cope well in most of the areas in their lives. The story of divorce has been the story of risk (Herrington and Kelly, 2002:70). This positive and negative adjustment is dependent on two factors namely risk and protective factors and how they operate. Herrington and Kelly have explained these factors as follows, "... Divorce activates a set of risk factors that make individuals more vulnerable to negative outcomes after divorce or a set of protective factors that buffer them against adversity" (Herrington and Kelly: 2002:70). The protective and risk factors help an individual to show resilience or be able to face challenges of divorce and

rebound from defeat and setbacks. The following sections will focus on the protective and risk factors.

2.5.2. Protective Factors

- Social maturity

People who become successful after divorce exhibit social maturity. To be social maturity is “being able to plan for the future: to exhibit self-control: to be flexible and adaptable in coping with problems: to be socially responsible” (Herrington and Kelly: 2002:72). These individuals have concrete goals, timetable on these goals and develop steps on how to reach their goals. Their planning assists them not to rush into decisions that would affect their future, decisions such as new marriage.

Again, success after divorce comes about being self-controlled or self-regulated. People become successful when they find ways to control their different emotions that have come about because of divorce. Emotions do not cloud their judgment or make them act passively. Another element of social maturity is being socially responsible. The person becomes involved in activities with other people. It helps them to receive help in times of need and to be able to give assistance to other people.

- Autonomy and internal locus of control

Autonomy is the protective factor that helps people to adjust easily after divorce. They feel comfortable in their single life. They make sound decisions and make progress with their lives after divorce. They see divorce as a relief from having to negotiate about what they want to do about their lives. Related to autonomy is the protective factor of internal locus of control. People exercising this factor, think their problem can be resolved by working hard on them. They do not react to events passively but attempt to shape the events.

- Religiosity

These protective factors help the person to gain access to a network of support people in religious network, know about the experience of their member and will seek to help the person. They share similar set of beliefs, duty and responsibility. It is rare to find a person who has affiliated to a

religion to feel isolated, loneliness and lacking social support. Activities that take place and the church proved opportunity to socialise.

- Work

Work is the protective factor that becomes a safe harbour for some people after divorce. The person would work after hours and come even during weekends to work in order to escape from loneliness and stress after divorce. At work, their mind moves away from being obsessed with events before, during and after divorce. Women would go back to school or move to challenging jobs in order to change their financial status and boost their self-image. Even though, they had to work for above reasons work becomes a place to avoid solitary life at home.

- Social support

During the early phase of marital breakdown, the person has people who help him or her to make decisions. They provide social support and advice during the transition. The person is called the transitional figure. The transitional figure could be a parent, a lawyer or a counsellor and a lover. They assist with transition from marriage to divorce. They also help with practical issues such as finding new school or new apartment or relocating to a family.

- New intimate relationship

This protective factor or being involved in a relationship just after divorce reduces much of the emotional stress. The person's self-esteem is boosted when someone loves and values him or her. Herrington and Kelly have this to say concerning the effect on a new relationship after divorce, "Nothing heals as complete as a new love" (2002:79). To the clergy, new love may bring healing and inspiration to work at their problems.

The application of the protective factors may assist the clergy to adapt positively during and after divorce and display resilience. The clergy needs to be encouraged to be socially matured, so that he or she plans his or her life, exercise self-control and makes informed decisions, as he or she progresses through the stages of divorce. The religious aspect of her or his life should be activated. This will help the clergy to adjust positively through the activities such as prayer, scripture reading and having a network of

believers. The availability of the transitional person such as mentor may also play an important part in reinforcing resilience.

2.5.3. Risk Factors

- Anti-social personality

The anti-social person who has experienced marital breakdown does not learn from his or her mistakes or even his or her past. The person behaves destructively. Herrington and Kelly have noted this about them, “they have little respect for authority, are violent, irresponsible and amoral” (2002:80). After their divorce, they engage in unstable relationships and are prone to violence and substance abuse.

- Impulsive

The impulsive risk factor occurs when a person acts without considering the results. They say or do things without thinking. After divorce, they act on emotional plane and they end up making bad decisions. This decision involves getting into a new relationship similar to their previous one.

- Neuroticism

Neurotic behaviour involves a cluster of anxious, obsessive depressed behaviour (Herrington and Kelly: 2002:82). The person with this behaviour in most cases drives away network of people who give him or her support. Another risk with these people is that, “They siphon off important energy needed to build a new life, and may ignite a cycle of worry and helplessness whose end result is to make stress seem so overwhelming that emotional paralysis exists” (Herrington and Kelly: 2002:83). After divorce, people with this behaviour are depressed and perceive their problem as being very big.

- Attachment for former spouse

After divorce, some people found themselves being obsessed about their former spouse; this is due to lingering attachment that was created by their joint activities during their marriage and the blend of emotions. “What makes lingering attachment a risk factor is its Velcro Effect. The person remains stuck in place:

air force that could and should go towards making new friends or forming intimate relationships goes, instant, into obsessing about a former spouse” (Herrington and Kelly: 2002:84). This obsession comes in different ways and becomes an obstacle for a person to create new intimate relationship.

- Socioeconomic status

Education and income are factors that define the socio-economic status of the divorced. Women with college degrees sometimes went on welfare or become economically dependent on their family again... However, better-educated adults in our study turn to be less depressed more satisfied with their lives and better parents after and before divorce (Herrington and Kelly: 2002:87). For some women and men divorce led to their drop in economic status. They had to go to places of low standard. Others, after sometime, recover and they gain their former status.

The risk factor, if not properly handled, can make the clergy adjust negatively to the divorce. The clergy must avoid the anti-social behaviours, making decision out of emotions. Herrington and Kelly (2002) further discuss how the risk and protection factors work which is the focus of the next section.

2.5.4. How risk and protective factors work

People with many risk factors do poorly after divorce as compared with people who had many protective factors. However, with changes and adaptations, the risk and protective factors can be altered. Risk and protective factors are governed by the following rules. The first rule is utilisation of the available resources. After divorce, several resources are available that can help a person to forge ahead with life. These are areas of health care or after care programs to mention a few. Another rule is that a factor must be appropriate to a person: goal and life situation. Timing is another rule that affects operation of the risk and protective factors. If a person is not yet ready for a new relationship, it will not help. The best support system will not be effective if the person is depressed to use it. The last rule is that the risk and protective factors are not transferrable. Every member of that family will use his or her set of factors. The availability of

the mentor will help the clergy to alter the risk factors to protective factors. The clergy needs to be encouraged to utilize the resources that are available to him or her.

2.6. Preliminary conclusion

This chapter started with discussion on the different kinds of marriages. Next, we looked at scholastic work on divorce from different disciplines. The effects of divorce on women, children and men were discussed. It concluded with the coping strategies and risk and protective factors that help divorced people to carry on with life positively or negatively. The next chapter will focus on the methodology and theories that will be utilised in journeying with the divorced clergy couple.

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Chapter 3

Research Methodology

3.1 Introduction

This chapter deals with the methodology that will be utilized to tease out information from the divorced clergy and the framework of how to journey with them. It starts with the discussion on the research design, the qualitative research tools such as the sampling and collection of data, and data analysis in order to enter into the space of those who are divorcing. It concludes with the Pastoral models employed by Gerkin and Pollard that will help journey and enter into the space of the participants.

3.2 Research Design

The researcher needs to start a research project with a detailed plan, the research design. Buffel has explained the research design as follows, “A research design is comparable to the glue that holds a research project together” (2007:75). In other words, the research design is an overall plan to study a scientific problem. This design articulates what data are required, the method to be used in collecting and analyse the data, and how all of these are going to answer the research question of the study and discuss the ethical issues pertaining to this study. The data and methods need to be effective in producing the answers to the research question.

3.3 Epistemology

The study seeks to produce knowledge on the phenomenon of divorce among the clergy within the Baptist churches that have no pastoral care towards their clergy families. The knowledge should have impact or answer the question the research question raised. Creswell commented as follows about the impact knowledge has on research, “Knowledge is within meaning people make of it; Knowledge is gained through people talking about meaning; Knowledge is laced with person biases and values; Knowledge is written in a personal up-close way; Knowledge involves, emerges and is inextricably tied up to the context in which its studies” (1998:19) The knowledge about divorce within the BC and the decision taken by the leadership was based on their knowledge on the word of God. The Baptists are the people of the book and they believe in the authority of the scriptures. For

them divorce is forbidden, hence clergy are immediately expected to stop pastoral work when divorcing. Richards warns about this kind of approach towards the scriptures when he noted, “We must guard against drawing conclusions from scriptures without regard to the whole counsel of God and without consideration of various understandings of passages, putting aside our preconceptions” (1990:217). This kind of knowledge makes them literally interpret scripture message without taking into consideration the critical biblical methods and adopting a legalistic attitude. The BC recognises the scripture as the final authority in decision-making.

The study will depend upon the approach to knowledge proposed by Doehring. Her approach to pastoral care is based on the metaphor of trifocal lenses, which are premodern, modern, and postmodern. She invites the pastoral care givers to be relevant in their functions of giving pastoral care, and she notes, “I invite the pastoral care givers to view their ministry through trifocal lenses that include premodern, modern and postmodern approaches to knowledge” (2006:2). In her explanation of the use of premodern knowledge she writes “Using premodern lenses, pastors assume for the moment that God or that which is sacred can be glimpsed and apprehended to some degree through sacred text, religious rituals and traditions, and religious and spiritual experiences – the way transcendent realities seemed to be known within the ancient and medieval church, prior to the use of critical approaches to knowledge introduced by Enlightenment thinkers” (2006:2). The decision taken by the BC leadership was based on the premodern approach to knowledge. Their focus was based on what God says in the scriptures about divorce without taking into consideration the biblical critical methods.

The modern approach to knowledge, “Draw upon rational and empirical methods, like biblical critical method, medical knowledge and the social sciences in offering pastoral care” (2006:3). This approach would help this study in the use of biblical critical method on the portion of scriptures that deal with divorce. Discussing postmodern lenses, she writes, “Postmodern lenses bring into focus the contextual and provisional nature of knowledge including knowledge of God” (2006:3). In the postmodern approach, knowledge is seen as located contextual (Lartey, 2003:38). The postmodern approach utilises the critical biblical methods, looks at the context of the couple and the narratives of the divorced couples. The production of knowledge as mentioned above, the research will now focus on the

qualitative research method. This method will assist in entering into the world of the divorced.

3.4 Qualitative Research

3.4.1 Introduction

The study employs one main research method namely qualitative research. Creswell defines qualitative research as follows,

“An inquiry process of understanding based on distinct methodological tradition of inquiry that explores a social or human problem. The research builds a complex, holistic picture, analysing word, report detailed view of formats and conducts the study in a natural setting” (1998:15).

This study will embark on the process of understanding the phenomenon of divorce, and how it has affected the divorced couple, and the church that does not pastorally care for its clergy. This understanding will be achieved through narratives gathered from the divorced couple and the members of the congregations. The data collection tool of interview will be employed.

3.4.2 Qualitative Method

The qualitative method is based on the distinct methodological tradition of Inquiry. These methodological traditions of inquiry are narrative, phenomenology, grounded theory, ethnography, and case study. In this study, the phenomenological tradition will be followed in order to develop a pastoral care methodology. This tradition attempts to get an understanding from the research data and the perspective of the research participants. Fouche and Delport, define phenomenological strategy as “... a study that attempts to understand people’s perceptions, perspectives and understanding of a particular situation” (2002:268). The five traditions are the discussion of the next section.

3.4.3 Qualitative Traditions of Inquiry

- Narrative

Narrative research consists of focussing on studying one or two individuals. The procedure involves data collection through stories reporting about the experience of the individual and reporting on the meaning of the lived experience

in a chronological manner. Thus, Czarniawska defines the narrative research by stating, “Narrative is understood as a spoken or written text giving an account of an event/action or a series of events/actions, chronologically connected” (2004:17). The narrative research originated from literature, history, anthropology, sociology, sociolinguistic and education, yet different fields of study have accepted their own approach (Chase, 2005:651). Creswell and Cheryl (2018:69) give the following summary of the features of the narrative research.

1. Narrative research collects stories from individuals (and documents and group conversation) about individuals’ lived and told experiences.
2. Narrative stories tell of individual experience, and they may shed light on the identities of individuals, and how they see themselves.
3. Narrative stories occur within specific places and situations.
4. Narrative stories are gathered through different forms of data.
5. Narrative stories are analysed using varied strategies.
6. Narrative stories are often heard and shaped by the researcher in a chronological manner.

Narrative research consists of different approaches; however, Creswell and Cheryl have proposed three, namely biography, autoethnography and oral history. The biography is a study where the researcher records the experience of another persons’ life. The autoethnography is the study made by individuals who are the subject of the study. The oral history consists of gathering personal reflections of events and their cause and effects from one individual or several individuals (2018:71).

Like any research inquiry, the narrative research uses a procedure in conducting the research. Creswell and Cheryl (2018:72), relying on other scholars produced the summary for conducting narrative research.

1. Determine if the research problem or question best fit the narrative research.
2. Select one or two individuals who have stories or life experiences to tell, and spend time with them gathering their stories through multiple types of information

3. Consider how the collection of data and their recording can take different shapes.
4. Analyse the participants' stories using the process of reorganising the stories into some general type of framework and restorying.
5. Present the narrative in a written form.

The narrative research could not be utilised for this research since it focusses on one or two participants. Again, the narrative research studies the history, stories and events and their causes and effects. The next step leads into the phenomenological studies that focusses on the lived experience of the divorced clergy.

- Phenomenology

The second approach amongst the five (5) is the phenomenological research. Creswell and Cheryl define this qualitative design as a study, which “describes the common meaning for several individuals of their lived experience of a concept or a phenomenon” (2018:25). The phenomenological study focuses on describing and understanding the experience of the participants about the phenomenon. The basic purpose of the phenomenological study is to reduce individual experience with the phenomenon to a description of the universal essence (Creswell and Cheryl, 2018). The researcher collects data from each participant who has experienced the phenomenon, and develops a composite description of the essential quality of their experience.

Creswell and Cheryl provide a summary of the features of phenomenological study:

1. The study gives an emphasis on a phenomenon to be explored and phased in terms of a single concept or idea, such as divorce.
2. The exploration of the phenomenon with a group of individuals who have all experienced the phenomenon.
3. A philosophical discussion about the basic ideas involved in the conduction of a phenomenology.
4. In some terms in phenomenology, the researcher brackets himself/herself out of the study by discussing personal about phenomenon.

5. Data collection procedure involves interviewing individuals who have experienced the phenomenon.
6. Data analysis follows within systematic procedure
7. Writing a descriptive passage that discusses the essence of the experience in individuals incorporating the issue affecting them, and the how they have experience in the phenomenon.

Creswell and Cheryl highlight two approaches of the phenomenological study, the initial approach is the hermeneutical study, which focuses on the essential themes, and what constitutes the nature of the lived experience. The researcher also provides an interpretation of the meaning of the lived experience. Another approach is that of empirical research, which consists of identifying the phenomenon and collecting from several participants who have experienced the phenomenon. The data is subsequently analysed reducing it to information that conveys what and how the participants experienced the phenomenon.

Procedure for conducting phenomenological Research

1. Determine if the research problem is best examined by using phenomenological approach.
2. Identify a phenomenon of interest to study and describe it.
3. Distinguish and specify the broad philosophical assumptions of phenomenology.
4. Collect data from individuals who have experienced the phenomenon by using in-depth and multiple interviews.
5. Generate themes from the analysis of the significant statements.
6. Develop a textual (what the participants experienced) and structural (how they experienced in terms of conditions, situation or context) description.
7. Report the “essence” of the phenomenon by developing a composite description.
8. Present the understanding of the essence of the experience in written form.

The phenomenological study will be used in this study as it is concerned with understanding the behaviour of the clergy who have divorced and how they have experienced the divorce. The next tradition of enquiry is the Ethnography.

- Ethnographic Research

Ethnographic research is a study that examines the shared patterns and the participants are of a big number. Harris defines this qualitative research design as follows,

“Ethnography is a qualitative design in which the research describes and interprets the shared and learned patterns of values, behaviours, beliefs, and language of a culture sharing group (1968:45).

The research of ethnography study involves the sharing of culture of the group by observation, is also immersed in the day-to-day lives of the group, observes, and interviews the group participants. Ethnography studies the meaning of the behaviour, the language and the interaction amongst the many of the culture-sharing group. (Creswell and Cheryl, 2018:90)

Creswell and Cheryl provide a summary of the features and characteristics of ethnography as follows:

1. Ethnography focuses on developing a complex and complete description of the culture of a group.
2. In ethnography, the researcher looks for patterns of the group’s mental activities or material activities.
3. The use of theory helps in patterns of culture sharing groups that involves engaging in extensive fieldwork, data collection, observation and many diverse sources of data.
4. Data analysis involve reporting of participants’ views in verbatim quotes and then synthesizing the data filtering it through the researcher’s scientific perspective to develop an overall cultural interpretation.
5. This analysis results in an understanding of how the culture-sharing group works (2018:91).

There are two popular approaches to ethnography, namely, realist ethnography and critical ethnography. Realist ethnography is an objective account of the situation, typically written in the third person points of view and reporting objectively on the information learned from participants at a site (Creswell and Cheryl, 2018:92). In this approach, the researcher narrates the study in a third

person's voice and gives report on what has been observed or heard from the participants. The critical ethnography is a type of ethnographic research in which the authors advocate for the emancipation of groups marginalized (Creswell and Cheryl; (2018:92). The critical ethnographic researcher seeks to respond to the current issues in the society that serve the marginalized groups of individuals from different races, clans or gender.

There is no single way to conduct ethnographical study and (Creswell and Cheryl, 2018:93) give the following guidelines that include both the critical and realist approaches.

1. Determine if ethnography is the most appropriate design for studying the research.
2. Identify and locate a culture-sharing group to study.
3. Select cultural themes, issues, or theories to study about the group
4. Determine which type of ethnography to use to study cultural concepts
5. Gather information in the context or setting where the group works or lives.
6. Generate on overall cultural interpretations of the group from the analysis of patterns across many sources of data.
7. Present the patters of the culture-sharing group in written of performance formats.

The ethnography research describes and interprets the shared and learned patterns of value. This research will not use this tradition of enquiry since it focuses on the shared and learned patterns of a large group of people. Having discussed different tradition of enquiries used in the qualitative research, the research now focusses on the different sampling method and select the appropriate one for this research.

3.5 Sampling

3.5.1 Sampling in qualitative research.

This section deals with the sampling in the qualitative research. Sampling is described as a portion of a population or universe (Strydom and Venter, 2002:209). A population is the totality of persons, events, organisation units, case

records or other sampling units with which the research problem is concerned (Strydom and Venter, 2002:199). A sampling consists of the elements of the population considered in the study (Strydom and Venter, 2002:199). The study employs the sample in order to understand the population from which it was drawn. In this study, the population will consist of the pastors who belong to the BC. The sampling will consist of all female and male clergy who have divorced whilst ministering in the BC congregation. Since this is a new phenomenon affecting the clergy within the Baptist, therefore, the issue of age and location will not be taken into consideration.

There are two methods of sampling, namely the probability and non-probability samplings. The qualitative research utilises the non-probability sampling. The various types of non-probability sampling techniques are discussed in the next section. The suitable technique will be selected in order to help this research in the collection of rich data.

3.5.2 Types of non-probability samplings.

- Purposive sampling

The purposive sampling is usually used in the exploratory research or field research (Creswell, 1998). A case is chosen because it consists of elements that contain the characteristics and attributes of the population. It is therefore important to identify and formulate the criteria for the selection of respondents. According to Strydom and Delpont, the researcher designing qualitative studies need clear criteria in mind and need to provide rational for their decision (2002:335). The criteria for this study are the ministers or pastors who belong to the BC, who have experienced marital breakdown.

- Deviant case sampling

Deviant case sampling can be used when the researcher selects cases that differ from the dominant pattern or characteristics of other cases (Strydom and Delpont, 2002:335). The goal of the deviant case sampling is to locate a collection of special, unusual, different or peculiar cases that are not representative of the whole (Neuman, 2000:200). The researcher studies the samples because they bring enlightenment to the phenomenon of interest. The

researcher can learn by focusing on the negative or problematic case or group. This sampling method could have been of much help in this study, if it was on the attitude of pastors towards divorce. Since the study has to do with the experience of pastors who have undergone divorce, the sampling would not be appropriate.

- Sequential sampling

Sequential sampling gathers cases and data until the amount of new information or diversity of cases is completed (Strydom and Delport, 2002:336). The researcher gathers data and continuously evaluates the collected data until it reaches the saturation point. This type of sampling will not be suitable for this study on divorce.

- Snowball sampling

The snowball sampling is directed at identifying the participants that are difficult or hard to reach. It means picking up some subjects who feature the necessary characteristics and, through the recommendation, finding other subjects with the same characteristics. The sampling starts with two or three participants, who in turn will be able to provide names of other persons with the same features and characteristics. The process will continue until it reaches the saturation point. This sampling strategy will not be used in the study, since the participants may not be known beforehand.

- Volunteer sampling

Volunteer sampling works well when the responded is unknown to one another or is at least aware of one another and can encourage one another to become involved in the study. (Silverman, 2000:119). The participants may give their opinions about phenomenon that is being studied. The researcher needs to check the motive of those who joined on their own volition.

The purpose of the use of sampling technique in qualitative research is to collect rich data. The purposive sampling technique is suitable for the study of divorce among the pastors. From the sampling, rich data will be collected on the phenomenon of divorce affecting pastors.

3.6 Data Collection Techniques

3.6.1 Introduction

The study uses interview as a method of data collection. There are several data collection methods. These methods include participation observation, interviewing, document study and secondary analysis. Strydom and Delport give the definition of participation observation in the following way, “Participation can be described as a qualitative research procedure that studies the natural and everyday setup in particular community or situation” (2002:280). This study will not use the participation observation because it studies a setup in a community or situation but not a phenomenon. The secondary analysis denotes the analysis of any written material that contains information about the phenomenon being researched (Strydom and Delport, 2002:237). There are two data analysis that fall under the secondary analysis. They are existing data analysis and content data analysis. “Existing data analysis literally focusing on data that already exists in the process form, whereas content analysis creates data from existing formal source, mostly archival material” (Strydom and Delport, 2002:327). Again, this study will not benefit from the secondary analysis technique because it seeks to understand the effects of divorce on clergy. Another data collection method is the document study; the technique uses documents not written with the view to research (Strydom and Delport. 2002). These documents include personal documents, non-personal such as minute of meetings, mass media and retrieval material. The document study method will not be of help in this research study because of the nature of the research approach. The study will then utilise the interview technique of data collection.

3.6.2 Interview Methods

The interview methods that will be used are based on one-to-one interview and focus group interview. The one-to-one interview helps one to tease out the information from participants who is a pastor. In order for the researcher to get good information, the researcher needs to have the knowledge of the interviewing techniques.

3.6.3 Interview Techniques

This section will deal with some of the techniques provided by Seidman, (1998:63). During the process of interview, the researcher will apply the following techniques.

- The participant must do ninety percent of the talking.
- The researcher must ask clear and brief questions.
- Ask single question. Ask one question at time, ask truly open-ended questions.
- Ask experienced/behaviour question, before asking opinion/feeling questions.
- Repeat key question throughout the interview.
- Allow for pauses in the conversation.
- Do not interrupt a good story because you have thought of a good question.
- Monitor the effect of the interview on the participant.
- End the interview at the reasonable time.

This process will help the researcher to enter into the space of the divorced.

The focus will now be on the one-to-one interview method.

3.6.4 Types of one-to-one interview

The qualitative method uses the unstructured or semi structured interview. The focus in this study will be on the unstructured one to one interview. Greeff explained the purpose of the unstructured interview as follows: “At the root of unstructured interviewing it’s an interest in understanding the experience of the other people and the meaning they make of that experience” (2002:298). This helps to explore a particular phenomenon with the participants. The purpose is to determine the participant’s perceptions, opinion and facts concerning the issue at hand. In this type of the interview, the relationship between the participants and the researcher is fluid and changing but is always jointly constructed (Greeff, 2002). The researcher should be engaged, in order to understand the participants’ responds to a question in the wider context of the interview as a whole. This is necessary in the study of clergy divorce, as the interview will raise some form of emotions. The researcher needs to be willing to intervene.

3.6.4.1 Unstructured Interview

The qualitative method uses the unstructured or semi structured interview. The focus in this study will be on the unstructured one to one interview. Greeff explained the purpose of the unstructured interview as follows: “At the root of unstructured interviewing it’s an interest in understanding the experience of the other people and the meaning they make of that experience” (2002:298). This helps one to explore a particular phenomenon with the participants. The purpose is to determine the participant’s perceptions, opinion and facts concerning the issue at hand. In this type of the interview, the relationship between the participants and the researcher is fluid and changing but is always jointly constructed (Greeff, 2002). The researcher should be engaged, in order to understand the participants ‘responds to a question in the wider context of the interview as a whole. This is necessary in the study of clergy divorce, as the interview will raise some form of emotions. The researcher needs to be willing to be engaged.

The questions for the interview have been prepared and are found in appendix A. The questions have been prepared in such a way that they relate specifically to the phenomenon of divorce and how it has affected the participants. Regarding the interview arrangements, this will be made ahead of time. The follow up will be made closer to the date of the interview. The interviews will be conducted at the participants’ homes or a quiet environment agreed by the participants where no interruptions occurs. The interview plans are as follows:

- The researcher will do the introductions.
- Confirm the general purpose of the research.
- Explain the role, the interview plays in the research.
- Give the approximate time required to complete the interview.
- Explain that the information will be treated confidentially.
- Explain the manner in which the responses will be recorded and request permission for tape recording.
- Finalise the signing of the voluntary consent and inform the participants that they are free to withdraw at any time if they wish.

During the interview, the researcher will try to get participants to open up and express ideas clearly, explain and elaborate on the ideas and focus on the issue at hand. Besides the one-to-one interview, the group focus will also be done

3.6.4.2. Focus group as an interview method

This section of the study will concentrate on the focus group as group interview. They are a means of better understanding how people feel or think about an issue, product or service (Greeff 2002). Morgan describes the focus group as “Research technique that collects data through group interaction on a topic determined by the researcher” (1998:6). The use of the focus group in this study will seek to gather information on how the divorce of the pastor has affected the leadership and the church.

➤ Reason for using the focus group interview.

Furthermore, Morgan (1997) provides three reasons for using focus group interview.

These reasons are:

- Firstly, these are used as self-containing methods in studies in which they serve as a principal source of data.
- Secondly, they are used as a supplementary source of data in the studies that rely on some other primary method, such as survey.
- Thirdly, they are used in multi-method studies that combine two or more means of gathering data in which no one primary method determines the use of the other.

The second reason suites this study perfectly as the primary source of data information will be that of one-to-one interview. The focus group information would serve as the supplementary source of data. This would help to understand how the church leadership feels and thinks about the divorce of their pastor. Krueger and Casey (2000:24), give a list of ideas to consider when using the focus group interview. The following have been selected from the list.

- You are looking for a range of ideas of feelings that people have about something.

- The purpose is to uncover factors that influence opinions, behaviour or motivation.
- You want ideas to emerge from the group

The above considerations will serve to help the researcher with the group interview of church leaders. The ideas, opinions, feelings and factors that influence their behaviour towards their pastors when he or she divorces will be teased out. These behaviours or opinions maybe either positive or negative towards their pastor. In certain churches, the leadership may be angry with the pastor and request him or her to resign as their pastor. Some churches might be sympathetic to the pastor and allow him to continue with the ministry.

➤ Approaches to focus group

Nyamathi & Shuler, (1990: 1283) identifies three approaches.

These approaches are:

- The exploratory approach is often conducted to pilot-test operational aspects of anticipated qualitative research, or to generate theoretical hypotheses for future research.
- The clinical approach builds on the assumption that the real causes of behaviour must be understood through the sensitivity and clinical judgement of a trained professional.
- Lastly, the phenomenological approach is used to understand the everyday experience of the participant.

The phenomenological approach suites the study perfectly well. This approach helps in the understanding of everyday experience of the church leaders that will be interviewed.

➤ The planning of the focus group

The planning of the interview of the focus group resembles those of the one to one interview. It consists of the process of planning, recruiting and conducting the group interview. The participants of the focus group will be enlisted using the purposive sampling. The time, date of meeting, and the location will be setup. The follow up will be made to ensure that the participants are ready for the meeting. The size of the group could be from four participants to six.

According to Greeff, smaller groups of four to six people are preferable when the participants have a great deal to share about or have intense or lengthy experience with the topics of discussion (2002:314). The focus group will consist of the leadership of the church consisting of the Chairperson, secretary and any member of the church executive.

The researcher will do the facilitation himself. The researcher acquired this skill during his training on pastoral counselling course and the communication skill. The researcher will also employ the assistant facilitator. “The assistant facilitator thus takes comprehensive notes, operates the tape recording, handles environmental conditions and logistics, and responds to unexpected interruptions” (Greeff, 2002:313). The researcher, as the facilitator, will lead discussions, encourage participation and probe participants without biasing responses

This section has summarised the interviewing method that will be used in this study. It uses the one to one and group focus interviews. Some of the techniques to be used are tape recording and making field notes. The consent of the participant will be sought, and confidentiality will be respected according to the standards and procedures of the University of Pretoria. The next section deals with qualitative research based on its analysis.

3.7 Data Analysis

The qualitative research produces a wealth of descriptive information that come in various forms. Data analysis is a formidable task where the researcher has to make a decision on how to present data in various forms (Creswell, 1998:141). The data forms could be in written words, symbols, narratives, people and events in the social setting. The rich data is collected through various methods including in-depth interviews, participants’ observations and documents analysis. De Vos therefore describes data analysis as the process of bringing order, structure and meaning to the mass of collected data (2002:339). This task assists in the production of findings that will provide a clear understanding of the meaning about the experience of the participants or the phenomenon that is being studied.

Creswell (1998:142-145) believes that the process of data analysis and interpretation can best be represented in a spiral image – a data analysis spiral (De Vos, 2002:340). The process involves the moving in analytic cycles rather than using a fixed linear approach. Creswell further states, “One enters with data of text or images e.g. photographs, videotapes and exits with an account or narrative. In between, the researcher touches on several facets of analysis and cycles around and around” (1998:142). The analysis spiral consists of several procedures that involve different activities such as managing data, describing and representing it. In the following section, the spiral analysis procedures will be presented in a linear form.

The first procedure involves collecting and recording data. The researcher must do proper planning on data collection as described under data collection section. Data analysis in qualitative research involves a two-fold approach. The first approach involves analysing of data from the research site during the collection of data. The second approach involves analysing data away from the site where data was collected. Qualitative research involves the inseparable relationship between data collection and data analysis. The data will be collected, recorded and analysed.

The second procedure involves the managing of the data. This activity of the first loop in the analysis spiral is done away from the site. The researcher organises the data in files or computer files and converts these into the appropriate text form. The methods help the researcher to organise data whilst making it easily retrievable and be able to manipulate it.

The third procedure involves reading and writing of memos. After the organisation and conversion of data, the researcher continues with the analysis by immersing him/herself in the details. This involves reading the information several times so to try getting the sense of the interviews as a whole. During the reading process, the researcher can write on note cards the data available, perform the minor editing necessary to make field notes retrievable and generally “clean up” what seems overwhelming and unmanageable (De Vos,2002). Another activity in this spiral procedure is the writing of memos. Devos says this on the writing of memos, “writing memos in the margins of the field notes or transcripts or under photographs helps the enteral process of

exploring the database. These memos are short phrases, ideas or key concepts and keywords” (2002: 344)

The fourth procedure of the analysis spiral is the description, the definition and the interpretation of the data. In this loop of the spiral category, information represents the heart of the qualitative data analysis (De Vos 2002:344). Creswell gives examples of the category formation as context categories or comparison. Devos describes the process of describing data by stating,

“The analytical process demands a heightened awareness of the data, a focused attention on those data and an openness to the subtle, that undercurrents of social life. Identifying salient themes, recurring ideas or language and patterns of belief that link people and settings together is the most intellectually challenging phase of data analysis” (2002:344).

The first activity of this procedure involves noting irregularities on particulars of the study, searching of the convergence and external divergence of the categories of the meaning that have emerged.

The second activity of the procedure is the classification of data. Creswell explains it this way, “classifying pertains to taking the text or qualitative information apart looking for categories, themes or dimensions of information” (1998:144). The classification involves identifying five or six general themes.

The third activity is the interpretation of data. It involves the making sense of the data (Creswell, 1998:144). He further says that several forms of interpretation exist such as interpretation based on insights and intuition. At this point of the analysis, the researcher steps back and forms a larger meaning of what is going on in the situation. The categories and patterns between them emerge in the data, the researcher must engage in the critical act of challenging the patterns that seems so apparent (De Vos 2002:344). The researcher must give plausible explanation for the patterns. The researcher must search for, identify and describe them and then demonstrate how and why the explanation offered is the most plausible of all (Marshall and Rossmann; 1995:116)

The last activity is the representation and visualization of the data, the researcher presents information on the findings. The data may be presented in

different forms such as tables of comparison according to themes or categories or a free diagram. Gerkin's shepherding model of care will enrich the qualitative research methodology.

3.8 Pastoral Models

3.8.1 Introduction

Since the times of the Bible, care was the responsibility of women and men who were assigned that role. Gerkin has noted some of the roles when he writes: *"From very early in recorded biblical history, the custom was established of designating three classes of some leaders: the priest, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct"* (1997:23).

Each of these leaders provided pastoral care and discipline to the people of God as both individuals and the community. Gerkin introduced another model of pastoral care when he noted,

"The prophetic, priestly and wisdom model of caring ministry to be inherited from Israel community are not, to be sure, the only biblical images with which we pastors have to identify. Another, in certain ways more significant, model is that of the caring shepherd" (1997:27).

The shepherding care model appropriated as a metaphor that depicts Yahweh as the shepherd of His people. The motif is clearly captured in the imagery of Psalm 23. The study employs the shepherding, the prophetic and the wise guide models to provide pastoral care to the troubled divorce clergy. At this point, it would be appropriate to discuss what pastoral care is, its function and models, counselling as pastoral care and the source of authority in pastoral care.

3.8.2 What is Pastoral Care

Scholars define pastoral care in different ways according to their context. Wright believes that doing pastoral care is helping people to know love as something to be received and something to give (1996:11). In Christian terms, "we love because God first loved us" (1 John 4:19). Lartey (2003) noted that love in the intercultural pastoral care is both the motivation and the motive force. He noted

that, “Recognising the love of God as crucial and basic for and in created world, intercultural pastoral care givers seek to place themselves within this love and to become agents and conduits of it” (2003:30). Pastoral care takes place when that love is displayed by the people of God in different contexts as a normal activity motivated by the unconditional love of God. Wright further ascertains that pastoral care needs to be ready to learn from secular insight and Christian theology on issues of socioeconomic concerns to assist people and their community (1996:11).

Pattison proposed the definition of pastoral care as, “that activity, undertaken especially by representative Christian persons, directed towards the elimination and relief of sin and sorrow and the presentation of all people perfect in Christ to God” (1993:13). The definition informs us that pastoral care is an activity on the part of the Christian community to bring changes in the world and being in the presence of the care seekers. The goal of these activities is to eliminate, and relief sin and sorrow experienced by God’s people. Pattison uses the language of the Christian theology. He believes that, “It is important, however, that pastoral care givers should maintain a Christian vision, a spiritual life and a sense of being rooted, grounded in and oriented towards God, whatever the means they use to undertake their caring” (1993:16). It can be deduced from the above that pastoral care concerns are that God is the God of love who loves people even after they have undergone the process of divorce. People who have undergone the process of divorce feel rejected and unloved. Pastoral care challenges the caregivers to display the love of God to the unloved and rejected people of God who have divorced. It can be further noted that pastoral care is the activity that is provided by the Christian community even to the divorced people. The Christian community is encouraged to eliminate the sorrow caused by divorce and to help the affected people to be rooted and grounded in their Christian journey.

3.8.3. Functions of Pastoral Care

In their definition of pastoral care, Clebsch and Jaekle bring up four functions of pastoral care. This is what they have noted, “Pastoral care consists of helping acts done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of the troubled persons, whose troubles arise

in the context of ultimate meanings and concerns. (1967:4). The pastoral functions are healing, sustaining, guiding and reconciling. Clinebell adds another essential pastoral care function of nurturing. He says of this function, “which also has been a persistent motif in the history of the church” (1984:42). Lartey also proposed two functions in his intercultural pastoral care approach, namely liberating and empowering (2003:62).

- Healing

Mwaura believes that a human being is a complete entity, needing healing for his or her whole being: spiritually, socially, physically, psychologically, and in relationship with his/her environment (2005:78). Clebsch and Jaekle describe the function of healing as aiming to, “overcome some impairment by restoring the person to wholeness and leading him(sic) to advance beyond his (sic) previous condition” (1967:33). The two western scholars and the African scholar agree that human beings need healing in totality. The healing is expressed through the provision of counselling in different forms, exorcism, prayer and anointing and psychotherapy. In African societies, healing includes herbal medication and religion. The above is what the research seeks to achieve in healing the divorcees within the BC.

- Sustaining

There comes a time when expressions of healing seem not to work or have become impossible. It is in this stage where sustainability is needed and Lartey explained it this way, “To be sustained is to find strength and support, from within and without, to cope adequately with what cannot be changed.” (2003:64). Sustaining involves “helping a hurting person to endure and transcend a circumstance in which restoration to his(sic) former condition or recuperation from his malady is either impossible or so remote as to seem improbable” (Clebsch and Jaekle, 1967:33). This function of pastoral care involves providing counselling in time of crisis of bereavement and to provide support in different forms. The divorcees will be given support in order to cope with the impact of divorce. This will be done through the post-divorce counselling.

- Guiding

In the journey of life, a person encounters various branches on the road that sometimes bring disturbances in the heart or mind of the person. These disturbances paralyse a person to a point that deciding to move forward with the journey of life becomes difficult. It is in this situation that the pastor as a guide comes into play. Lartey, explaining this function has this to say, “Guiding is about enabling people through faith and love, to draw out which lies in them” (2003:65). Guiding helps a person to make a confident decision between alternative courses of thought and actions (Clinebell, 1967:42). Care will be provided by giving guidance during the divorce counselling process.

- Reconciling

Life consists of conflicts. There is conflict amongst family members, amongst church members, amongst and the list can carry on. It is the task of the pastoral caregiver to effect reconciliation between the conflicting persons or groups. Reconciliation involves bringing together again parties that have become estranged or alienated from each other (Lartey, 2003:65). Reconciliation may also involve bringing back church members who through sin have moved away from fellowship with God. Hence, reconciliation seeks to re-establish broken relationships between man (sic) and fellow man and between man and God. (Clesch and Jackle, 1967:33). The acts of reconciliation are expressed through disciplining, forgiveness and different mode of counselling. This process will be helpful between clergy who are neglected by the BC.

- Nurturing

Clinebell added nurturing as the function of pastoral care on his work on types of pastoral care and counselling. This is what he says about nurturing, “The aim of nurturing is to enable people to develop their God given potentials, through the life journey with all its valleys, peaks and plateaus” (1984:42). Anne Wimberly believes that nurturing is a kind of care, “from which new meanings, purpose and strength for Christian living come, not always without a struggle, but come indeed” (2004:vii). From both the scholars, nurturing function is a process of development of the whole person, encouraged to live a purposeful life in the mist of life difficulties. The process involves the caring and confrontation on the part of the caregiver in order to help a person reach his or her God given abilities and potential. The caregiver also brings the awareness of God’s involvement in the

process of nurturing as Wimberly has noted, “The overarching aim inherent in the nurturing process is the evocation of awareness that it is God with us in the person of Jesus and the Holy Spirit at all times, and who has not forsaken us and will not, even in difficult wrenching trials of life” (2004: xix). The nurturing process helps a person to be able to talk like Paul when he says, “I can do all things through him who gives me strength” (Phillipians 4:13).

- Liberating

Oppression comes in different ways from various situations. There are those people who are mentally, socially, economically and spiritually oppressed. The case in hand is when a Christian leader sexually molests a young girl by telling her it is the will of God, if she can tell anyone God will punish her. She must stay away from other young people because God uses her. The people of God like this young girl need to be liberated. Lartey who proposed liberating as a pastoral care function says this about it, “Liberating involves the intricate and delicate processes of raising awareness about the source and the causes of oppression and domination in the society” (2003:67). In this process, the examination of both the personal and structural sources and the causes of the oppression are of paramount importance. This examination will lead to the caregiver helping the oppressed person or community to produce options that can help bring about a change. The change will bring personal, structural or cultural liberation.

These pastoral functions will be used as tools to journey with the divorced people.

The healing function can be expressed through times of prayer and encouragement from the word of God because during divorce, the spiritual life of the person is affected. The divorced people like the swingers can be given support to be sustainable during the time of crisis in their lives. These people become engaged in anti-social behaviours. They will be helped through counselling to find strength, support and to cope. During and after divorce, a person finds a challenge of deciding what course of action to take. The guiding function will come into play to help the person to make a confident decision. Reconciliation function is expressed by bringing together the family of the divorced together. The hurting parent who has the custody of the children can refuse the other parent to visit the children. The divorced person might alienate himself or herself from the community of Christians. The caregiver can bring reconciliation between the two

parents and even between the divorced person and the church. The nurturing function will become of help to the defeated, who cope with divorce in a negative and destructive ways. The nurturing function can be used to enable them to develop their God given potentials to cope with life during and after divorce. It also helps the person to have the assurance that God is with him or her during the difficult time of marital breakdown.

3.9 Counselling as Pastoral care

Waruta and Kinoti define counselling as the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy manner (2005:2). Through counselling, the people of God are nurtured and supported to live hopefully and relate to others and God. On the other hand, Clinebell believes that counselling is an instrument of continuing renewal through reconciliation, helping to heal our estrangement from our families, from our church members, from those outside the church and from unloving, and ourselves growing relationship with God (1984:14). The renewal through reconciliation has brought about the healing of relationships that were caused by anxiety, guilt, shame and pain that was inflicted by others or by self. The minister performs the function of caring through counselling in the church in most cases. Waruta and Kinoti believe that it is the responsibility of the church ministers to be available when God's people are suffering, and to help them towards the restoration of their wholeness (2005:5). Clinebell articulates the ministers' responsibility when he writes, "To provide help to the maximum number of hurting people, however, the pastors need to apply their counselling skills in a host of informal, often unexpected encounters with persons struggling with staggering loads, complex decisions, and agonizing problems" (1984:36). This will be my role in the healing of the hurts of the BC and the clergy. Both scholars believe that the pastor or clergy provides counselling to the hurting people of God. However, the laypersons can also do the work of counselling the people of God. As the arena of pastoral care and counselling develops, the western world saw the need to professionalise the care and counselling.

The function of caring for God's people through counselling became professionalised on occasions, "when individuals seem to need and even request the time and attention of the pastor in a structured relationship that may occur

within the context of a specific time committed in a designated place” (Browning, 1984:5). Pastoral counselling became more and more defined as a specialized referral service to be used by pastors and others as a means of ministering to persons whose needs lay beyond the competence and time limits of the parish pastor (Gerkin, 1997:73). Even though counselling as a pastoral care function has been professionalised in the western world, in Africa it is still a community function. The church as community provides the help, support and the caring to individuals and families. Waruta and Kinoti support this notion when they write, “The majority of people in the contemporary Africa continue to rely on informal counselling, which is available in their own family and communities” (2005:2). Lartey, writing on the approach of pastoral care in the intercultural setting noted that “Intercultural pastoral care has to be a corporate, cooperative activity in which the many work together for each and for all” (2003:153). The activity of pastoral care, which includes counselling to be work of many for one and for all, should be encouraged in the church. This demands the church to put into practice the principle of priesthood of all believers. The trained pastoral caregivers work with the laity to do the work of caring for God’s people.

3.10 Source of Authority in Pastoral Care

Pastoral care uses different sources in its function to provide care to God’s people. These sources use several methods to interpret the norms used. Doehring suggested several of them. The first one is the religious authority, which consists of several elements. These elements are the Hebrew Scriptures, the New Testament, the liturgy, doctrines and religious practices, including spiritual practices and biblical critical methods provide modern norms for interpreting sacred texts (2006:8). The biblical interpretation tools and different theological perspectives provide the norms for evaluating and interpreting the scriptural practices. Most churches believe in the authority of the scriptures as a norm in dealing with the issue of clergy divorce. The use of the modern critical biblical methods becomes handy in the interpretation of scriptural text that deals with the issue of divorce.

Another source of authority is the narrative sources and norms. This is what she has noted,

“Pastoral care draws upon the narrative sources and norms of authority in that both the care seekers and the caregiver’s stories are valued as creative ways in which persons, families, and cultures construct meanings” (2006:8, Capps:1998).

The story telling is a powerful tool to assist the person who needs assistance to tell his or her personal story.

Pastoral care uses the social sciences as the source of authority to examine and interpret the experience of the person who needs assistance. “Cultural studies have helped pastoral caregivers understand how social identity of a person in need is shaped by their gender, race, sexual orientation, social class, and religious identities” (Doehring, 2006:8). Thus, the social sciences contributed to pastoral care as a source of authority through their theoretical perspectives in helping to interpret the care seeker’s experience of her or his social identity. Having looked at what pastoral care is, its function and authority, the focus will now be on the pastoral models.

3.11 Gerkin’s Models of Pastoral Care

In the history of the Israelites, pastoral care has been part of their life and tradition. God is depicted as the shepherd, who has been taking care of them as Isaiah states,

“He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young” (Isaiah, 40:11).

The caring of God involves the feeding of the hungry, physically or spiritually, gathering the lost or marginalised, carrying the weak and those tired and leading God’s flock into righteous ways.

The caring of his people was accomplished through the people God has appointed within the Israelite community. Israel had groups of people who provided the pastoral care to the community. Gerkin introduces some of these leadership roles as images, models or functions in pastoral care as he has noted, “We may think of these contributions as models, images, and functions that we can tuck away in our packs as we set off on pastoral care’s journey into the future” (1997:79). Campbell also believes that the pastoral care images need to be uncovered. This is what he noted, “My assumption is that there are available to us images of sufficient power to convey an intuitive understanding of care which is required of us in pastoral relationship.” (1986:22). The development of pastoral care has resulted in some

events and pastoral contributions being inevitably given greater attention than others (Gerkin, 1997) are. The pastoral contributions, which were given lesser attention, include the images. These images provide an understanding of care that is required to minister to God's people who are hurting.

The images of pastoral care that Gerkin (1997) advocates, as already discussed above are that of priests, prophets and wise men and women. This is what he says about these images,

“From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priest, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct” (1997:23).

Gerkin advocates the use of these pastoral images to individuals and families within their sociocultural contexts, the Christian community in relationship to its tradition. In this study, the images of pastor as the prophet and wise guide will be employed as a way of journeying with the divorced clergy.

Besides the above three images of pastoral care, Gerkin introduces another model of the pastor as the shepherd of God's flock. This is what he has to say, “The prophetic, priestly and wisdom model of caring ministry we inherit from Israel community are not, to be sure, the only biblical images with which we pastors have to identify. Another in certain ways more significant, model is that of the caring leader as shepherd.” (1997:27). Carnes explains the significance of this shepherd as a leader when he noted, “Although there are many metaphors for ministry leadership currently being promoted in religious literature, none of these has the comprehensive scope and authoritative weight of the Biblical metaphor of Shepherd” (2007: iii). The scope includes guiding, nurturing and healing. In this study, the focus will be on the pastor as the shepherd, as a prophet and as wise guide to the clergy and spouse who are undergoing the process of divorce.

3.11.1 Pastor as a shepherd

Shepherding is a very demanding occupation that needs courage, tenderness and leadership. Oden says this of this occupation of pastor as a shepherd, “This is the vocation of the pastor: to know the parish territory, its dangers, its green

meadows, its steep precipices, its seasons and possibilities” (1983:52). Campbell buttresses the understanding of the occupation of the pastor when he provides a good description of the work of the shepherd by writing:

“The shepherd was with the flock day and night, often in remote places far from home, and he had to be skilled in keeping the flock together, in finding wanderers and stragglers, in recognizing the ailments of his sheep and knowing how to cure them, and in ensuring the safety of the vulnerable member of the flock” (1987:27)

The shepherd or pastor’s responsibility is to lead, to guide, to nurture, to empower, to heal, and to reconcile back to the fold and to protect the flock. This function of the shepherd or pastor is clearly explained by Burggrave and Vandenhoeck when they noted, “In the Christian tradition, the word and metaphor pastor has become an expression of being a shepherd, being near people, listening to people, helping them to recuperate, to support them in their search for meaning, to be near them with signs, and allow them experience that God, the fullness of salvation and healing, wants to be near (2014:17).

In the gospel of John, Jesus says of himself, “I am the good shepherd; I know my sheep and my sheep know me” (John 10:14). Jesus in this scripture is talking about his relationship with the people as their shepherd. Gitari, sharing this experience of having the relationship with the animals as has stated, “This passage reminds us of good old days when we looked after the cows, sheep and goats of our parents. I recall how the true words of Jesus are in my experience as a small boy looking after my father’s animals. We had given names to every cow, sheep or goat. And when we call each animal by its name, it responded” (2005:28).

Another responsibility of the pastor as a shepherd is to create a relationship with the person who is in the process of divorce or has undergone the process. In the section on what people go through, after divorce, it was mentioned that there are several groups of people who adjust in a negative and destructive way. They live a lonely life. Wimberly refers to this group as relational refugees. This is what he says about relational refugees, “Relational refugees are persons not grounded in nurturing and liberating relationships” (2000:20). These people are not involved in relationships that promote their self-development from the breakdown of their marriage. He further says about the need of such people, “Relational refugees

need positive relationships with one or more individuals whose attitude they can internalize” (2000:23). Jesus the good shepherd, had a good relationship with his sheep. The pastor also needs to have a good relationship with the people who have become relational refugees because of their divorce ordeal. This will be the initial step in the journey with the person affected by divorce. Recovery takes place only within the context of relationships. Therefore, the church needs to be a place where people are healed instead of being hurt.

3.11.2 Pastor as prophet

Prophets were men and women who were called by God individually to convey God’s word to the people. They were concerned with hearing and the proclamation of the word of the Lord for the present situation. For the most part, it came through audition in a clear and unmistakable way, although visions were not unknown and methods that are more ecstatic were evident in the earlier days of prophecy (Tidball, 1986:43). They proclaimed the word from God, addressing specific future or present situation. Tidball has noted this about the scope of their work, “It was a mark of the prophet that he never went beyond the word given... to announce his own programme, neither could he omit a word from what he had heard (Je 26:2)” (1986:43). The message of the prophet was to remind the people of the law of God, the blessing and curses, to admonish and encourage them. The purpose of the message was to give the people of God hope in the mist of specific challenges they were facing for either the present or the future.

Gerkin suggests that prophetic image should be one of the functions that should be inherited from Israel’s history. This is what he has noted, “To reclaim the prophetic...of early Israelite history as a root model for pastoral care practice involves us in a reconfiguration of the primary images that shaped our understanding of what is involved in pastoral care of God’s people” (1997:25). The reconfiguration of the primary images, places alongside that image one of the pastor’s as prophetic leader who cares both for people and for the tradition that gives the community its identity (1997:25). The prophetic function of the pastor involves being aware of the suffering of the people brought about by the oppressive systems, structures and practices and to preach prophetic messages.

Care for the people of God involves care that confronts issues of justice and moral integrity in the life of the people (Gerkin, 1997:25, cf. Oden1983). In the journey with the divorced clergy and spouse, the church system, procedures and practices that oppress them and exonerate them from the call of God will be challenged through the preaching of the word of God. It is important to note that Gerkin is helpful in journeying with the divorcees, but he is not able to reconstruct their lives. This is where Pollard becomes helpful with his caring methodology of positive deconstruction.

3.12 Pollard's Model of Positive Deconstruction

3.12.1 Introduction

Nick Pollard, an evangelist who has worked amongst the university students developed a pastoral model of evangelism to reach out to them. He termed the model positive deconstruction. He understood that people in their journey of life adopt worldview regarding their relationship with the divinity. The purpose of the positive deconstruction was to help the people to discover the inadequacies of the worldview they have adopted and consider the alternative one that will help them have a relationship with God (Pollard, 1997:45).

The discovery of their worldview can be achieved through the art of listening. Gerkin gave the meaning of art of listening when he noted, "It means being attentive to the emotional communication that accompanies the words. It means listening to nuances that may give clues to their private meaning that governs a person's inner life. It means listening to hidden conflicts, unspoken desires, unspeakable fears and faint hopes" (1997:91). Pastoral caregiver listens to the worldview of people by allowing self-disclosure with a non-judgemental attitude. The process of positive deconstruction thus helps the pastoral caregiver to listen to the worldview of people and help them change them and explore alternative ones. In the next section, discussions will be on worldviews and how the process of positive deconstructive will be helpful into entering the lives of the divorced clergy and spouse.

3.12.2 Worldview

Pollard provides two definitions of worldview, namely the bottom-up and top-down models. This is what he says about the bottom-up model, "the worldview

is considered to be what is derived from answers given to the fundamental question about life” (1997:32). The definition means that people start by asking fundamental questions and combine them to form their own worldview. He says this about the top down worldview, “they start with a particular ‘way of viewing the world’ and consequently end with a certain set of answers to the fundamental questions about life” (1997:33). People who hold this worldview give an answer to the fundamental questions because they hold certain worldview.

Ronald Nash in his challenge to Christians to equip themselves defines worldview as follows, “A worldview, then, is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality” (1992:16). Nash enriches the Pollard’s definition in that people with both the top-down and the bottom-up or either of them may consciously or unconsciously adopt their worldview according to what works for them. This may lead to them picking and mixing worldviews that they believe work for them. At the end, they may be reluctant to think clearly about their worldviews. Pollard gives two suggestions why people are reluctant to think about their worldviews. He says, “First, the postmodern world in which they live tells them that there is no answer...Secondly, when they do think, they come across the contradictions in the bits of different worldviews they have developed. This, in turn, leads them to lose their confidence in thinking” (1997:39). The challenge comes in when a person begins to think about his or her worldview. What was working for her or him, starts becoming complicated. The same situation may happen to the divorced clergy couples who have worldviews after their divorce. Divorce brings several changes into the lives of those involved in it. These changes affect their views about what they believe about themselves, or how they interpret and judge the reality of what has happened to them.

Their worldview about themselves may be positive or negative. In order to help them to start thinking about how they perceive themselves, Pollard introduced a pastoral model called positive deconstruction. The above model challenges BC to reconstruct their way of caring for the broken souls.

3.12.3 Positive deconstruction

The process of positive deconstruction was coined after Pollard, who had an experience with his old car, which had a worn-out engine. He bought another car of the same model and make which contained lots of parts in good condition. He took both cars completely apart, looked carefully at each part to see whether it was in good condition. If it was, he kept it and if not, he threw it away. He was deconstructing his car. It was positive because he had put all the good parts together to build a good car. Pollard says this of the process of positive deconstruction,

“The process is ‘deconstruction’ because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyse it. The process is ‘positive’ because this deconstruction is done in a positive way- in order to replace it with something better” (1997:44).

The process assists a person to recognise and affirms the element of truth the person is holding on and to discover the inadequacies of his or her underlying worldviews the person has absorbed. This process will be used in this study in order to positively deconstruct the lives of the divorced clergy couples whose lives have been affected by their marital breakdown. Pollard proposes an approach that can help understand the worldview of people by introducing four elements of positive deconstruction

3.12.4 Elements

This process identifies four elements which are:” Identifying the underlying worldview, analysing it, affirming that which it contains, and elements of truth which it contains, and, finally, discovering its error” (1997:48). The identification of their worldview is very important because people seem unaware of the worldview they have absorbed, which now underlie their beliefs and values. (Pollard, 1997). They may express a certain belief not being aware of the worldview from which it was derived. The second element of positive deconstruction is the analysis of the worldview. The analysis can be achieved by employing the three standards of test of truth of coherence, correspondence and pragmatic. This can be done by asking the three questions, “Does it cohere? (Does it make sense?) Does it correspond with reality? Does it work?” (Pollard, 1997:53). If the worldview tested satisfies all these three questions, it

is taken to be true. The next element is the affirmation of truth in the worldview held by people. Affirming the truth in people's worldview makes, them want to talk about them and curb the thought that there is no truth in their worldview. The last element of positive deconstruction is that of discovering the error in the people's worldview. Pollard concludes concerning this element by saying that, "Only then shall we be able to help people to see this error for themselves so that they become uncomfortable with their current view" (1997:56).

Some of the elements of positive deconstruction will be of assistance in helping the divorced clergy couple to heal from the hurt of marital breakdown. Herrington has brought to light the struggles divorced people encounter and the behavioural changes that take place. This is what she says, "intimate pathways through marriage and divorce and its aftermath and how some of these pathways lead to unhappiness and despair and others to fulfilment and often enhancements" (318:2003). Positive deconstruction will help to change the worldview or pathways that lead to unhappiness and despair to the hurting divorced clergy and spouse.

3.12.5 Counselling of positive deconstruction

In order to implement the process of positive deconstruct to divorced couples the use of counselling skills will be required. Lartey explains counselling as follows, "Counselling is the skilled and principled use of relationship to facilitate self-knowledge, emotional acceptance and growth, and the optimal development of personal resources. The overall aim is to provide an opportunity to work towards living more satisfying and resourcefully" (2003:82). The use of the process of positive deconstruction in counselling will help facilitate the work of helping the divorced clergy to live a more satisfying and resourceful life. The element of identifying the views and the belief behind it can be achieved through helping people to better understand themselves. The growth of a person can be jeopardized by the struggles and challenges they encounter. The analysis of their worldview will help to discover the truth about what hinders growth in the life of the person. Counselling will facilitate the emotional acceptance and growth in the person involved. The element affirming the truth and discovering the error will be covered when a person discovers that the knowledge, they had

about themselves was not correct and that they can be better developed. Pastoral counselling can be achieved through completion of certain activities. Daniel Louw provides the presentation of activities of pastoral care and counselling that will be of great help in the process of positive deconstruction.

The activities are:

- To assist people how to cope with life in a meaningful way, and to care in terms of shepherding motif.
- To instil hope so that faith can become a sustainable ingredient of people's coping mechanisms.
- To create space of intimate compassion (nurturing) so that people will be exposed to a safe haven (refuge) of comfort.
- To articulate life issues through language, symbols, metaphors so that the narratives of life can become linked to the narratives of scripture in such a way that people discover identity and human dignity.
- To facilitate a spiritual realm for the encounter between the existential realities of life and appropriate God images so that people can be exposed to reconciliation and moments of forgiveness in order to renew relationships.
- To celebrate with people the enrichment en (sic) enjoyment of life when people become aware of grace and gratitude (sacramental encounter) in the midst of (sic) suffering and death (2012:15).

3.13 Preliminary Conclusion

This chapter has dealt with the methodology that will be useful to get information from the divorced clergy and spouse and the framework on how to journey with them. The qualitative research inquiries, sampling, data collection and data analysis were discussed. The Pastoral models employed by Gerkin and Pollard that will be used to journey with the participants were also discussed. The next chapter will concentrate on the biblical data on divorce and clergy divorce.

Chapter 4

Biblical Data on Divorce

4.1. Introduction

This chapter's focus is on the bible and divorce. It starts with the discussion on some the new and old testament scriptural portions on divorce in order to get a clear understanding of the phenomenon of divorce. These scriptural portions on divorce have led to the production of different views by the scholars on the issue, which are the last points of discussion.

The question of divorce in the church has been existing for a long time and has brought about a great challenge in the church. Murray confirms these challenges when he noted about the issue of divorce in the church, "And when we consider the matter more broadly, we find deep-seated differences of viewpoint and interpretation within the historic branches of the Christian church" (1961:1). In the following sections, the different viewpoints of the phenomenon of divorce will be explored from both the Old and New Testament. Divorce in the Old Testament will be considered first.

4.2. Old Testament

Several portions of scripture relating to the issue of divorce will be discussed.

- Background to Deuteronomy 24:1-4

Divorce was not part of the Mosaic Law in this portion of scripture. The understanding of the meaning of this text requires that it be placed in the context of the Mosaic Law. Clark has noted that, "we shall seriously distort the meaning and the significance of this passage unless we place it in the context of the Mosaic Law as a whole; and fundamental to that legislation was the seriousness with which it viewed the sexual sin" (1999: 24). The Mosaic Law had prescribed death penalty for adultery (Deut. 22:22). Several mosaic legislations dealt with sexual sins. The prohibition of sexual relationship with blood relatives (Lev 18:6-18), homosexual intercourse, sexual intercourse between humankind and an animal (verse 22-24) and adultery. People who practised these sexual sins were put to death. Therefore, the provision of the Deuteronomy 24:1-4 cannot apply to a situation of a proven adultery on the part of the wife. The Old Testament

scriptures respond harshly with the issue of violation of women towards their husband.

The Mosaic Law deals also with cases that deal with the issue of sexual sins. There is a case of situation where a man was suspicious of his newly wedded wife, especially if she has lost her virginity before marriage. If the allegation is unfounded, the husband incurs a punishment by paying the father-in-law some compensation and he would be forbidden to divorce her. If the allegation were true, the woman would be stoned to death. The provision of Deuteronomy 24:1-4, does not apply in this case. Another case was the situation where the virgin was pledged to be married but slept with another man (Deut. 22:22-24). In this case, both the virgin and the man would be punished by death and divorce was not an option. In the case of the virgin being raped, the law provides that only the man be put to death and the virgin be treated as guiltless. This background shows that the Mosaic Law did not permit divorce in the situation of sexual sin but punished the perpetrator with death penalty. With this background in mind, the focus now will be on Deuteronomy 24:1-4.

- Deuteronomy 24:1-4

It is indicated above that divorce was not an option in the Mosaic Law. The question that needs to be answered is, does the portion of scripture allow divorce to take place? Several schools of thoughts were brought about by the different translations and rabbinical interpretation of the scripture. Murray believes that the understanding of this text has been distorted when he noted, "... distorted by the adoption of a translation which, though possible, not by any means the most defensible" (1961:3). He refers to the translation as being the Authorised version. Cornes supports the Murray's abovementioned view noting, "The Authorised Version is seriously misleading here. It translates verse 1.... With this translation we seem to have a law of divorce; the law is saying that under certain circumstances (if the husband, because of 'some unseemly thing' in his wife, dislikes her) he must divorce her" (1993:131). The reason for the misleading is that in the Authorised version the apodosis signalled by the word 'then' comes before the description of the conditions in verse 2 and 3. The distortion makes

divorce mandatory or permissible. This distortion has influenced some pastors in the Baptist Church to believe that divorce is permissible.

The Rabbinical interpretation of the scripture contributed to the question raised above. Israel had three prominent rabbis, Shammai, Hillel and Akiba. They exerted a tremendous influence in their day, especially in their views on marriage and their interpretation of the Law of Moses (Retief, 1998:103). Their different interpretations brought a great deal of confusion with regard to divorce and remarriage. Shammai allowed no divorce except for unfaithfulness. This process has made the Baptist to be harsh in treating the clergy who divorced. Hillel permitted divorce for trivial offences, while Akiba went further and allowed the husband to divorce his wife for no reason whatever (Retief, 1998:103). It should be noted that even though divorce was not an option in Israel, the Authorised version of the bible makes divorce a command. Again, the interpretation of the Jewish Rabbis made divorce an option.

One can then ask what the purpose of this Mosaic legislation was. The answer can be found in what Clark has commented. The first thing to note is that the legislation's main concern is to prohibit a man from remarrying a wife whom he had previously divorced and who, having remarried, was subsequently widowed or divorced (1991:27). The legislation was aiming at protecting the woman, who can be divorced by her husband for no apparent reason and later on might decide that he wanted her back. Moses had put this legislation in the book of Deuteronomy with the aim of regulating the practices of divorces amongst the Israelites. The Israelites were influenced by the pagan nations who were living around them. Morgan has commented that, "If the Israelites, therefore, were influenced by their neighbours in religious matters, perhaps their attitude and actual conduct regarding marriage and marital concerns were likewise influenced (1997: 2). The Israelites had adopted their practice or approach to marital concerns including divorce and remarriage. The aim of this legislation was to provide practical and moral protection for the woman. Its major concern was not to permit the husband to divorce his wife but to prohibit the husband to remarry his former wife. The question, is has the above influenced the Baptists in dealing harshly with clergy who divorced.

The next section analyses how the New Testament treats this issue.

4.3. New Testament

- Introduction

From the Old Testament, divorce was practiced by the Israelites. This continued even during the times of Jesus. The husband had the right to divorce his wife by writing her the bill of divorce. The wife could only forcefully divorce her husband by writing the bill of divorce and force him to sign it. It was a situation whereby the husband could divorce the wife because of adultery or as he willed. It was in Jesus' times that the issue of divorce became a hot debate amongst the religious leaders who followed several schools of thought. These were the followers of Shammai, Hillel and Akiba, who interpreted the text of Deuteronomy 24:1-4 differently. The Shammai's followers taught that divorce is justifiable only on sexual immorality while Hillel's followers allowed divorce on any ground. The hot debate centred on the legitimate reasons for divorce and the issue of remarriage. In the next section, teachings of Jesus from the gospels of Mark, Luke and Matthews, will be discussed.

- Mark 10:1-12

The context

The first verse of this chapter tells of the movement of Jesus from Capernaum into the region of Judea across the Jordan. According to Cornes, the journey took Jesus over to the Southern Palestine into Perea. Herod Antipas (1993:187) governed the territory. The significance of the territory was that, "Antipas had divorced his wife, daughter of Nabatean king Aretas, in order to marry Herodias. On the other hand, Herodias had also 'divorced' her husband Philip, who was Antipas' brother, in order to marry Antipas. It was in this area that John the Baptist had exercised his powerful ministry; and fourthly, it was precisely for challenging Antipas' marriage to Herodias that Antipas had him imprisoned and Herodias finally brought about his execution" (Clark, 1991:77). Jesus was in a dangerous area to have him asked questions about divorce. John the Baptist was imprisoned and executed because of his preaching against the divorce of Antipas to

Herodias. Another fact to consider is that the crowd in that area was influenced by the ministry of John the Baptist to follow Jesus.

Exegesis

This portion of scripture is used by the Baptists to believe that divorce is not permissible. Mark, in chapter ten verse 2, informs us that the Pharisees were asking Jesus a question in order to trap Him. The question was not about the legitimacy of divorce but about whether it is right or wrong. They were hoping that Jesus would say something that was opposed to divorce and remarriage. “They would ensure his answer was quickly reported to Herod and that they were hoping that it would lead to his death” (Cornes, 1993:188). The trap was to have Jesus imprisoned and probably executed like John the Baptist. In verse 3, Jesus answered with a counter question, “What did Moses command you?” Jesus was expecting them to answer with Deuteronomy 24:1-4. They responded by saying that Moses permitted divorce. A man can write the wife a bill of divorce and send her away. In verse 5, Jesus explained to them that the legislation was given because of the hardness of their hearts. Jesus’ answer explains that they knew what was right but continued doing what was wrong. At this point, Jesus refers to Genesis 1:27 that God created a male and a female, and further make it clear that marriage is permanent. The man be united to his wife and the two will become one flesh. Then Jesus concludes by saying that they are no longer two but one flesh. Jesus has explained to them that marriage is God’s idea or plan and the institution is a permanent one.

In verse 9, Jesus now gives them the answer to their question. It starts with the conjunction “therefore”, that is in the light of creation ordinance of marriage and the bond which God himself(sic) makes between marriage partners, what God has joined together, let no one separate. Neither the husband nor the wife or even the third party should break apart what God has put together. He is saying that God himself got involved: God has joined them together, and therefore, to pull them apart is to go against the express purpose of God (Cornes, 1993). According to Jesus, it would be a sin against God to divorce one’s spouse.

In Verse 10, the disciples ask Jesus about what he had said. He responded by telling them that remarriage is wrong because a man who remarries after divorce commits adultery. Jesus further says that in the same way a woman who remarries after divorcing her husband commits adultery. Since Jesus specifically calls remarriage after legal divorce ‘adultery’, he is saying that whatever has taken place legally in divorce, the partners are still married (Cornes, 1993). He is saying that the bond of marriage can only be dissolved by death. In this text, we have seen Jesus taking the stand that divorce and remarriage is wrong. The following portion of scripture, Luke discusses divorce to the Gentile audience.

- Luke 16:18

Context

Luke was writing to the Gentile audience; therefore, he approaches questions of Jewish law from the perspective that that law is no longer binding upon the church of God (Clark, 1991:59). Scholars (Cornes, 1993; Clark, 1991) differ in terms of the context of the portion of the scripture. Luke does not record the discussion with the Pharisees in Perea; instead, he gives us an isolated saying, which is not given its context in Christ’s ministry nor found within a dialogue (Cornes, 1993:196). However, Clark has this to say, “But what of verse 18, and the reference to divorce? If this verse were omitted, would not the story of the rich man and Lazarus follow on quite naturally from verse 17? How can the subject of divorce be relevant at this point? The answer is that a number of links make this subject highly appropriate at this point. The first verbal link with the word ‘detestable’ in verse 15. There are clear echoes here of Deuteronomy 24:4”. (1991: 55). It would be detestable before God for a divorced woman and remarried by another man to marry her first husband again. The same would apply to the Pharisees who were highly esteemed amongst men, but detestable before God. His understanding is that even though Luke was writing to the Gentile audience, he was illustrating the continuing validity of the law but in the new form given to it by Jesus. (Marshall, 1978:631).

Exegesis

Jesus in this verse does not speak about divorce but on remarriage. The verse points to two situations of remarriage and both result in adultery. The first part says, “Anyone who divorces his wife and marries another woman commits adultery. According to Cornes, the part of the verse says, “legal divorce cannot break the marriage bond because remarriage after divorce is in fact adultery” (1993:196). Jesus is saying that it is wrong for a man to marry another woman after he has divorced his wife. He is committing adultery. The second part of the verse focuses on the man who marries a divorced woman. Jesus is saying that a man who is single commits adultery when he marries a divorced woman.

However, Clark has a different opinion on the meaning of the verse. He contends that Jesus, with this saying was not giving a lesson on divorce and remarriage but on the detestable ways of the Pharisees before God. He says that, “What was detestable was the way in which men were adapting a cavalier approach to marriage and taking a lax view of divorce.” (1991:57). Jesus was pointing to the men that their abusiveness to the women was not according to the law and the prophets, and to the kingdom of God, which has now been ushered. The men who were regarded and who regarded themselves so highly were not so regarded by God; in his eyes they were adulterers (Clark, 1999:57). His conclusion on this point is that their whole approach to divorce was wrong, and Jesus is pronouncing a wholesale condemnation of their practice. Both the man who divorces his wife and marries another and the man who marries a divorced woman are regarded as adulterers. The condemnation was on the practice of abuse to women and the practice is detestable to God. The Baptist church regards the divorce of the clergy detestable before God, and it is not expected for the clergy to divorce.

We now turn to the verse those talks about divorce with exception, Matthew 5:32

- Matthew 5:32

Context

The verse occurs within Jesus’ Sermon on the Mount. He gives an exposition on the nature of life in the kingdom of God. Jesus’ teaching

contrasts with the Pharisees' misunderstanding of the Old Testament. His Sermon on the Mount, the beatitudes (1-12), followed by the sayings about salt and light (13-16) and from (17-21), he refutes an accusation labelled against him that he has come to abolish the law or the prophets. He insists that he came to fulfil the law; his followers must teach it and practice it better than the Pharisees practice. Then verse 21-48 consists of series of contrasts or antithesis between the scribal and Pharisaic misunderstanding of the Mosaic Law and true meaning of it (Clark, 1991:60). The first antithesis deals with the six commandments that forbids murder. Jesus corrects the misunderstanding that the law is only concerned with murder. The second antithesis was concerned with adultery and how to avoid committing it. Firstly, adultery can be committed by sexual act and by looking lustfully at a woman (verse 28). In the third antithesis, Jesus corrects a second misunderstanding in the same area of sexual morality. Jesus says that adultery can be committed by giving a woman a certificate of divorce. By bringing his teaching on divorce and remarriage into relation with the command against adultery (27), he reveals that God's law is both much more profound than the Pharisees thought, and much more morally demanding (Cornes, 1993:199).

Exegesis

In verse 31, Jesus is referring to Deutoronomy 21:1-4 that says the certificate of divorce must be given to the wife. Jesus was not quoting the scriptures but what the Pharisee were teaching. This teaching was not concerned with the rightness of the divorce but with the procedure of how divorce should take place. A man would divorce his wife for no good reason to marry someone else. Jesus was correcting the distortion that was created by the teaching of the Pharisees. In verse 32, Jesus advances his own teaching that contrasted with that of the Pharisees.

Jesus says that 'anyone who divorces his wife...causes her to commit adultery'. Jesus is describing the woman as the victim because it is the man who makes her to become an adulterer. However, Jesus puts an exception clause of the woman being involved in sexual immorality. There are differing opinions as to whether the exception clause is from Jesus or Matthew has

inserted it for his readership. What is more difficult is the understanding of the word sexual immorality or *porneia*. The word has generated different opinions Clark (1991), has noted several lines of interpretation. The first one is the unlawful marriages, which are understood to denote marriages within the prohibited degrees found in Leviticus 18:6-18 or mixed marriage of a Jew to a Gentile. The second interpretation argues that the word refers to a betrothed person having a sexual relationship with a third party before marriage (1991: 65). The third view equates the word with something indecent of Deuteronomy 24:1-4, which can be unreasonable behaviour or sexual unfaithfulness of some kind. The fourth interpretation is that Jesus was not endorsing Deuteronomy at all but was referring to sexual misconduct.

Jesus continues to say, “Anyone who marries a divorced woman commits adultery” (verse 32b). In this verse Jesus is teaching that divorce is wrong because it leads to others committing adultery, however it is permitted in case of *porneia*. The woman is permitted to remarry and whoever marries her commits adultery because they are still one flesh before God. The Baptists allow divorce only in case of adultery. However, the meaning of the word ‘*porneia*’ will need to be explored to get the real meaning of the word adultery by the Baptist church. Now, it would be proper to look at another portion of scripture from Matthew that deals with divorce.

Matthew 19:1-12

Context

The context of Matthew is the same as that of Mark; however, the structure of Matthew is as follows;

1. The Pharisees ask Jesus a question
2. Jesus answers their questions with a reference to the creation account
3. The Pharisees respond by questioning him concerning the command on divorce in Deuteronomy 24:1-4
4. Jesus responded by contrasting the Law of Moses with the original plan of God for marriage and then gives his own teaching about divorce and remarriage.

Exegesis

In Matthew 19:3, the Pharisees pose a question with the aim of testing and trapping him. 'Is it, lawful for a man to divorce his wife for any and every reason?' The question was intended to check Jesus' position in the contemporary debate on divorce amongst the rabbis. Was Jesus going to side with the Shammaites or the Hillelites position? If Jesus takes a position like that of the Shammaites, the Pharisees would ensure that Antipas and Herodias hear about it. In verses 4-6, Jesus spells out the moral obligation not to divorce. He comes with the answer straight away. He calls God the creator and that he created male and female. Jesus was implicitly drawing attention to woman equality with man before God (Clark, 1991:80). Then in verse 5, Jesus gives the plan of God that man will leave his parents and be united with his wife and the two become one. The two independent human beings have become one unit. In verse 6, Jesus makes a conclusion about the permanency of marriage. He says that what God has put together let no one separate. Jesus is saying no to divorce. The Pharisees then ask, a question referring to Deuteronomy 24:1-4. They ask, 'Why did Moses command...', and Jesus replied, 'Moses permitted'. Jesus wanted to make a point that Moses never commanded people to divorce. It was because of the hardness of their heart.

In verse 9, Jesus turns his focus from divorce to remarriage after divorce. He uses the words 'I tell you' to convey his authority in his teaching that husband and wife must stay together, must not divorce and they must not remarry as that would constitute adultery. In verse 9, Matthew introduces an exception clause to his teaching on no divorce and no remarriage. Jesus permitted divorce where there has been acts of sexual immorality. He says, "Anyone who divorces his wife except for sexual immorality and marries another woman commits adultery", and this raises a question, should the innocent party be allowed to remarry? Cornes contends that there are two possible positions, he noted, " Either Jesus allows separation, including legal divorce, in the case of adultery (this has traditionally been known as: separation from bed and board, *á thoro et mensa*) but maintains that the marriage bond is still in existence and therefore, even in this instance remarriage would be adultery: or he allows full divorce in case of adultery, a divorce which dissolves the marriage bond and therefore opens the way

for remarriage” (1993:215). The view of Wenham and Heth is that full divorce be allowed where *porneia* is involved, and separation divorce where *porneia* is not involved.

I want to conclude by what Larry Richards (1990) has noted,

We must approach the question of divorce and remarriage on three levels: (1) we must study relevant texts with careful attention to the context; (2) we must test our interpretation against patterns seen in the whole Word; and (3) we must check the harmony of our conclusions against Scripture’s most basic context, that of grace of our God (1990:239). The hot debate on divorce and remarriage that existed during the times of Jesus still exists even today. The exegesis of the above portion of scriptures helps to bring the understanding that divorce was forbidden in order to stop men from abusing the women. The Baptists should carefully investigate during the pre-divorce period to check for any abuse towards the woman. The Jews were influenced by the nations around them on the issue of divorce; the clergy can also be influenced by the high rate of divorce amongst the church members, yet the Baptists deal harshly with clergy as compared to lay people. The next section focusses on the different Christian perspectives on divorce and remarriage.

4.4. Different Religious Perspectives on Divorce and Remarriage

People in the church view the issue of divorce differently. There are four categories of people who hold different beliefs about divorce and remarriage. The first group believes that scripture teaches that marriage was designed by God to be permanent unto death, and that divorce and marriage constitute the sin of adultery (Laney: 1990). This means no divorce – no remarriage. The second group is of the view that separation or legal divorce may be advisable under certain circumstances, however Jesus taught his disciples not to remarry after divorce. Doing so would constitute the violation of the seventh command (Heth: 1990). This is the divorce – no remarriage group. The third group believes that Jesus states that there is only one valid reason for which a person may properly divorce the other and subsequently marry someone else – adultery on the part of the spouse (Edgar: 1990). The group holds on the divorce and remarry only where

adultery is involved. The fourth group believes that God sanctions remarriage for the divorced; a remarriage not contingent on the particular cause of divorce or on the believer being supposed “innocent” party (Richards: 1990). The four perspectives are espoused by the following guidelines:

- No divorce – no remarriage
 1. Marriage is a covenant, therefore it cannot be broken
 2. God did not command divorce but permitted it
 3. Marriage is permanent, legal divorce does not dissolve it in the eyes of God
 4. Exception clause applies to divorce not remarriage
 5. After divorce, single life or reconciliation
- Divorce - No remarriage
 1. God intends that marriage be a long-life relationship
 2. Married couples should not separate or divorce
 3. In case of separation or divorce, those involved must remain single or reconcile
 4. Remarriage after divorce constitutes adultery
 5. Divorce itself is a kind of adultery and leads the woman to commit adultery if she marries, except in the case of unchastity
 6. Anyone who divorces his wife except for marital unfaithfulness and marries another woman commits adultery
- Divorce – Remarriage for adultery or desertion
 1. God is the one who determines when it is proper to divorce and remarry
 2. The two passages in Matthew 5:31-32 and 19:3-12 seem to allow an exception where divorce and remarriage are permitted
 3. Divorce is valid for anyone who divorces due to spouse’s fornication and marries another
 4. Remarriage is permitted for anyone who divorces due to a spousal fornication
 5. Adultery is the one completely valid basis for divorce which allows for remarriage
 6. Desertion even by a believer may be grounds for divorce and remarriage

- Divorce – Remarriage under a variety of circumstances
 1. God’s goal in marriage is a long-life union, within which two people love one another and enrich one another’s life
 2. Because human beings are marred by sin, it will not always be possible for a marriage to achieve this ideal
 3. Hard-heartedness may be displayed in a variety of ways, including mental and physical abuse, sexual abuse, repeated adulteries, and emotional and spiritual abandonment of the relationship; even when the two people live in the same house.
 4. It is the sole responsibility of husband and/or wife to determine whether the marriage is over, and it is time to divorce
 5. Persons who divorce for any reason do have the right to remarry
 6. Persons who have divorced and are remarried have the right to be fully involved in the life of the local church

It is noted from above that there are different views held by people who honour and fear God and respect the word of God equally. Therefore, it cannot be assumed that one view is superior to another. The bible’s teaching on the issues of divorce and remarriage is not a cut and dry. The Baptists are faced with these different views on the issue of divorce. What is most important is that pastoral care is the most important activity towards its membership especially the clergy and spouse who have suffered the loss of their marriage. The viewpoint of the church may make a clergy feel like the ancient publican, who stood afar off in the temple, hurt and broken by his sense of unworthiness and shame, and make a divorced person stand outside the mainstream of life in the church (Morgan, 1985: 18). The Baptist church must develop a balance between her perspective on divorce and pastoral care to its clergies and their spouses. Writing about this balance of perspective and care of the divorced, Morgan noted; “..*The church and its ministry are responsible for the rehabilitation of divorced and remarried couples in ways that neither compromise the integrity of the Christian ideal of marriage as a permanent covenant between two Christians nor consider the remarried persons as being sinners in a way that is either unpardonable or unique as contrasted with other sinners with the other sinner in fellowship of the forgiven*” (1997:26). Even though the Baptist church believes in the permanency of marriage, and have

its stand on the issue of divorce, it has the responsibility of pastorally taking care to the divorced clergy and spouse and to those who have remarried.

4.5. Preliminary Conclusion

This chapter's focus was on divorce and the bible. Some New and Old Testaments scriptural portion on divorce and remarriage were dealt with. These scriptural portions produced different views by the scholars on the issue of divorce. The next chapter will look at the lived experience of the divorced clergy and the impact of divorce in their lives.

Chapter 5

Stories of Divorced Clergy

5.1. Introduction

This chapter focuses on the stories and experiences of pastors who have encountered divorce. Lartey has noted that "... the telling of the story entails among others, selection, ordering and emphasizing of events in such a way as to make a coherent and meaningful sequence that may be tragic, cosmic or indifferent, or a combination of these" (2003: 72). Through these stories, we gather events and experiences encountered during and after the process of divorce. Following these stories are the discussions on the themes that came out of the stories, namely how the participants entered into marriage, causes of divorce and its impact, the reaction of the church towards their divorce and the way of recovery. The last section deals with the response from the Baptist pastors on the issue of divorce.

The loss of a marital relationship is among the most stressful life circumstances. Many people enter marriage with the people they love and trust. They had never anticipated that their marriage could end up in a divorce. They end up being hurt and wounded by the breakdown of their marriage, and by the people, they loved and trusted. Their hurt is also aggravated by the confused response of the people they loved and trusted in the body of Christ. There were seven pastors selected from the Baptist church. However, five of them withdrew from the interviews citing different reasons. One mentioned that he does not want to hang his dirty linens in public; one cited the reason that because of the nature of his profession, he is afraid that he could be exposed, whilst the other cited family discomfort. Some never came back to me after several calls to them. They ended up telling me not to call them but they will call me. Through the advice of my supervisor, pastors from other churches were contacted for the interviews. Eight pastors were interviewed as participants, four from the Baptist church and four from other churches and denominations. The names of the participants are fictitious in order to protect their identities.

The following are the questions that were used during the interview of the pastors.

5.2. Questions for the Interview.

Twelve questions were posed to the pastors who availed themselves for the interview.

1. Could you share the way you met your spouse?
2. When you were preparing for marriage, was pre-marital counselling done by the church?
3. As divorce proceedings started, how old was your marriage?
4. Was there any sign that hinted that she/he was moving towards divorce?
5. How did your spouse or you, share about the intention of divorcing?
6. According to you what contributed to your divorce?
7. How did the leadership respond when you shared to them about your upcoming divorce?
8. Can you share about the reaction from your congregation?
9. Could you journey with me, as to how was the attitude of your colleagues at the time of divorce?
10. Who was supportive and caring at this time?
11. Could you journey or share with me your emotional experiences during and after the divorce process?
12. Any other challenges you encountered during or after the process of divorce?

5.3. Participants Stories

5.3.1. Pastor Tlou (Not his real name)

➤ Marriage Journey

Pastor Tlou met his wife at their place of employment where she was working as a receptionist for the social ministry of the church. He was working as a pastoral caregiver to the ministry staff. He prayed for the partner and he felt God leading him to the woman. In preparation for their marriage, both of them were taken through the premarital counselling program of their church. The program consisted of several sessions and one yearly marriage seminar organized by the church. After their marriage, he was employed by a non-profit organization near his hometown. They would alternate in visiting each other over the weekend, even though he was the one who was visiting most of the

time. After one of her visits to him, she called and told him that she will no longer visit him. In response to that, this is what he said, “I came this side and asked her what the problem is, and she told me she is not interested in marriage anymore. I asked her, if is there anything, she said no and she started bringing up things that I shared with her in confidence as my wife...when she started bringing the whole divorce thing, she accused me of having an affair with the lady I told her that I had pursued before meeting her”. During that time pastor Tlou informed her pastor, they organized a meeting to help them. “She never came; instead she came to my home to tell my mother that she is divorcing”.

Pastor Tlou tried to persuade her to give him the proof of the claim of infidelity. This is her response, “you should not force me to remain married to you because if you do, I will make your life a living hell”. She then filed for divorce and their marriage lasted only two years.

➤ Response from sectors of the church

▪ Congregation

“The congregation felt sorry for me, that is what they felt for me and just told me it is going to be fine. The two pastors in the congregation unfortunately did not follow it up much. They just took it as a demonic thing. Because I was their son and served in the church for a long time, they just sympathized with me for the experience that I went through. They never formally talked about that.”

▪ Leadership

His response on the attitude of the denomination leadership was “It was the ground that they never wanted to go to, they were afraid to go to that”.

▪ Colleagues

“Regionally, yes I interacted with a lot of pastors and I cannot say much... None of the pastors came to me to talk or asked me about that”

➤ Support Received

His mother engaged a friend of hers, to help her supported Pastor Tlou. The woman who was a psychologist and her husband had several sessions with him and encouraged him not to leave ministry. When asked about support

from the church, his response was “No, it was the ground that they never wanted to attend to”.

➤ Journey during and after divorce

Pastor Tlou’s divorce devastated him so much that he blamed God for allowing him to go through the divorce and wanted to quit ministry. He emotionally shared these words, “I was very, very broken and I locked myself in the house (crying). It is the time I did not want to meet people especially *bazalwane* (meaning Christians). It is the time I got my television in my bedroom and I was not socializing with my family... Ya...I was angry with God, very, very angry. How can He allow me to go through that when I have served Him wholeheartedly? It is the time when I messed with my life because I started blaming myself or maybe sexually, I am not man enough. I did many terrible things at that time with women. I lost value I had towards ladies at that time”. He also lost confidence in himself, but one day whilst watching a movie he heard God saying to him, “It is time to break down the walls you have built around yourself.” The message uplifted him and he remarried a woman who gives him support.

➤ Analysis of Pastor Tlou’s experience

Pastor Tlou and his wife were working and fellowshiping in the same church. It was mandatory for couple preparing for marriage to receive a premarital counselling. The premarital counseling purpose was to increase couple stability and satisfaction for short and long term (Stahmann, 2000); however, in their case their marriage lasted for two years. The attitude of the couple attending the counseling is vital in the sense that they may attend with the purpose of wanting to be empowered for their new journey or may just attend because it is mandatory to attend. The reason for their divorce and the duration of their marriage points to the reason that they may have attended the counseling session because it was mandatory to do so.

The staying apart from one another after their marriage was detrimental to the wellbeing of their relationship. Their marriage was on the honeymoon stage and he deprived his wife the joy and happiness due to her. The bible

admonishes a man to stay at least a year with his wife to bring happiness to her (Deut 24:5). Failure to take the advice of the Holy Scripture cost him his marriage.

Pastor Tlou communicated to his wife his background including his past relationships with other women. His wife used the information shared as a lethal weapon to move out of the relationship. He had started to communicate information to build trust between them. However, because of the immaturity of the wife, the information had made her have negative thoughts that her husband is having an extra marital affair. She also refused to people to mediate between them.

The role of the local church leadership during his divorce was a passive one. The church where he was an associate pastor gave him encouragement to serve God. The leadership attributed the divorce to demonic activities. The denominational leadership never wanted to talk to him about his divorce. The church and all structures of leadership failed to realize that one of her pastors was going through a rough patch in his life. The attitude stems from the belief that divorce is sin and it is not expected of the pastor to be involved in a sinful act like divorce. As a result, no measures have been put into place to deal with the pastor who undergoes the process of divorce and during that process causes pain to him and fail to provide care to him.

Divorce can be devastating to a pastor. Pastor Tlou's devastation arose from the fact that he was faithfully serving God and God allowed his wife to divorce him. He was angry with God because God did not show Himself to be faithful by protecting his marriage. He was psychologically and emotionally wounded. He went into depression, was blaming himself and had lost confidence in his manhood. In the midst of being neglected by the church, like the time of Elijah God raised a widow from Zerahath (II Kings 17:11-16) to take care of him, God raised a psychologist who was able to provide care and support during that time of pain and distress. He was also angry with women such that he started abusing them. Amato articulated this behavior when he noted, "Many of the disadvantages associated with being divorced appear to reflect the absence of a stable, committed, and satisfying intimate relationship" (2012). He did not have a stable and committed

relationship with women, also because of anger towards them. God who is gracious, used a television program to make him stand and start life afresh. Even though he was angry with God, God showed his love and concern for him through the television program. After his remarriage, God is still working through his wife to effect forgiveness.

5.3.2. Pastor Giraffe

➤ Marriage Journey

Pastor Giraffe had gone to visit his mother's sister who was sick and was admitted to a hospital in KwaZulu-Natal. It was at the hospital where he met his former spouse who was a head of department. He came to know her former spouse through a Mrs. Majozi (not her real name) who was a member of their denomination. These are his words, "On the way she started talking about the head of department, because they were in the same church, telling me good things about her, actually promoting her and asking me when I plan to get married...She would call me and tell me that guys are proposing the head of department, and if I take time someone would snatch her away". Mrs. Majozi (not her real name) persuaded him, telling him how she would be of help to him financially in the ministry. The pressure was so much that he decided to marry the head of department. He followed the church procedure and eventually got married to her. The church did not give the premarital counselling. When he was asked about it, this was his response, "No, not at all, I did not know that there was such a thing". During their honeymoon, he discovered that the former spouse was still a virgin, however he doubted her salvation. These are his words, "When I asked her when and how she got saved? She could not give me a clear answer, her response was that she grew up in Sunday school... I discovered things about her like, she grew up in the church, she knew things of the church but spiritually we could not connect." After their marriage, they did not stay together. She continued working in KwaZulu-Natal and he was moved from the North West province to the Free State province. They alternated in visiting one another during their off days or weekends.

He later moved to Mpumalanga province and at that time, the wife joined him. They were having problems and they separated after fourteen years of

marriage, for a year. “Divorce for me was a taboo based on my church beliefs and also according to the word of God”. He was not comfortable with the situation and he reconciled with his wife. Their coming together lasted for only two years. Pastor Giraffe was an itinerant pastor, that is moving from one place to another preaching and most of his time was spent preaching in other churches. This contributed to the instability of their marriage. Everything came to the head when he decided to move away from their denomination. She was opposed to the move and he commented, “I moved away from my former church and went to another that is when she blew it out of proportion because she grew up in this denomination and she had to move to another, it was disastrous for her.” His wife did not support his move but ended up following him in this new church or ministry. It was during that time that pastor Giraffe decided to file for a divorce after he was accused of having an extra marital affair with another woman. As an itinerant preacher, he was invited to hold services for two weeks at another province. During that time, he received a call from his spiritual father with an allegation of being involved in an extra marital affair. The allegation was that he was staying with a young woman in a hotel in another town. He came back home to sort the allegation with the wife and the church. The wife, some of the leadership and half of the church were hostile to him. He explained his whereabouts to the church and returned to where he was preaching. He stayed there for about a year and after that instituted a divorce.

➤ Response from sectors of the church

- Congregation

The congregation was divided on the issue of the extra marital affairs. There were those who were on his side and those who sided with the wife. He commented, “I was already notified by some church members who were not part of this of what was going to happen before I got to the church. They told me that my wife has joined forces with the young pastor and has influenced him against me.” “I had spiritual children and members of the church who would call me crying and send messages. Those who were against me would send me messages that crushed me and made me think, ‘If my life come to an end, let it end’”.

- Leadership

The issue of extra marital affair also divided the leadership. While he was away for the year, the church collapsed. His spiritual father did not reject him, but provided him with pastoral care.

- Colleagues

The attitude from his colleagues was bad. His reputation was dented and they did not support him or his decision. Colleagues who do not believe in divorce and regard it as a taboo surrounded him. Commenting about them he said, “All they care about is that you have broken a covenant and have sinned. And you feel that you are a sinner that deserves hell.” “I also lost friends, people I considered friends were speaking behind my back”. Their reaction towards him showed that their attitude had changed.

- Support Received

His anchor of support was his spiritual father.

- Journey during and after divorce

The journey of divorce was a devastating one for him. These are his comments, “Oh, it was heart breaking, even during the time I was separated, I contemplated suicide several times. I was devastated, just the thought of my state (crying). Being in the organization or church that does not believe, condone or support divorce was difficult. When I thought of divorce, I saw my life ending; I knew I had to stop preaching. My reputation was at stake and I have been a useful vessel in the church and the body of Christ”. “I remember going to a store and I bought poison (speaking emotionally and crying). I kept it in my car and I would think of taking it, by God’s grace I did not take it. I remember driving to town and I thought of crossing a red robot because of the emotional stress and all I was going through. It was devastating I did not see myself surviving, thinking of how God has used me, touching so many lives in different churches and places.”

Another struggle that he encountered after divorce was financial support. His comment was, “The struggle that I had was losing members. I had decided to stay away from the pulpit and not preach. It was difficult to preach under all the emotional stress, and as a result, I lost many members. Some

of them were faithfully supporting the ministry. It even went to an extent of me losing my car because I could not pay for it anymore”. He also lost his house. “I had no confidence to meet people I knew especially Christians”. Another tough thing he experienced was “being separated from my children whom I loved so much”.

➤ Analysis of Pastor Giraffe

Pastor Giraffe got married to his wife because another woman in her denomination who talked good about her and convinced him of the financial security if he marries her influenced him. He did not love the woman but got married to her for convenience of financial security and good behavior. Premarital counseling was not provided by either his or her pastor, which could have assisted him to realize that he does not love the woman for who she was but what he will get out from her. The crack in their marriage started during their honeymoon. The behavior of the wife during their devotion brought suspicion to him that she was not born again. He said, “They could not connect spiritually.” Issues such as this could have been resolved during the premarital counseling. What was worse is that as per their church procedure, they were not allowed to meet together without the third person during courtship.

After their marriage, they stayed apart from one another. He was pastoring in another province whilst she was pursuing her studies in another province. Their staying apart, made him miss the opportunity to bring happiness to his wife (Deut 24:5). The provision of premarital care could have made him aware of the challenge of staying far away from his wife. The realization of that could have made him make a request to be moved to a church near to where his wife was working. Later in their marriage, Pastor Giraffe decided to join another denomination without the approval of his wife. The move brought tension in their relationship. He failed to take into cognizance that the major support of his ministry came from his wife.

Divorce came through an allegation of infidelity. He was away from home preaching in another province to preach for two weeks. The allegation came from his wife and she influenced the church. The allegation was a cry for the wife that she is missing him as her husband. The wife’s suspicion stems

from the wrong priority he had set for himself. God's work was more important to him than his family life. The divorce of Pastor Giraffe affected the church and its leadership. Some supported him, whilst others rejected him. The pastor's divorce does not affect his family only but also the church family.

His reputation was dented. His colleagues saw him as a sinner that deserves hell and he felt like that. His divorce brought stigmatization and shame to him.

He went into a deep depression to an extent of attempting to commit suicide several times. He saw himself as a failure before God and God's people; lost confidence, was spiritually down and had lost everything. During that period, the church stood far away from him because it does not condone divorce. He went through pain and suffering in the midst of his brothers and sisters, whose concern was about what he had done instead of what he was going through. His separation from his children also brought to him much pain. When parents decide to divorce, children are also affected, as they are sometimes bear much pain than their parents. These two conflicts can also be attributed to failure to pastorally care for the young pastor who was enthusiastic in serving God at the expense of his marriage.

He received the support and care from his spiritual father, who though did not approve of his decision, but like a shepherd who looked for his one lost sheep, that gave him strength to help recover from the pain and stigmatization of divorce. His spiritual father played a very important role during and after his divorce.

He received minimal support from the church as it was divided and his colleagues distanced themselves away from a sinner. He felt like the tax collector in Luke 18 verse 11. The journey of divorce has sent him into depression during which he attempted suicide several times. He saw his ministry of preaching the gospel ending. He could not preach during those times since he lost many members. His spiritual father who did not approve his decision to divorce was always on his side. He was able to restart life and ministry because of the support and care he received from his spiritual father.

5.3.3. Pastor Kolobe (not his real name)

➤ Marriage Journey

Pastor Kolobe met his former spouse at her place of employment and it was love at the first sight. She was operating the telephone container. After making his calls, he started a conversation with her and discovered that she was a Christian. After several meetings, he made his intention known to her that he wanted to marry her. He paid the *lobola* (dowry) the following year and a year after that they tied a knot. There was no premarital counselling provided and this is what he said, “We met her pastor once. I received more information about marriage from a pastor friend of mine. But her pastor, I was made to understand that he a marriage counsellor”

In the first three years of their marriage, everything was going well and their marriage was blessed with a boy. After the birth of their son, he noticed some change in their relationship, especially on the issue of intimacy, which was dwindling. Their communication and conflict handling were very poor. The following comments attest to that, “There were things that you would hear when we had arguments that she does not value this marriage. Words like ‘yes, if this thing does not work, you have just let go of it’. Sometimes in the height of the argument, she would just come up with words like, ‘Yes if you were not serious about this, get a divorce’. She knew that when she brought that up, I would always retreat or surrender. It does not matter, how angry I can be but when she brings up that word, she knew I did not want to hear that word. Every time she said, ‘Yes if you cannot do this, let us get a divorce,’ then I would stop the fight. I would just leave her alone.”

Other three challenges they have encountered were lack of security for the wife in terms of money or work and accommodation and sickness. The wife wanted to have a source of income in terms of either work or business. Discussion on the issue would result into conflict. This is how he puts it, “As we continue talking about that, she would tell me that I am tired of taking care of her. Then I would withdraw from that as well.” The issue of accommodation became serious for the wife. Pastor Kolobe was running a business that made it possible for them to stay in town. When he lost the

contract due to the company he was contracted to closing down, they were forced to move out of the house. The wife did not want to relocate to the township. Instead, she opted to go stay with her mother. Talking about her sickness, he commented, “I started picking up strange behaviors. She was talking things that did not make sense... One day she started making promises to the church that she is giving them money from her spiritual bank account”. She was taken for medical checkup and was diagnosed with anemia. She would scratch herself saying I am bewitching her. I am sending snakes to her.

In concluding his journey of marriage, this is what he said, “At the end of the day, I realized that this was not working. All the time we were fighting. The communication had broken down and we kept on fighting. It was then that she went to stay at her mother’s house. When I checked with her if she was coming back to stay with me since the arrangements was temporary, she kept on promising to come. When I became serious with the issue, she told me if I wanted a divorce, I could go for it. She would not stand on my way... I had to let her go because she was definitely not serious about coming to stay with me. I had to be the one who went and filed for divorce”. The marriage was eight years old.

➤ Response from sectors of the church

- Congregation

There were mixed emotions and reactions. Some were supportive to him and some stopped coming to church. His comments about them was, “The rejection by the church made me feel pain. People I had sacrificed for turned against me and I heard that they are the ones who were saying negative things about me.”

- Leadership

The leadership had mixed feelings. They were supportive towards him as they were aware of the struggles their pastor was going through. Some of the leadership was very close to the wife. He said this about them, “That is where I got a very serious problem.” When pastor Kolobe’s wife stopped coming to church, they also did the same thing.

- Colleagues

“Some came closer, some confronted me and asked me questions and others joined the people who were talking.” That was the reaction of his colleagues. There were those who “started pointing fingers and saying you are no longer a child of God”. Some pastors talked about his divorce to their congregants.
- Support Received

Pastors who were very close to him supported Pastor Kolobe. A team of pastors who were praying with him also supported him. He had pastor friends from neighboring towns who were constantly encouraging him through the phone.
- Journey during and after divorce

Concerning his divorce journey, this is what he said, “To be honest, when you file for a divorce you know, this is what I have to do. However, you always have this thing; you feel guilty. You feel like, I am doing something wrong here. I felt like I am failing God and I am failing the church. I felt like I am betraying my wife because she is my wife after all even though she was not treating me well but I felt, I am wrong here. Nevertheless, what made me to be at ease was I wanted to detach myself from the situation because it was toxic. I was constantly sick, had ulcer and headaches.” Another challenge that he had during and after divorce was his son not being with both parents. His son was used to being with both parents but after divorce, the boy went to stay with his father.
- Analysis of Pastor Kolobe

Pastor Kolobe met his wife at her place of employment and it was love at the first sight. In preparation for their marriage, pastor to the wife who was a marriage counsellor gave a one-session counselling. The failure of the wife’s pastor to give premarital counselling shows how the pastorate does not care for its own. Johnson and Booth (1998) had noted that good premarital counseling helps couples adjust to marriage, while inadequate premarital counseling does not, but rather hinders it through lack of discussion of key issues that impact marriage. Stahmann and Salts (1993)

mentioned these key issues as communication, conflict resolution, commitment, financial management, sexuality, parenting expectations, partners' family of origin, and couples' background. The wife's pastor had provided inadequate premarital counselling thus hindered the discussion of the key issues, in their case communication, conflict handling, intimacy and finances. These key issues had contributed to their marriage ending up in divorce.

Pastor Kolobe received both support and rejection from the church, leadership. The church was divided. He was especially pained by the rejection from members of his church, and those members of leadership who were close to his wife and had stopped coming to church. The divorce of the pastor had brought a very serious division in the church. He is expected to fix his marital problems amicably as a role model of a happy and successful marriage and a preacher on successful marriages. He also received mixed reactions from his colleagues. The divorce of a pastor is regarded a big sin before God. As the bible mentions that God hates divorce, the pastor is also seen as being hated by God, by his colleagues because of his or her divorce, yet God hates sin, and loves the sinner.

His divorce journey brought feelings of guilt, betrayal and physical sicknesses. He felt that he has failed God, His church and betrayed his wife. Divorce brings the sense of not being true to yourself and what you have been preaching as a pastor. It also pained him to have his son no longer being with both parents. Amato echoed the pain of pastor Kolobe when he concluded that, Non-resident parents (usually fathers) often find the loss of daily contact with their children to be distressing" (2014). He experienced a speedy recovery from divorce because he was pastorally cared for by the group of pastors who were also praying with him and for him.

5.3.4. Pastor Lion (not his real name)

➤ Marriage Journey

Pastor Lion met his wife at the church. They were members of the same church. He prayed to God for leading and guidance in choosing the partner. During their courtship, no premarital counseling was done. They were

married for twelve years when they divorced each other. Their challenges started when their marriage was around five years old. The wife started having extra marital affair. She was working with her mother in a catering business and in most Saturdays, she would come home late. It was during those times she was able to meet with her boyfriend who was of an Asian origin. One Saturday she told him she was visiting her friend and she used one of their cars. She never came back home that night and, in the morning, she was traced through the tracker service to a guesthouse in town. Arriving home, he was harsh towards her wanting to get the truth. She eventually told him about the relationship between her and the Asian person. This is what he said after getting the truth, “On that day I did not take a decision to divorce her. I phoned my Bishop who told me to do the right thing and later came to give us counselling...We have to forgive as children of God. We continued with our relationship even if things were not okay, because I loved her a lot”.

Another challenge came up when she was taken in to be trained at the airport for two years. She did not want him to visit her, and when he managed to visit her, she did not want him to touch her. On one particular instance she refused him to come and this is what he said to her, “I told her that she was not acting like a married person. I told her that I would not tolerate it. One day I will change, you will not like it, when I have changed’. I am tired of stories”. After training, she returned home however, she did not want to do house chores nor cook for him. She left everything to her brother who was staying with them. This was his comment when all this happened, “Then I felt in my spirit that she does not want me anymore”.

The last straw came when she was employed in another province. Still, she did not want him to visit her. This is what he said during that time, “Then the problem started when I asked her whether she still loves me. She kept quiet and she did not answer me. Then later she communicated with a message saying, ‘Honestly, what I have done, I was young and people were intervening especially my mother and her friends. They told me I have to marry you because you are a good man’... That is when I decide to take an action. I told myself that I could no longer live such a mess of life where we were always quarrelling. I told her it is better for her to divorce me because

she does not love me anymore. You do not want me to come to your place where you work”. The action he took was to file for a divorce against his wife.

➤ Response from sectors of the church

- Congregation

The local congregation was behind him. The church was aware of the extra marital affair of the pastor’s wife. There were those who saw her kissing her boyfriend. The church was not happy with the decision of the regional leadership to remove him from his positions. He dissuaded them from writing a letter of complaint to the regional leadership. There were those who wanted to leave the church and they were wishing that he could resign from the church. “My thought was if you are a good pastor you must move with the people. Do not divide the church of God.”

- Leadership

His Bishop was very sympathetic since he was aware of the challenges he was going through. However, the regional leadership called for his resignation from the leadership positions he was holding. He was the secretary and the mission’s director. His divorce was the first one to happen to a pastor in his church. His comment to his forced resignation was, “But it hurts, yes it hurts a lot, losing a position knowing that you are innocent, it hurts a lot. I also did not plan to get a divorce”. They also told him to wait for a year before he can remarry.

- Colleagues

His colleagues were very shocked and they did not expect the person of his caliber could end up divorcing. However, they were very harsh and tough on him. It hurt him a lot. He nearly resigned from the church but God calmed him.

➤ Support Received

Pastor Lion did not receive adequate support during the difficult time of divorce. This is what he said, “Actually, because my bishop is a busy person, no one actually was supportive to me. When I explained myself to other pastors, they told me they could not handle anything because the bishop is involved. They believed that the bishop should be the one who must deal

with my issues. He did not have time that is where the lack was. I was becoming hurt every day after my divorce. No one helped me. At my secular work we have the employee assistance program but I was afraid to go there because of my status as a pastor”.

➤ Journey during and after divorce

Divorce has affected pastor Lion in different ways. This is what he said about his journey during and after divorce, “Divorce hurts a lot. You think of the people that you have joined in marriage as a pastor, telling them that there is no divorce in the church. Now it makes you seem like a liar. It hurt me day by day...To lose your wife and not keeping your vows, you see yourself as a failure. Even if you are innocent, people will not take your innocence in divorce. It hurt me to think that I am going to start a new life without my wife. Another thing when you are in the process of divorce and after is that you lose lot of things in your life, your status from married to divorced, it hurts”. “If you are in that situation, you get stressed. I also became sick, during the time my wife was doing all these things. I am having gastro even now; I do not eat everything. I became sick, I nearly passed on. Your health is affected.” During that time of stress, he preached because, “Of the sheep of the Lord I had to feed them. You cannot leave the sheep because you are experiencing stress.” He had no peace because of the divorce. He expressed it this way, “I continued with my life but I do not have peace. I even want to go back to her. ... It is now that I realize that she was a bad person but on the other hand she was very good to me”.

➤ Analysis of Pastor Lion

Pastor Lion was convinced that his wife was a gift from God, only to find out later that it was a marriage of convenience. The family influenced the wife that, He was a good and a man of God so the wife will have a good marriage. Premarital counselling was never provided to them; if it was, it could have given the woman an opportunity to voice her lack of love for him instead of showing it through infidelity and refusing intimacy with him. Marriage to a pastor or good man is not a guarantee that the marriage will be sustainable. During his divorce, he was strongly supported by the church and the local leadership. The support stems from their observation of the extra marital

affair his wife was involved in. The local church and its leadership have failed their pastor by not approaching their pastor's wife about her behavior or the bishop or regional leadership to intervene in what they were observing. The regional leadership was disappointed when they heard of the divorce and they demanded him to relinquish his two regional positions. Buxbaum (1995) echoed the attitude, when he noted, "Perhaps the most common 'wisdom' in most denominational systems remains the notion that when a parish pastor divorces, the pastor should leave his or her current pastoral assignment as quickly as possible". The notion that he must relinquish his regional assignments brought much pain to him to the point of wanting to resign from the church. The bishop was busy to be able to provide support to him during his journey of divorce. Their actions were more concerned on what he has done rather than how he was coping with the divorce. Failure by the church to deal with the issue of clergy divorce, producing a policy is making the church to fail to care for pastors when they experience problems in their marriages.

During and after divorce, pastor Lion felt as if he was a hypocrite, a liar, saw himself as a failure, and was under a tremendous stress, experienced physical sickness and lacked peace in himself. In general, studies showed that divorced individuals, report less happiness, more symptoms of depression, more social isolation, more negative life events, and more health problems (Amato, 2014). He was spiritually dead; however, he continued preaching for the sake of the flock of God. Failure by the bishop to prioritize care for his pastor showed that the church does not understand the trauma that is associated with divorce and or the church is not empowered to be able to deal with the emotional pain associated with divorce.

5.3.5. Pastor Tau (not his real name)

➤ Marriage Journey

Pastor Tau was pastoring a church in Secunda when he met his wife. He was assigned to start a cell group at the University of Witwatersrand by his spiritual father. The woman was part of the worship team and a relationship

started that ended up in them getting married. During their dating period, no premarital counselling was provided. The reason for that was that as a pastor, he was expected to know most of the marriage issues, and he saw that as a biggest mistake that was done to him. His comments on the issue were, “These are the things I did not have to learn as I go...Everything for me was based on love and over above that, I knew nothing except that I love this woman and that is it”.

Their marriage was blessed with three children and it lasted for ten years. Everything was going well in his marriage and ministry. Then one day a pastor friend of his hinted something to him that he did not take seriously. This is how the pastor friend hinted, “I see your wife? With this young man from your church, they are too comfortable”. The wife denied any relationship with the person. Few months before the breakdown of their marriage, another pastor friend hinted to him that he is not happy with the relationship of his wife and the young man. He took it lightly as just a friendship between the pastor’s wife and a church member. Later he discovered that there was an intimate relationship between his wife and the young man. This is how he explained the discovery

“My mom called her and they had a chat and after that she gave the phone to me. After, I had talked to my mom and dropped that call, a message popped up, even though the phone was locked. I realized that I know the number. She had saved that number with a different name. Nevertheless, I saw very explicitly the message about lovemaking and what not. I decided to call the number on my phone. It was same name of the same person that people had been talking about their relationship. It was the young man from our church. For the first time in my life, I went through her messages, something I had never done over the years that I have been married to her. However, on that day because of the message that popped up, prompted me to go; I went into those messages; I saw things that I never expected to see in my life from my wife. The detailed text on how they made love when they were somewhere and how they made love even in my house.”

Pastor Tau called the wife to their bedroom to avoid conflict before the children, as he was very emotional. He showed her the messages and

asked her to explain. Instead, she tried to grab the phone from him only to find that he had a firm grip on it. The wife could not explain but just apologized. That night he did not sleep in his house. He booked into a hotel hoping to catch a sleep but he could not sleep. This is how he explained his feelings that night, “I felt numb, I felt stupid, and I felt like a fool. People tried to hint to me and I did not know how to take into cognizance of what people told me. I felt helpless and powerless because I did not think that could happen to me”. He returned to his house and several pastor friends tried to intervene, and this is what he says about his wife’s response, “What was defeating was that she could not explain herself. Because she could not explain herself, I thought that divorce is not the solution”. He decided to stay in his house for four months being a torturous life for him, sleeping in the same bedroom with no relationship at all between them. He was doing that because of his kids.

However, what ended their marriage was another message he read from his wife’s phone. This is how he related the incident, “the time, because my mind was travelling all around trying to put the dots together. I remember one night, when she was asleep, I took her phone. I felt that there were lot of things that were happening that I am not aware of. I took her phone, went through it. I realized that she was talking to her friend who was a pastor’s wife. She was telling her that, ‘This is so difficult I cannot take the boy out of my system. I keep on thinking about him’. And right there and there was my last night I slept in my house.” He went to stay at his mother’s house and later filed for divorce.

➤ Response from sectors of the church

- Congregation

The local church was devastated by the news that their pastor was divorced. They knew about the extra marital affair of the pastor’s wife. This is what pastor Tau said about the church’s response, “That Sunday, I cannot remember anyone who was not in tears because they were not expecting that. Though many of them after that, I realize that they knew about the affair. It was just they could not bring themselves to disclosing it to me.’ Some of the people never came back to church since that day. Some of the people

who knew about the relationship of the pastor's wife and the young man left the church before the pastor knew about it.

- Leadership

The leadership of the local church expected the pastor's spiritual overseer to handle the issue. Some of the leadership left the church because they did not know how to handle the issue of their pastor's divorce since they regarded him as their spiritual father, some left to avoid association with the stigma.

- Colleagues

The attitude of his colleagues was one he did not expect. This is what he mentioned about some of his friends, "There is a group that stood with her and there were some who had the perception that, there is no way a woman can do to you when you have done nothing. They could not comprehend that this happened and I did nothing to provoke her." The perception was very offensive to him. Some pastors saw an opportunity to poach members from his church especially the ministry financiers. They would invite them to lunches in order to lure them to their churches. To some he became a preaching point quoting him as an example. There were those who avoided even inviting him to their churches with the fear that he spread the spirit of divorce in their churches.

- Support Received

He received minimal support from friends and colleagues. He learnt that some of his friends' wives were not comfortable with his relationship with their husbands. Two friends, one who was a divorcee himself, supported him. The other one just came to be with him even though he did not know what to do or say. This is what he said about him, "This is someone who I did not have to explain myself to. I felt very comfortable".

- Journey during and after divorce

These are the words of his experience during the divorce, "I think for the first time in my life, I used to hear people saying that they are depressed and I could not understand what depression is. I felt deep depression to an extent of having to depend on the antidepressant. At that time, I did not want to be

around people. I just wanted to be always alone, locked into the house. The only thing that took me out of the house was; I had to go to church. I got so depressed; I decided that I am not going to the same church anymore. I wanted to change the location where I stayed, leave the church and leave everything. I was depressed to the point of becoming suicidal, attempted suicide and did not work”.

Another struggle that he experienced is the insensitivity from Christians. This is what he said, “Because most people do not understand depression, I got lot of words such as ‘snap out of bed’, ‘what is done is done’, ‘move’. Therefore, I could realize that people do not understand what I was going through. One of my biggest struggles was to find out that the saints were very insensitive when they cannot identify what you are going through.” Finance was another challenge he faced during and after divorce. When the ministry financiers left the church, his salary dropped with about seventy percent. He had no place to stay, no car because he took a decision that he wanted nothing from the marriage except his bag of clothes.

After divorce the struggle with depression continued. He lost almost all his friends. It was a struggle to regroup and find new friends since he was known in the city and most of the people in his circle knew about his divorce. As a result, he found himself alone most of the time. Another thing that contributed to his depression was the issue of his children. He loved them so much and was very close to them. The idea of having to see them on schedule and having a very limited time was a struggle for him. Spiritually, he was very low. This is his comment, “It was non-existence to me at the time. I was in no position to open up the bible, could not pray, could not do anything, but still I had to come to church. I had to show face”

➤ Analysis of Pastor Tau

Pastor Tau’s marriage started well even though they were not given premarital counselling. The assumption was that since he was a pastor, he should know about key issues of marriage and apply them in his marriage.

This attitude shows that the church does not take marriage of pastors as seriously as that of the laity. Yet the church becomes punitive to the pastor in an event of divorce, when it is the one that has failed to provide the initial care of the marriage.

Problems started when he discovered that his wife was involved in an extra marital affair or infidelity. It became a shock to him even though some people had hinted to him about the relationship. Love and trust have made him go into denial mode that his wife was in an 'uncomfortable' relationship with the church member.

He called his friends to help reconcile them but in vain. He had a spiritual father yet he did not consult him nor did he come to assist with the reconciliation. The pastoral intervention of his friends left much to be desired when it came to providing pastoral counseling. This deficiency on their part showed that the church needs to empower its pastoral leaders to deal properly with parsonage conflicts. The spiritual father failed him as a father; he never came to be with his son to provide pastoral care during his difficult time in life and ministry.

The church was divided by the divorce and the leadership expected his spiritual father to handle their pastor's challenge. Some left the church and others remained but hurting. Clergy divorce has a damaging effect on the spiritual, emotional and relational well-being of the church.

His colleagues were very critical and judgmental of him and that offended him very much. He was disappointed by the minimal support and care he received from his friends during his journey of divorce and after. It was difficult for him because the people he was expecting to journey with him during times of difficulties were the ones who were stealing sheep and badmouthing him.

During the journey of divorce, he experienced the pain of rejection, depression, spiritual decline, financial problems. He attempted suicide as one of the solutions opened to him. The presence of his spiritual father could have provided a strong intervention, to help him cope with the challenges he had encountered. Fortunately, for him two friends offered the care and support he needed at that time.

5.3.6. Pastor Ndlovu (not his real name)

➤ Marriage Journey

Pastor Ndlovu and his wife were attending different churches. He loved her and went to inform her pastor who allowed him to talk to her. After that, a relationship started that ended up in a marriage relationship. They were not given premarital counselling. Their marriage lasted for four years. The challenge of their marriage started when his wife decided to go stay with her mother who was sick. She was very close to her mother. When he tried to show her that her absence from their home was creating a strain in their marriage, she would either keep quiet or become angry. What was worse for him was that whenever they talked about her absence, she would go tell her mother. Her mother would then confront him with the issue.

Another challenge in their relationship was the finances. Pastor Ndlovu had just started a church and financially they were not well to do. She demanded certain things, which he could not afford to get for her because of their financial status, and wanted to live a high lifestyle. This was another thing that made her to go and stay with her mother. She was away for almost two years. He went to seek help from two senior pastors. One told him that their marriage was irreparable and the other one hurt him instead of helping him. He resorted to the social worker but she refused to meet with them. Instead, she sent him a message to tell him to continue with the divorce. That is how his marriage ended.

➤ Response from sectors of the church

- Congregation

There was mixed reaction. Some members left the church and others remained in the church.

- Leadership

“When I told the leadership that I have filed for divorce, most of them left the church. Their reason for leaving was that they could not be led or preached to by a pastor who has divorced.” They did not expect him as

their leader to go for divorce. He was their role model as such it was beyond their expectation to see their pastor divorcing.

- Colleagues

Some of the pastors were aware of the challenges he was going through in his marriage. They were sympathetic to him. Some pastors were talking negative things about him. He ended up no longer associating with many pastors. "Some pastors would make you feel you are a sinner because of the divorce." However, a friend of his was available to give support all the way.

- Support Received

Pastor Ndlovu received support from his friend and two elderly women from his church. Since he was staying alone, they would come share the word, pray and discuss issues with him. The support of these two women is described by Kitson when he noted, "Supportive persons may reduce the feeling of being in a strange, ambiguous, or unexpected situation" (1992; 223). These women had spent time with him so that, he may reduce the feeling of being in a strange situation.

- Journey during and after divorce

During that, time of divorce, he would spend time alone in the house. He was very depressed and did not want to meet with people. There were temptations to do bad things and one of the was to resort to alcohol. The divorce was hurting him so much that he resolved that he would never marry again. He tried to do everything in his power to provide for her and at the end of the day, she was not satisfied. That has hurt him a lot and his thinking was that all women are the same. The friend who was next to him all the time helped him. When it came to church services, he avoided the pulpit since he was hurting. Instead, he would let other leaders do the preaching. My friend who was supporting him is the one who made him start preaching, because when he visited him at his church, he would give me the pulpit. When it came to reading the word and praying, it was very difficult. Another challenge he had was being away from his children. His wife would try to have them stay away from him. He loved his children very much.

➤ Analysis of Pastor Ndlovu's experience

Pastor Ndlovu met his wife at his friend's church. They tied the knot and their marriage lasted for four years. They did not receive premarital counseling from the wife's pastor. They journeyed through marriage as Christians without skills and knowledge about the entity of marriage even though he was a pastor. Two inter-related problems cropped up in their marriage, namely in-law's intervention and finances. Pastor Ndlovu had just started a ministry as a result they were not well financially. During that time, the wife demanded things they could not afford and that failure to provide resulted in his desertion. Pastor Ndlovu failed to realize that economic wellbeing in a marriage relationship plays a very significant role. Premarital counselling could have unearthed key issues such as finances, the lady could have an informed decision to engage in marriage with the pastor and Pastor Ndlovu would have understood the importance of finances in a marriage.

The intervention of the mother in-law had encouraged her daughter to stay at home. Pastor Ndlovu went on to seek help and advice from two senior pastors, both of whom failed to give proper care and advice, with one hurting him. He eventually resorted to the assistance of the social worker who advised him to divorce his wife. Even Pastor Ndlovu cried to his own but his own failed to pastorally care for him but they brought more pain to him. Their response has indicated their lack of skills in handling marital problems affecting a pastor.

His journey of divorce was a difficult one, with the church and leadership displaying mixed reactions. Some left the church and others remained. The leadership that left cited the reason that they cannot to be ministered to by a divorced pastor. He had no one to cry to because he was afraid to seek help from other pastors. However, by God's grace, there was a friend and two elderly women from his church. They would visit him during the day, share the word of God with him, and talk about many issues with him. Even

though his colleagues could not help him, he had the women who were pastorally caring for him by sharing the word and praying with him.

Divorce drove him into a depressed state, wanting to be alone. He was down spiritually, avoiding the pulpit and temptation to be involved in evil behavior was very high. Pastor Ndlovu did not have a mentor or a spiritual father, with whom he could share his pain and all the struggles he was encountering. The church leadership deserted him instead. In the midst of his pain and suffering, God became gracious to him, and sent two women who ministered and spiritually uplifted him. After divorce, he started having a hateful attitude towards women and resolved not to remarry. His friend was very helpful to him by giving him counsel on his attitude towards women. The pastor friend played a role of a spiritual father to him by being present to him, by involving him in his ministry. That care and support made him recover from the devastation of divorce.

5.3.7. Pastor Ngwenya (Not his real name)

➤ Marriage Journey

Pastor Ngwenya met his wife in 2004 whilst he was working as an administrator of the social ministry and the youth pastor of the local church. She was one of the worship leaders of the church. Pastor Ngwenya was attracted to her the first time he saw her. Then somebody who knew him and understood him came to him and said, “Knowing what you are looking for in a woman don’t you think that, that lady qualifies?” She qualified based on what he was looking for in a woman. He approached the pastor and his wife and they recommended her. A relationship started between them that culminated into marriage.

During their courtship, premarital counselling was not done thoroughly like in the case of other church members. There was no in-depth premarital counselling but he was told that as a pastor, he knows these “things” and he can apply them in his marriage. Another reason for lack of premarital counselling was that some of the leadership of the church were not happy with the relationship. They claimed that he was responsible for the breaking down of the relationship between the woman and a relative of one of the

members of the leadership. His contract as a youth leader was terminated but continued as the administrator of the social ministry.

His marriage lasted only for three years. He mentioned that three months into their marriage things were bad; there was no peace in the relationship. One thing that caused conflict in their marriage was finances. The termination of the contract by the church had a terrible effect on his family finances. However, he strongly believed that their problem was more spiritually than monetary.

This is what he said, “Our marriage went through a crisis, a crisis which was related to me and my wife having a calling (unknowingly) of being a traditional healer. When I was a child, I was initiated to be a traditional healer (a gift bestowed on someone by his or her ancestors). As a young person, I became a Christian and later got married. In marriage, we experienced problems, which ultimately led to divorce. After divorce, my former wife became a traditional healer. It was in hindsight that we realized that the crisis in our marriage was caused by both of us being called to be traditional healers. There was a conflict of who between me and my former wife should assume the seniority position at the operational level”.

I discovered this from pastors within and outside my denomination. One senior pastor told me that in order for me to have peace in my marriage; I needed to enter into prophetic ministry instead of becoming a traditional healer. When they discovered their problem was a spiritual one, the wife refused that they go seek help demanding that if the prophetic ministry is from God, God should speak to her directly. She never wanted them to talk about that issue, yet there was no joy in their relationship. One day after a serious conflict, he decided to take a walk; when he came back, he found a note telling him that she has left and he must not follow her, she has gone back to her home. His thought was that, she had gone to her home to take a rest. Later he received divorce summons and that within ten days he must respond. He was very shocked; he phoned her but her words were, “let us meet at the divorce court”. He told her that he was not going to go to any court she can have her way. However, I still loved my wife.

- Response from sectors of the church

- Congregation

Regarding the reaction of the local church, this is his comment (Emotionally), “Yo! Pastor, Yo that brings tears to my eyes, that makes me very, very emotional, because my immediate reaction was to tell the church to allow me to leave the church. I told them I am not in the right state to lead the church. They said something that I could not believe that what I was hearing was from the Baptist Christians. They said “pastor, allow us to go with you through this struggle, allow us to cry with you, and do not leave us.” Because the Baptists church are the people of the book (Bible), he was expecting them to tell him to leave ministry according to what the bible says.

- Leadership

The leadership of the Baptist denomination discussed pastor Ngwenya’s divorce issue in a very casual way. This is what he said, “My issue was never discussed like as a denomination, it was discussed by individuals within structures of the denomination. I got frustrated because of their reactions, for an example one would say do not worry pastor it is okay, she divorced you, and you did not divorce her. Nevertheless, later the same pastor decided to change and say, you cannot pastor a church when you have divorced your wife. In most cases it depended on who am I speaking to and how am I related to him or her.” He continued to say that the denomination did not have a structure nor policy to deal with the issue of divorce and remarriage in the pastorate. He also mentioned that the church would be concerned about finances and other issues instead of providing support and care to the divorcing pastor.

- Colleagues

Talking about the response of his colleagues, this is what he said, “There was never a time in my life when I experienced rejection from my colleagues than during that time. I felt rejection from my peers, and they were distancing themselves from a sinner, I accepted (exclaiming). The attitude they displayed towards me showed me that you could have colleagues that are hypocrites, in the sense that they will come to me as individuals and say whatever they say. However, when they get into a group, they turn against you. Some will come to you secretly but later join the group that attacks you.

The attitude was not correct. However, I am standing today as a Christian and a pastor because there were spiritual fathers within my colleagues who saw me as a son who needed help. They stood by my side, holding me by hand and walked with me in this journey.

➤ Support Received

There were pastors who had held him by hand and journeyed with him, allowing him to cry on their shoulder. There were those who supported him during his remarriage, morally and financially. All the support that I received was from the individuals, there was no official intervention at all. He also received support from the local church who stood by his side during the difficult times.

➤ Journey during and after divorce

This is how pastor Ngwenya shared his struggles during and after divorce, “Sometimes you would feel guilty because when people look at you with facts, then they would draw conclusions about you. Sometimes when they communicate these conclusions, they make you feel guilty. You end up asking yourself, what I have done. Sometimes I would experience being lost in a crowd. Since I got divorced, I have never missed any regional and national events and in these meetings, I would most of the time be alone. I felt lonely amongst the crowd of people I was acquainted to. Others would come to me just to make sure what they heard about me is true. Sometimes I would feel betrayed by people whom I told about my divorce story, but when I hear what they say about me, Yo, pastor, I really felt betrayed. Here is an interesting one, when you do something that seem not acceptable to the church, people seem to pull out your track record, they will not judge on what you have done but will use your track record to judge you. This broke me, I felt unfairly judged. They would go to an extent of saying I divorced the wife not the wife divorced me. That broke me (being emotional)”.

➤ Analysis of Pastor Ngwenya’s experience

Pastor Ngwenya’s marriage started with a bad note and lasted for three years. Premarital counseling was done partially with the notion that as a

pastor, he knows what the bible teaches about marriage. This notion has resulted in many marriages of pastors ending up in the divorce courts. His knowledge about marriage and lack of wisdom to apply that knowledge was useless and the woman needed to be equipped to be a pastor's wife. The in-depth counseling was needed to equip the woman with knowledge and the pastor with wisdom in the application of the knowledge. Another issue was that some members of the leadership of the church were not happy with the relationship. In-depth counseling may have helped pastor Ngwenya to halt a bit with the marriage as the writing was on the wall to show that there would be crisis in the marriage.

There was no peace in their marriage and the cause was two-fold. The first one was finance, because the church terminated his contract. Pastor Ngwenya should have waited with committing himself into marriage until he was financially stable. The second one was a spiritual one, where both of them had a calling of being traditional doctors. The difficulty with a problem of this nature is that it has to do with African spirituality and church leadership is not equipped to deal with it. They believe that if a person is in Christ, he is a new creation (2 Cor 5:17). As a result, they were not able to pastorally give assistance to pastor Ngwenya and his wife. Pastor Ngwenya had consulted pastors from other denominations, who were aware of what had happened but gave him a suggestion that he venture into prophetic ministry and his church does not believe that prophets still operate in this era. Pastor Ngwenya had wisdom to seek pastoral help from the pastors of other denominations who were conversant with the issues of African spirituality.

His journey during and after divorce had mixed reactions. The church he was pastoring was prepared to journey with him, something he never expected. The church was affected by the divorce of their pastor, and they positively responded by journeying with him during that time. The support from the denominational leadership was very poor, since there was no policy on clergy divorce. The reaction of the pastors created much pain to him, as they would say one thing today and something else the following day.

Failure by the church to deal with the clergy divorce and produce a policy for the denomination caused him pain of rejection, false judgement, betrayal, guilty feelings. He was made to feel like a worst sinner in the world. God sent a remnant of senior pastors who were there for him, to comfort and pastorally care for him.

5.3.8. Pastor Nkwe (not his real name)

➤ Marriage Journey

Pastor Nkwe met his wife through his colleague who was an associate in another church. In one of his visits to the colleague's church, he saw the woman. He conveyed his interest on the woman to his colleague. After eight months, the friend told him that he could now talk to her. In preparation for their marriage, pastors did premarital counselling from both sides. During the counselling sessions, the problem of her family interfering in her marriage issues crept up. Pastor Nkwe and the woman were both divorcees. They were advised to either pause with the marriage preparation so that she can resolve those issues or stop the relationship. He gave her the benefit of the doubt hoping that she would be able to resolve the issues and continue with their marriage preparation.

After getting married, the issue crept in their relationship. Her brother started influencing most of the decisions we needed to take. She would want us to do what her brother told her to do. The problem of her brothers interfering in their relation was a very serious one. This is what he said about them, "She will move out of the house, go to the brother, and give the brother the story. The brother will never come to hear the other side of the story; instead, they would take her side of the story. I have had confrontation with the brothers because I believe when she comes to them and tells them something, they do not want to hear my side. They had already sided with her that she is right and I had to have some confrontation with her brothers". For the past six years most of our challenges in our marriage emanated from the in-laws".

The last straw that caused the breakdown of their marriage was the finances. He discovered that there was a debit order of the money going to her sister. When he confronted it, she went and called her brother. Instead

of working out the problem, she told him she wants divorce and that they will meet in court. They took the car and some of the valuable things that were in the house. She filed for divorce but what shocked him was that one of the reasons she cited for divorce was that he left his secular work for ministry.

➤ Response from sectors of the church

- Congregation

The church had different responses; to some people it was no issue. They had come to accept that divorce is a reality; however, some were skeptical questioning his divorce as a pastor. There were also those who became judgmental and those who became neutral.

- Leadership

The senior pastor has dealt with some of their challenges and she knew what was happening.

- Colleagues

He lost some of his colleagues when they heard that he had divorced. Some understood and some were judgmental. One told him in his face that he will no longer invite him because they do not want to be preached to by a divorcee.

➤ Support Received

His senior pastor was supportive to him during the period of divorce and after. There was a year when she paid his rent and one of his friends took the lease of his house. His pastor's friends were also supportive to him even paid for his legal fees. He had to go to court for three cases, namely child support, spousal support and the divorce. The support made him to recover from the challenge of being divorced by the wife. Another thing that was of helped him, was that, some pastors would invite him to come preach during his journey of divorce.

➤ Journey during and after divorce

Talking about his journey during and after divorce, this is what pastor Nkwe said, "When you go through divorce one of the things that you encounter is condemnation. You feel condemned. Sometimes people do not condemn you but you condemn yourself, and I have come to realize that the highest

level of condemnation is self-condemnation. You see yourself as a failure, that you have failed God, people and yourself.

Another challenge is self-esteem, you start to see yourself as a failure and you start asking yourself how you are going to preach to people when you have divorced. You also start to doubt God. Once you start doubting God, you are in danger. The danger is you become tempted to sin. Even though I felt lonely, some of my friends came to fill that loneliness. When you become lonely, you become suicidal because the devil tells you that God does not love you anymore and people do not care for you.”

Another challenge that he faced was finances. When he parted with his wife, she took almost everything. She cancelled the lease of the house and in one time, he found himself homeless with no car.

➤ Analysis of Pastor Nkwe’s experience

Pastor Nkwe’s marriage lasted for six years, experiencing challenges in their marriage. They attended premarital counseling from both their pastors. During the sessions, the problem of in-laws on the side of the woman came up. They were advised to halt with the marriage so that the woman can be able to resolve the issue. Pastor Nkwe was given a good pastoral care by both churches; however, he made a choice of getting married to the woman because of his love for her and with the hope that she would change and the attitude of her brothers would change. He under estimated that depth of the problem. Premarital counseling played an important role to reveal a problem that later on became the cause to the marital breakdown.

During the divorce journey, Pastor Nkwe experienced condemnation from self and other people, rejection, poor self-esteem, depression and loneliness. He even doubted God and was prone to committing evil things. As he was going through the pain of shame, rejection and condemnation, his pastor walked side by side with him. Even when he became homeless, he received support and care from the church leadership and friends who paid for his accommodation and legal fees. The support and pastoral care he received from his pastor and friend contributed to his ability to rise and continue with ministry.

5.3.9. The participant template

The purpose of the template below is to link a number assign to the participant.

The table below

Participants Numbers	Participants Names (Not Real names)
1	Tlou
2	Giraffe
3	Kolobe
4	Lion
5	Tau
6	Ndlovu
7	Ngwenya
8	Nkwe

The next section will focus on the themes that were identified from the clergy narratives

5.3.10. Themes

Themes for this study were identified from the stories narrated by pastors who have gone through the process of divorce. The themes and sub-themes that give the phenomenological aspects of the experience of divorce were identified. The identified themes are marriage preparation, causes of divorce, Support received, Effects of divorce, Loss and Recovery. The template below explains the themes that came out of the interviews.

Table of Themes

Theme	Sub-Theme
Marriage Preparation	Place of Meeting Premarital counselling Provided
Causes of divorce	Spirituality Marriage of convenience Infidelity Challenges of the calling Communication Finances In-laws

Effects of divorce	Psychologically Spiritually Behavioral Physical
Support	Church Leadership Colleagues Family
Loss	Friends Position Income/Finance Family Church members Property
Recovery	

➤ Theme 1 – Marriage preparation

- Sub-theme one - Place of meeting

Participants one, two, four, five, six, seven and eight, met their former spouses at the church or church activities. Participant one, two and five were from the same church whilst for participants six and seven the former spouses were from other churches. Participant five met the former spouse at the cell group he was starting. Participant three met the former spouse at the place of employment. Even though she was at that place, this is what he said about her “Then I discovered that she is a Christian with the same interest as we conversed”. The church tradition dictates that a pastor must not be equally yoked with unbeliever, (2 Corinthians 6:14). Kitson reinforces this tradition when he noted that, “When two people who marry have similar, or ‘homogenous’, social background, this is thought to make it easier for them to have or to develop a common attitude and values; in turn, this is thought to lead to greater mutual understanding and fewer arguments and disagreements” (1992:61). Their believe is that a pastor married to a spouse who have the same religious beliefs and background or come from the same

church are unlikely to divorce. It is easier for them to develop the same values and common attitudes concerning marriage and divorce. The word of God will be their guide as a result; the conflicts and disagreement will be resolved amicably. However, the narratives of the clergy will show that clergy persons also experience the challenges of marriage like any other couple in a marriage relationship.

All the participants were married for more than five years with an exception of participant one and six. Participant one was married for less than two years and participant six had four years of marriage. According to McCarthy and McCarthy in their book on creating healthy marriages, “Getting married is only the first step. The 2 major tasks during the first 2 years of marriage are to build a strong marital bond of respect, trust, and intimacy and to develop a comfortable, satisfying marital style” (2004:3). The first two years of the participants’ marriage is the time of creating strategies of building strong marital bonds and a satisfying marital style. Participant one and two were busy with ministry in one place whilst the spouses were working or studying in other places. There was no time to develop their marital strategies. Participants three, four, five, six and eight did not even know that they had to develop strategies for their marriage. The reason was that they were not given premarital counselling which could have been their starter pack. That is the discussion of the next sub-theme.

- Sub-theme two - Premarital counselling

Premarital counselling is a process that is intended to prepare and empower a couple preparing for marriage. Stahmann defines premarital process as, “referring to a process designed to enhance and enrich premarital relationships leading to a more satisfactory and stable marriages with the intended consequence being to prevent divorce” (2000). Participant one and seven were afforded a premarital counselling by the church they were members of. It was mandatory for a couple in courtship to attend the premarital counselling. Stahman also noted that, “Clergy, in performing the greatest amount of formal premarital counselling, do so as part of an optional or mandatory marriage preparation program before religious wedding ceremony or

service” (2000). Participant two, four, five, six and eight did not have marriage preparation. It could be that the process was optional as participant three mentioned that, “Not really, we met her pastor once... and I understand that he is a marriage counsellor” or the church was not providing it as participant two said, “ I did not even know it was there” or as participant five alluded that “it was perceived that you are a pastor, so you are expected to know most of the marriage stuff or participant eight who was given only one session because of the problem with the leadership of the church. Premarital counselling is one of the preventative, empowerment programs that provide information and remedial strategies to enhance the relationship and minimize divorce. However, premarital counselling may have positive effect, yet to some may have minimal effect. Participant one attended premarital counselling which was mandatory, yet his marriage did not last for two years. Participant seven discovered during the premarital counseling session that his former spouse’s previous marriage was ended up in divorce due to the involvement of his brother in her marriage. He gave her the benefit of the doubt and continued with the marriage relationship. However, the same problem led to their divorce. The church played its role in the preparation of the marriage of participant one and seven.

➤ Theme two - Causes of Divorce

- Sub-theme one – Spirituality

The issue of spirituality has contributed to the marriage failures of participant two and eight. Participant two had expected his wife to have been in the relational process with God and exhibit certain characteristics.

This is what he said, “she was involved in those positions because she had a good handwriting, but when I asked her when and how she got saved? she couldn’t give me a clear answer, her response was that she grew up in Sunday school... she knew things of the church but spiritually we didn’t connect”.

At their honeymoon, they started a ritual of having time together in reading the word of God and praying. However, he would end up hearing

her snore. There was a lack in the magic of spending time together in prayer and the word of God, as expected by participant two from his former spouse. His expectation was that participation in religious activities would play a great role in bringing stability in their marriage. Failure to show signs of being saved resulted in the crack in the marriage.

Participant eight and his former wife were supposed to be traditional healers. When they got married, they were ignorant of that fact. However, he discovered later that the conflict in their relationship was about the seniority at the operational level as traditional healers. This is what he said,

“There was a conflict of who between me and my former wife should be in the seniority position at the operational level”

Spirituality between them and the invisible world contributed to the cause of their divorce.

- Sub-theme two - Marriage of convenience

People can have an influence in the choosing of a marriage partner. The influence can be due to social status, financial stability or any convenience. Participant two, three and four went into marriage because of the influence of people in the church and convenience. Participant two chose a partner because of the influence of Mrs. Majozi and financial security; this is what he said,

“She started talking about the head of the department, because they were in the same church, telling me good things about her, actually promoting her... she even gave me the advantages of marrying her, like she is working, and ministry was not giving me much money, and how it would be difficult without financial backing, so after much thought, I decided to go to my pastor... and told him I have seen a lady I want to get married to”.

Even though, participant two did not love the woman, the thought of getting married to someone who is financially viable, made him take the decision to marry her.

Participant four got married because of the influence of parents to his former spouse. The difficulties in their relationship point to the fact that the woman had no love for him. His wife told him that,

“Honestly, what I have done is wrong because I was young. People were intervening especially my mother and the friends of my mother, told me to marry you because you are a good man.”

She did not love the man but was influenced by the mother and her mother’s friends. The marriage was based on social status, the mother was happy that her child got married to the pastor or ‘man of God.

Participant three’s marriage was more of convenience. The woman accepted the proposal for marriage because of challenges in her family. This is what participant three mentioned,

“I suspect in our talks with her, things were not that well at her mother’s house, their relationship was not good. When I came with marriage proposal, I came at the convenient time”.

The marriage was based on the former spouse running away from her family conflicts; it was convenient for her to accept a marriage proposal.

- Sub-theme three – Infidelity

Infidelity has a negative influence on the marriage.

“Historically, infidelity was considered the breaking of a contract of sexual exclusivity between two people who are dating, married, or otherwise in a committed relationship. Yet, more recently, the definition expanded to include a wide range of behaviors. For some, part of the definition of infidelity includes participation in sexual intercourse with a person other than one’s partner. Others include behaviors such as cybersex (or sex over the computer using words, viewing pornography, varying degrees of physical intimacy, such as kissing and holding hands, and even emotional intimacy with another person to the detriment of the primary relationship” (Hertlein, Wetchler, Piercy, 2005). This study focuses on infidelity as breaking of the contract of sexual exclusivity between two people who are married. According to Preller, infidelity, more commonly known as cheating, is near the top of the list of reasons for divorce in South Africa (2013:3). This is confirmed by other scholars, who viewed infidelity as being the most common cause of divorce in the

United States (Amato & Previti, 2003). It is one of the greater contributory factors in some causes of clergy divorce, because it betrays trust one partner had for the other and reduces the intimacy between them. Four of the pastors' marriages were affected by infidelity.

Participant five's marriage was marred by the act of infidelity. He trusted his wife so much that even when people hinted to him about his wife's relationship with the young man from their church, he did not take it to heart. This is what he said,

"People tried to hint to me and I did not know how to take into conscience what people told me" and again he stated, "But I did not take it serious. When I asked her, she told me that there was nothing wrong and I believed her".

Trust was so high that even when given a hint, he believed his wife. He felt angry with himself because different people at different times hinted to him about the relationship his wife had with the young man. His discovery of the relationship led to their divorce.

Participant one and two were suspected of being involved in extra marital affairs by their spouses. Participant one was not staying with his wife due to work commitments in Mokopane. He was staying in his parent's house. On one occasion, his wife refused them to be intimate with him due to her back injury. Later she informed him that she does not love him anymore accusing him of his love relationship with the local girls in his hometown. This is how he articulated the problem concerning the accusation,

"When she started to bring the whole divorce thing, she accused me of having an affair with the lady I told her that I had pursued before meeting with her". Their relationship was destroyed by suspicion of an extramarital affair. The former spouse suspected that he was involved in an emotional infidelity with the women in his hometown.

Participant two told his wife and the church that he was going to preach in Northwest for two weeks. During that time, he received a call from his mentor telling him that, "I got a phone call from your wife... they do not know where you are and they suspect that you are at the guesthouse in Pretoria with a girlfriend." The suspicion spilled over to the church and

brought damage to his image, as the senior pastor. It brought about the breakdown of his marriage. He stayed in Northwest for a year and this is what he said about the reaction of his wife on the suspicion of infidelity, after the two weeks preaching service,

“I was in Northwest and she stayed back at our house... She started spreading rumors saying I had gone to the girlfriend because of how I left”.

The preaching program of participant two to other churches made the wife feel lonely and her loneliness brought the suspicion that he could be involved in the extramarital affair.

Participant four's marriage was brought down by infidelity. He labelled it cheating. His wife started going out with the Asian foreigner and it was difficult for her to leave the boyfriend. He once challenged her to break the relationship over the phone. The wife did not want to do that in front of him. Other incidences involved the wife's refusal to touch her or come to the place where she was staying. These are his actual words,

“When I visited her, she did not want me to touch her anymore”. Again, he said, “I remember on one occasion; I was from the pastoral meeting. I told her I was going to come to her...She said the room is too small. I told her she is not acting like a person who is married.”

The problem of participant four started with infidelity from the early stages of their marriage. The issue was not properly confronted. After the wife had moved away from home due to work, her attitude towards their relationship became negative. The attitude was a revelation that she no longer loved him and she could be having someone she could be in an intimate relationship with.

- Sub-theme four - Challenges of the calling

Mobility is one of the challenges in the pastor's ministry and life. The movement of the clergy family is one of the stress related factors that produces tension that leads to marital breakdown in the life of the clergy. Participants one and two marriage relationships encountered the challenge of moving from one place to another. Participant one was working on a project that took him to Vhenda. He would come visit his

wife on weekends, however, after some time they agreed that she comes to his place in Mokopane. She came twice and after that, she was no longer interested to come back again. Their marriage was hardly two years and they stayed apart due to work commitments. Participant one and his former spouse did not have time to work on their marriage even though they were empowered through premarital counselling to do so. This suggests that their staying apart from each other has led to their failing to work on their marital development and strategies that would have helped their marriage to survive.

Participant two had a similar situation. His wife was training as a nurse in KZN. After getting married, the church did not move him to KZN to be nearer his newly wedded wife. He would visit her when he was off duty and she would visit him over the weekends. Their staying apart created a tension between them that resulted in them separating and finally leading to divorce

Another challenge for participant two was that he was an itinerant preacher. He was invited to preach in different churches in various towns or even provinces. Most of the time, he was not at home. After the wife had completed her studies, she moved to be nearer her husband in Mpumalanga. His work as an itinerant preacher produced stress in their relationship, as he was not at home most of the time. This is what he said about the issue of itinerant preacher,

“Things just got worse, because I was travelling, moving from place to place for the ministry”.

The wife was hoping to have her husband nearer to her by coming to stay with him in Mpumalanga, only to find out that it becomes worse since most of the time he was absent from home. This caused a lot of strain on their relationship. The final cause of the divorce of participant two was when he moved from the denomination for another. He expected the wife to give him complete support in his move to another denomination. This is what he said concerning his expectation,

“Moving from one denomination to the other, exposed her, as it required her to be more hands on and more supportive... It was not that the church demanded or expected that from her, yet being my spouse, we were

expected to show that we were working together and doing the work of the Lord together”.

Failure of the wife to provide support in the movement from one denomination to another contributed to their divorce

- Sub-Theme five – Communication

One major contributor to the marital breakdown of clergy is the issue of communication. Participants three and four had serious communication problems. According to Preller (2013, 4), “Lack of communication is the single biggest cause for divorce and accounts for almost 70 percent of all marital breakdowns.” The statement indicates that communication is a huge challenge in marriages in South Africa.

Participant three’s marriage relationship was in constant conflict. They experienced what Canham *et al* termed surface communication.

Surface communication is an absence of communication where the spouses had superficial conversation and did not take the time to talk in-depth about troubling issues in the marriage or they let arguments fester and remain unresolved, resulting in distance and misunderstanding.

They had difficulty in talking in-depth about the issues that were troubling them, especially handling their conflicts. Participant three avoided conflicts by resorting to withdrawal without raising issues later to resolve them. Their communication skills were very poor and his comment was, “We did not really have a good communication.” Surface communication was a seed that resulted in their marital break down.

Participant four’s communication problem was aggravated by making most of the conflicts spiritual. He mentioned that,

“We started having conflicts, but I avoided them most of the time because I was a preacher and praying for people as a man of God.”

He avoided communication and to resolve their conflicts citing that he is a man of God. Participant four was also using surface communication to resolve their issue, that to have that, was a formula that will lead to their divorce.

The wife also failed to communicate to him that she did not love him instead she started having extramarital affairs early in their marriage. The wife was silent, unemotional, or uninterested in the relationship and

failure to communicate her feelings towards him led to their marriage ending up in the divorce court.

- Sub-theme six - Finances

Finances is one factor that contributes to the divorce of clergy. Participants six, seven and eight's marriages were affected by lack of finances. Concerning participant six, the church was not able to support him sufficiently and at the same time, the wife was putting pressure for them to raise their standard of living. This is how he articulated the problem,

"She would demand things as if there was money, so that she can live according to certain standards".

She left to stay with her mother claiming that,

"As a pastor I was not getting enough money."

They stayed apart for two years and at the end participant, six decided to end the marriage.

Participant eight's financial problems arose when the contract for the youth pastor was terminated. Even though he continued to work as the social ministry administrator, his stipend was not sufficient to carry them as they were starting a new journey of marriage. Lack of finances brought about a strain in their relationship and there was no peace.

Participant seven had discovered a three months debit order from his wife's account going to the wife's younger sister. Confrontation on the debit order issue led to the intervention of the brothers. Their intervention was not to resolve the issue but to tell him that the marriage is over; he would meet them at the divorce court. The use of the family finances for the benefit of the wife's family contributed to their marriage ending in the divorce court.

- Sub-theme seven - In-Laws

The marital breakdown of participants six and seven was due to the involvement of the in-laws. Participant six's wife used the sickness of her mother as a scapegoat to leave her house and spend most of her time

with her mother. When confronted about the issue, she would tell her mother who in turn would confront the son-in-law. The confrontation led to the strained relationship that ended at the divorce court. Participant seven's problem was the interference of the wife's brother in their marital challenges. This is how he explained their involvement,

“She will move out of the house, go to the brother, and give the brother the story. The brother will never come to hear the side of the story. Even if they try to intervene, is just for them to get information but they have already taken a decision.”

The brothers destroyed the marriage of their sister by failure to hear both sides and resolve the couple's problems amicably. On both participants, the intervention of the wives' families brought about the breakdown of their marriages. The factors discussed above led to the divorce of the pastors.

Two particular causes of divorce that are pertinent to the pastor are the spirituality and marriage of convenience. The question is, how does divorce affect the pastors, do they have the same experience as their members? The next section provides the answers to these questions, namely the effects of divorce to the pastors.

➤ Theme Three – Effects of divorce to Participants

This theme will be focused on the impact of divorce on the participants. Divorce is one of the fabricated behaviors that have traumatic effects. Dreman (1991) has noted that, “Recent clinical observations and research findings suggest that divorce may also be considered as a traumatic event which has a severe impact on both adults and children.” According to Weiss (1976), “separation produces distress, which manifests by panic, anxiety, loss of confidence, vigilance, sleeping and eating problems, depression, hopelessness, anger and rejection”. The participants experienced some of these manifestations of distress, during and after divorce. The effects of divorce to the participants are classified under the following sub-themes: Psychological, Spiritual, Physical and Behavioral.

- Sub-Theme one– Psychological

All the participants were affected psychologically. They had never anticipated divorce in their lives as clergy people. The divorce process sent some of them into the state of depression. Participants one, two, four, five and six experienced severe stress; divorce depressed some to the point of wanting to commit suicide. This is how they express their state of depression,

Crying, “Emotionally it was tough, I remember going to the store and I bought poison. I kept it in my car and I would think of taking it, by God’s grace I would not take it...I thought of crossing a red robot because of the emotional stress and all I was going through”. – (Participant two)

“I felt a deep depression to an extent of having to depend on anti-depressant. At that time, I did not want to be around people. I just wanted to be always alone, locked in the house...I was so depressed to the point of becoming suicidal, attempted suicide and did not work”. – (Participant five)

Participants one, five and six did not want to associate with people. These are their comments,

“I was very, very broken and locked myself in the house. It is the time I did not want to meet people especially *bazalwane* (Christians)...I was not socializing with my family” (Participant one).

“I wanted to stay in a dark house, no opening of windows or curtains. I just wanted to be in a quiet house alone. That is where I stayed most of the time” (Participant five).

Participants one, two, three and seven blamed or condemned themselves or felt guilty for the dissolution of their marriages. They expressed themselves in the following way,

“It is the time when I messed with my life because I started blaming myself or maybe sexually, I am not man enough.” – (Participant one)

“When you go through divorce one of the things that you encounter is condemnation, you feel condemned. Sometimes you are not

condemned by people but you condemn yourself, and I have come to realize that the highest level of condemnation is self-condemnation.” – (Participant seven)

“To be honest, when you file for divorce you know this is what I have to do. However, you always have this thing, you feel guilty. You feel like, you are doing something wrong.” – (Participant three)

Participants one, two, three and four felt that they were failures or liars and this is what they said,

“You think of people that you have joined together as a pastor telling them that there is no divorce. Now it makes you a liar” – (Participant four)

“I felt like I am failing God and I am also failing the church.” – (Participant three)

“When you are in that situation, you have so many voices in your mind and they are from the devil bringing his demons telling you, you are nothing and a failure. God is angry with you and you end up seeing yourself that way.” – (Participant two)

“To lose your wife and not keeping your vows, you see yourself as a failure. I saw myself as a failure.” – (Participant four)

The participants were affected psychologically; even if some of them are the ones who had instituted the divorce.

- Sub-Theme two – Spiritual

Divorce had affected the relationship the participants had with God and their calling to preach the word of God. They believed that God called them into the ministry and as a result, God would not allow their marriages to end in divorce.

Participant one was angry with God for the failure of his marriage. This is how he articulated the anger,

“Ya, I was angry with God, very, very, and angry. How can He (sic) allow me to go through that when I have served whole heartedly?”

Participant two, four, five and seven found it difficult to preach. This is what they said,

“I had decided to stay and not preach, it was difficult to preach under all the emotional stress and as a result I lost many members.” - (Participant two)

“But during that time, it was difficult for me, but because of the sheep of the Lord, I had to feed them. You cannot leave the sheep because you are experiencing stress.” – (Participant four)

Participant five’s spiritual life was very low. This is how he articulated his spiritual state,

“I was in no position to open up the bible, could not pray, and could not do anything. It was non-existence but still I had to come to church. I had to show face”. – (Participant five)

During the process of divorce, the participants were experiencing spiritual heaviness. They find it difficult to preach to the people of God.

- Sub -Theme three – Physical

Divorce was a contributory factor in the health of the clergy. Participant three and four’s health was affected. Participant three was constantly sick with ulcer and headaches. Participant four developed gastritis and he noted,

“I also became sick...I was having gastro even now; I do not eat everything. I became sick, I nearly passed away.” – (Participant four)

“I was constantly sick, had ulcer and headaches.” – (Participant three)

The difficulty of divorce affected the participants physically, with some ending up having chronic sicknesses.

- Theme four -Support

A pastor, who faces trauma or disruption of a divorce, may need support from those around him or her. According to Kitson support, “provides

meaningful attachments to others, integration in a network shared for nurturing others and being nurtured by them, reassurance of an individual's worth through performance of valued social roles, a sense of reliable alliance with kin, and access to guidance in times of stress" (1992, 223). The support provided to the pastor may assist him or her to adjust to the stress of divorce and be a source of encouragement, nurturing, assurance and guidance in facing the pain and distress of divorce. The nature of assistance may come in different forms. However, some of the support may also be negative and cause more harm than help. Kitson confirms this notion when he noted, "Not every source or type of support is helpful; sometimes help from others can make the situation worse" (1992, 242). In this theme of support, the focus will be on the support provided by the following: Church, Leadership, Colleagues and Family. By the church it is meant the members of the congregation; the Leadership refers to the local, regional and denominational; Colleagues could be those in the same denomination or outside

- Sub-theme one-Church

All pastors received support from their local churches. The support was either in form of full, partial, or passive. Partial support means support received from part of the church and passive means support given with no much interest in what is happening.

- Passive support

Participant one received this kind of support from his church. The church did nothing except to give encouragement to continue in the faith. This is what he said about the response of the church,

"The congregation felt sorry for me, that is what they felt for me and just told me it is going to be fine."

- Partial support

Participants two, three, five, six and seven received partial support from their churches. There were mixed reactions from their churches. This is how they articulated the support received from their churches.

“That Sunday, was the last Sunday I saw some of the church members. They never came back until today. Some, particularly those who never fellowshiped in other churches, who knew this church as their own, those were the people who came back even though they knew what happened.” - (Participant five)

“Ya! That was also mixed emotions and reaction. People were there but some started not coming to the church.” – (Participant three)

- Full support

Participant four and eight received full support from the church. Their churches were with them during the whole process of divorce. This is how they expressed the support they received,

“Because people understood me and they knew and saw all these things that were happening behind my back...Many people knew about my wife’s cheating without me telling them...I called the leadership and the church and almost everyone was on my side.” – (Participant four)

Yo! Pastor, that brings tears to my eyes that makes me very, very emotional, because my immediate reaction was to tell the church to allow me to leave the church. I told them I am not in the right state to lead the church. They said something that I could not believe that what I was hearing was from the Baptist Christians. They said pastor, allow us to go with you through this struggle, allow us to cry with you, and do not leave us.” – (Participant eight)

The support of the church was mixed depending on the relationship the church had with the participant.

- Sub-theme two-Leadership

The support from the leadership was lacking in most cases due to different reasons. The support from the leadership can also be divided into three forms same as the support from church.

- Passive support

Participant one and four, eight received a passive support from the leadership. Participant one and eight did not get support because the church and regional leadership did not have a policy on divorce; as a

result, they were neglected during their struggle with divorce. These are their comments,

“Because I was the son there and served in the church for a long time, they just sympathized with me for the experience that I have gone through. They never formally talked about it” – (Participant one)

“It was the ground that they never wanted to attend to” – (Participant one)

There was no structure in place to help and support pastors who were divorcing.

“My issue was discussed by individuals within the structures of the Baptist church. I got frustrated because their reactions were that today they will say something and tomorrow somersault and say something else...the reason is simply; we are in the Baptist church that does not have a policy on the issue of divorce among the pastors.” – (Participants eight)

The bishop of participant four did not give his divorce challenge a priority. He was too busy to provide the support to him during the challenging times.

- Partial support

Participants two, three, five and six received mixed support from their leadership. Some members of their leadership stood with them others left the church. Some could not handle the situation; some were hurt or disappointed and some were afraid of stigmatization. These are their comments,

“Some members of my leadership left saying that they cannot be preached to by a divorced pastor”. – (Participant six)

“But as for the leadership, they were supportive. However, as I mentioned some of the people who were in the leadership were her friends. That is where I got a very serious problem”. – (Participant three)

- Full support

Participant seven received full support from his pastors. The pastor journeyed with him assisting him even with accommodation.

Participant two was fully supported by his spiritual father. This is how he articulated the support he received,

“My spiritual father did not support my decision because of his maturity, yet he was there for me assisting me. He played the role of the father. As much as he did not agree with my decision, he made sure that I was not destroyed by it.” – (Participant two)

The leadership as representative of the church failed to pastorally care for their own who were going through the process of divorce.

- Sub-theme three - Colleagues

Colleagues who were compassionate towards them supported participants. They assisted them to recover from the effects of divorce. Whilst at the same time, there were those colleagues who were inconsiderate and harsh to them. They brought shame to them, stigmatization and injury to their wellbeing.

There were those who lacked support from their colleagues and this is what they said,

“The attitude from my colleagues was also bad. Although they loved me, my reputation was dented, and they did not support me or the decision I had taken.” – (Participant two)

“They started pointing fingers and saying ‘you are no longer a child of God’ and all those things.” – (Participant three)

“Some pastors said negative things about me and made me feel small amongst them.”

There were those who tried to intervene but brought shame and hurt with their wrong perspective.

“The attitude from some of my colleagues was that there is no way that a woman can do this (involve in infidelity), presupposing that women are not capable of doing this, except if they are provoked to do this” – (Participant five)

Other colleagues would try to lure members of the participants to their churches.

“Others saw an opportunity to poach members from my church. I know a lot of them who targeted people who are more of ministry financiers” – (Participant five)

Participant four was called to step down from the regional positions he was occupying. This is how he articulated the call,

“They started to call me to step down from my leadership roles. I was the secretary of the whole region... They told me to continue to pastor the local church but not as a regional leader. However, it hurts, yes, it hurts a lot, losing a position knowing that you are innocent, it hurts a lot. I also did not plan to get a divorce”. – (Participant four)

Not all was gloom for some of the participants. In the midst of darkness, there was light that made them go through those darkest nights of life during their divorce process. Colleagues who were very close or send by God to be there for them gave them support to help them proceed with life. These participants are three, five, six, seven and eight. Here are their comments,

“My colleagues who were very close to me were supportive. I have a team of pastors that I pray with, they supported me. The other friends from the neighboring town, who were pastors, would phone me and encourage me”. – (Participant three)

“I had a friend who was very close to me. He helped me, I was encouraged, and I recovered. If my friend was not there, I would have ended up doing evil things.” – (Participant six)

“Strangely enough, one friend of mine who had actually gone through more or less the same supported me. I understood that maybe he understands that is why he was supportive. Another friend of mine also, had the attitude, ‘look I do not understand what is happening, I have never been through it, but I want to stand by you.’ That is what has comforted me a lot.

This was someone whom I did not have to explain myself to.” – (Participant five)

Friends supported participant seven financially. They paid for his house lease and the legal fees.

Friends were a source of encouragement and strength during the process of divorce to the participants. In other cases, they were a cause of great pain through their rejection and condemnation to the participants.

- Sub-theme four - Family

Their families one way or another supported all the participants. The only participant who mentioned the help from the family was participant one. His mother observed that he was depressed. She called the psychologist who journeyed with him during the process of divorce. His family supported participant six. They wanted him to join them in the things he considered evil. Even though, some of the participants did not mention the support of family, they nevertheless received it through staying with them or giving them money or meeting some of their needs. Their families were of great help to them during the process of divorce.

- Theme – Loss experience due to divorce

Divorce produced a major loss in the lives of the participants. This loss includes one’s spouse, friends, self, Income, position or status, children, neighborhoods and property. The study will focus on friends, position, income, children and property.

- Sub-theme one – Friends

Participants two, four, five and six lost their friends because of their divorce status. The main reason is the judgmental spirit some of them portrayed towards them. Some lost friends because of the stigmatization. These are comments from the participants,

“Later, I learned that some of them (friends), their wives felt very uncomfortable when they became close to me...they felt that I might influence their husbands to divorce them.” – (Participant five)

“Their attitude made me no longer want to associate with them. They talked negative things about me and some pastors would make you feel you are a sinner because of the divorce.” – (Participant six)

“I also lost friends, people I considered friends were speaking behind my back” – (Participant two)

Divorce caused a loss of friends to the participants. The position of the clergy played a major role to the loss. It was not expected of them that they could be involved in a divorce process.

- Sub-theme two – Position/Status

Participant four lost his regional position because he was divorced. He shared his hurt saying,

“They started to call me to step down from my regional leadership roles. I was the secretary and evangelism leader...Yes; it hurt a lot, losing a position.” – (Participant four)

Participant four was also concerned about the changing of his marital status from married to divorce. This is what he said,

“You lose lots of things in your life, your status from married to divorce...All these years I have been writing married now I had to write divorced. That drags you down again and all the pain comes back.” - (Participant four)

- Sub-theme three – Income/Finance

The participants experienced financial loss during and after divorce. This was due to members who left the church after they learnt that their pastor had divorced. Participants two, five, six and seven experienced financial loss and this is what some of them have mentioned,

“Well one of the challenges beside depression, was financial struggle. I am a fulltime pastor. When those who were financing the ministry left, I was left with young people and the salary I was taking from the church dropped with about 70 percent” – (Participant five)

“The struggle that I had was losing members... It was difficult to preach under all the emotional stress, and as a result, I lost many members. Some of them were faithfully supporting the ministry” – (Participant two)

Participant seven's partner took all the money. He commented, "During this divorce I lost everything, she took money from my account every cent." – (Participant seven)

Divorce of the participants led to the exodus of membership who were supporting the ministry. The exodus affected the income of the church and financial loss to the participants.

- Sub-theme – four Family/Children

Some participants' struggles emanated from the fact that they would no longer be with their children. The loss of having fellowship with their children hurt them greatly. Participants two, three, six and seven were affected and this is what some of them said,

"The thought of being separated from my children whom I love so much, it was tough" and again he said,

"What was bothering me was the bond between me and my children. My eldest daughter went through a lot because of our divorce, to an extent of attempted suicide" – (Participant two)

"My wife took my children away from me. At that time, I needed them to be near me that troubled me a lot because I love my children with all my heart". (Participant six)

Participants had close relationship with their children. Divorce brought the pain of separation with them as a family.

- Sub-theme five – Property

Some of the participants lost car or house. Those affected by this loss are participant two, five and seven. Some of their comments are,

"I lost everything, I was broke, there was a time I was homeless and without a car." – (Participant seven)

"It went to an extent of me losing my car because I could not pay it anymore. It was repossessed...I lost my house, which I bought with my wife." – (Participant two)

The major properties participants lost was the cars and houses. Their wives in the ministry supported some participants heavily. Divorce led to them losing these properties.

➤ Theme Five – Recovery

All the participants responded negatively to their divorce. God was able to bring them to the road of recovery through different ways.

Almost all the participants were assisted by remarrying with an exception of participant six. These are some of their comments.

“I said to myself, if I could get myself a wife and get married, that is how I will move away from that. What I know is that with my recent wife, we connect and she is very supportive...We journey together with her on my side helping me to fight.” – (Participant one)

“For me, I had to regroup and package myself, deciding I am moving forward. I cannot stay in depression. I started dating and got married again”.
– (Participant five)

His spiritual father gave participant two good counseling and participant seven was assisted by his senior pastor. They were to recover and start preaching. They commented,

“My spiritual father did not support my decision because of maturity, he was there for me assisting me...He made sure that I am not destroyed.” – (Participant two)

“My senior pastor was taking care of me, in actual fact there was a year that he financially took care of me.” – (Participant seven)

Their friends assisted participant three and seven. This is what they have said,

“My friends who were very close to me. I have a team of pastor that I pray with, they supported me.” – (Participant three)

“The person who made me preach was my friend in his church that made me start standing up and preach. He used to keep me busy with the work God has called me to do, that gave me strength to carry on.” (Participant six)

5.3.11. Discussion

The participants in the study were people who had received the calling of God to be in the ministry to take care of God's flock. They believed that being in the will of God, God would do everything to help and provide them with all they need to succeed in their task. This includes protecting their marriages. They had never envisaged that their marriage would end up in divorce. They found themselves or their spouses going to the divorce court to end the marriages. The divorce process ended up being traumatic to them, this is what Wang, and Amato (2000) have observed regarding divorce being traumatic, "We regard marital disruption as a stressful process with potential to create a degree of turmoil in the lives of most individuals." Some degree of turmoil experienced by the participants included the consequences of divorce, the loss they encountered and the support they received.

Almost all the participants were traumatized by the divorce, even though some of them were the initiators. Wang and Amato (2000) support the notion that both the initiator and the partner experience the trauma when they noted, "Both the partner who leaves and the partner who is left experience psychic pain, but the timing of distress and recovery is different." The divorce resulted with the participants being in the state of depression, something that they had never expected to happen to them in that scale as clergy persons. Their depression sent some of them into feelings of becoming suicidal. A way of coping with the depression was to be alone in their rooms.

During that period, feelings of guilt, anger, condemnation and self-blame were rife. These feelings arouse mainly from the fact that they seemed to be undergoing or doing something that was not acceptable for them as clergy. Booth and Amato have noted that, "people who held conservative attitudes towards divorce (during marriage) were more depressed and less happy after marital dissolution than their counterparts with more liberal attitudes" (1991). The expectation is that the clergy is well versed with the principles of having a happy successful and marriage. When they divorce, they become more depressed. The divorce also affected them spiritually.

The participants had lost hope in God. They could not believe that God had permitted the dissolution of their marriages. Their traumatic experience had made them interpret this permission as an abandonment by God, who they believed they were serving. They echoed the words of King David in Psalm 22:1 when he said, “My God, my God, why have you forsaken me?” The failure of their marriages had challenged their faith in God and their calling into ministry. They perceived themselves as liars because they had been preaching that God hates divorce and discouraged the dissolution of marriages. They saw themselves as failures, people who could not live what they had been preaching. They could not live according to the covenant of marriage that they had been encouraging married people to uphold. Their pain had affected their relationship with God and them coping negatively. Pargement has noted that, “

Negative coping is marked by a frightening attitude to God, related to an anxious view of the world and complicated searching of meaning of life, frequent inner spiritual tension and internal battles with oneself, with others and with God or transcendent being” (2000).

The participants had to grapple with their inner spiritual tension that made it difficult for them to even preach. Those who happened to preach did so as a matter of duty, trying to act as wounded healers.

During that period, the attitude towards God was negative. The internal battles towards God, which resulted in some of them, neglecting their daily discipline of having their fellowship with God through reading the bible and prayer. Their physic was also affected; some of the participants’ health was affected by the stress of divorce and marital problems. The degree of turmoil in the lives of most individuals caused by divorce include the element of loss.

Kitson has noted numeral losses that occur during and after divorce. This is what he said,

“Although divorce is thought of as an event, it actually entails a pileup of events, each of which may contribute to a wrenching series of losses: loss of once and perhaps still presently loved partner, loss of friends and family, loss of status, possibly loss of one’s children, and sometimes loss of

financial security” (1992:18). The participants experienced all the losses mentioned by Kitson. Another loss that can be included is the loss of church membership. The loss of church membership was due to their fear of stigmatization of divorce on their pastor. Other church members were not comfortable to be led and ministered to by a divorced pastor. The loss also occurred through sheep stealing when the participants were reeling from the pain of divorce.

The participants experienced the loss of friends including their colleagues. The friends and colleagues did not want to associate with them, because there was a feeling that they are no longer within the will of God. These disassociations also came from the pressure of the friend’s spouses. They feared that the divorced friend would influence their husbands to follow suit. The loss of friends created a pain in the lives of the divorced friend. The loss also included the loss of positions. Some participants lost their positions of being leaders of their local churches. In addition, others lost positions within structures of their denominations. The suspension of their service during the process of their divorce would have been a better option and then restored them into their positions when healing had taken place. That would have sent the message that the church cares for the participants amidst their experience of divorce.

Some participants experienced loss of income. They had relied heavily on the support of their spouses. The dissolution brought a halt to their support from the spouse. The loss of church membership meant the reduction of income into the church coffers. Then as a result, the participants experience a great loss of income. Coupled with this loss was the loss of property. They lost the place to stay and others lost their cars because they were not able to pay the installments. Wang and Amato noted that, “compared with women, men experience few economic consequences” (2000). In the case of the participants of this study, they suffered worse economic consequences than their spouses did. The church could have assisted the participants with their loss of church member’s income and positions if it had a policy of divorce towards the clergy persons. The next section focuses on the support the participants received.

The support received by the participants was either positive or negative. Kitson had noted that, “support springs from the bond and obligatory relationships with family, friends, and acquaintances (at work, at school, and in organizations)” (1992:223). The bond and obligatory relationships the participants had with their local church, church leadership and their colleagues created an expectation and support during their process of divorce. However, most of the participants received negative support from these groups. The local church and church leadership failed to provide support as well as their colleagues. Few of the participants received support from their local churches. Kitson who said, “The availability of support depends in part on a person’s position in a network of persons willing and able to provide support” (1992: 224), again noted the difficulty of the participants to receive support. The positions of the participants as clergy made it difficult for the local church members to provide support to their “father.” His family directly supported only one participant. The local church has failed to provide support and that has made it difficult to cope well during the process of divorce. One of the reasons for this failure the church does not have a way, of pastorally caring for the clergy persons who are undergoing the process of divorce, and shortage of skills on the part of the church to give or provide the caring. The church also failed to provide empowerment to clergy through premarital counseling, when they venture into marriage.

Almost all the participants met with their wives at the church and all of them were pastoring. Ninety percent of the participants did not receive premarital counselling. Some of them were told that they know what the bible teaches about marriage. The assumption is that a pastor is well equipped with marital skills and strategies. The unfortunate part is that, the same pastors might have learned about premarital counselling as part of their studies, but they did not make an effort to have it provided to them. It is imperative that both the pastor and the fiancé be given the premarital counselling like any other couple who prepares for the marriage, even though they are both Christians and active as clergy in the church. The failure of the church to empower its own leadership with marital skills tends to produce a ripple

effect on the marital relationship of the church member. Failure to empower the clergy for marriage contributes to their divorce and the next section will focus on the reasons for divorce.

In this section, some of the causes of divorce from this study will be discussed. Amato and Previti (2003) have noted in their study on the causes of divorce that, “Infidelity emerged as the most commonly reported cause of divorce” (Amato and Previti (2003); Preller, 2013). Top on the list of causes of divorce amongst the participants is the infidelity or an accusation of infidelity. This suggests that infidelity, as a cause of divorce seems to similarly affect the clergy and the church members. Spirituality, challenge of the calling and marriage of convenience emerged as causes of divorce peculiar amongst the participants. The nature of the spirituality differed; however, they both affected their marital situation and led to the divorce. The challenge of the calling included being away from each other for a long time or mobility. The convenience of the marriage was mainly on the financial security the spouses provided to the participants and the status of the participants enjoyed by the spouses.

Other causes of divorce are lack of communication, finances and the in-laws. The cause of divorce that emerged from this study points to the fact that participants as clergy experience common marital challenges as those of church members and those that are peculiar to them. It is imperative that the church have consistent marital empowerment sessions to equip her clergy to have stable marriages. Having dealt with the causes affecting the participants, the next paragraph’s focus will be on the resources that helped them to adjust from their marital dissolution.

The road to recovery and adjustment was not an easy one. The speedy recovery of the participants was caused by availability or access to several resources. Amato (2012) has noted that, “Resources include having an adequate income, a high level of education, support from kin and friends, and support from new romantic partners. Resources that reside in the individual, such as good coping and social skills.” Resources that were available to the participants included support from friends, kin, spiritual leadership and new romantic partners. The participants were able to find

new romantic partners who supported them and journey with them towards recovery. The other resource they had was the support from the leadership. They journeyed with them, giving them spiritual, moral and material support. Friends also played a very crucial role in helping the participants to adjust. They were there to encourage and discuss issues that were going through their hearts and minds. Church members like the two women who spent time with participant seven. Their presence helped him not to feel lonely and to think negatively of himself. Different resources have assisted the participants to recover and adjust from pain and struggle of divorce.

The clergy needs a spiritual father, a mentor or a family pastor. The clergy family needs someone who is matured who will take care of the needs of the pastoral family. The family can be able to seek help when they encounter challenges that disturb the peace of the family. The clergy needs to have an accountability group where he or she can be able to share with them confidential issues that affect his or her marriage and be there for him when he or she faces a tragic situation. The group is able to pray, encourage and journey with the pastor.

The church or denomination should have a policy or procedure on what the clergy needs to do when he or she faces the challenge of divorce. This would be helpful for the congregation and the leadership of the entire church. The policy would make the pastor feel loved and accepted as person who is a forgiven sinner, not a person who deserves hell. The policy stipulates steps that need to be taken by the church to pastorally care for the divorcing pastor, which is the discussion of the next chapter.

5.3.12. Response from Ministers in the denomination

Eighty questionnaires were sent out or given to pastors of the Baptist church. Ten responses were received, two from female pastors and eight from male pastors. One female pastor did not give input as she found the questions too difficult for her. Some pastors gave direct answers and others gave two answers saying, "It depends on the context." The poor response from the pastors of the Baptist church reveals that divorce is a turf that they

do not want to tread upon. The reason is that, they believe that God hates divorce and it is sinful. Therefore, it is not expected that a spiritual leader can walk the journey of divorce. However, when that happens, it creates a challenge since there is no procedure except the bible to regulate the situation. There were six questions asked about their attitude towards divorce and how should the pastor who divorces or has divorced be handled by the church.

The questions are as follows:

1. Do you consider the divorce of a pastor as a sin within Baptist church?
Yes No
2. What is your attitude towards divorce of a clergy?
3. Should a Baptist pastor who is in the process of divorce, be allowed to continue with the ministry? Share.
4. Should a divorced Baptist pastor be allowed to continue with ministry?
Share your understanding.
5. Should a divorced pastor re-marry and continue with ministry? Share your understanding.
6. What other issues would you like to share about divorce?

The response to the first question of whether divorce is a sin or not, four responded affirmatively with following reasons:

- Sin is pardonable
- Scriptures discourages divorce from believers
- Based their conclusion on the deontological ethics.

Those who say it is no sin gave the following reasons

- Divorce is no sin based on teleological ethics; one needs to consider the end results based on common good.
- It is wrong but not sinful

The responses above suggest that the Baptist church views divorce as sinful according to the word of God. Yet it is a pardonable sin if a person repents.

However, if the marriage cannot be reconciled or there is a serious abuse, then divorce can be considered. However, there is no policy that sets out the procedure on how to help pastors whose marriages are going through tough times.

The second question relates to the attitude of the Baptist church pastors towards divorce. The response is as follows:

- It is not proper for the pastor to divorce as he or she is a spiritual leader and as a result, she or he is a role model for many.
- It must not be used as a remedy for the marital breakdown in the life of the pastoral couples
- Divorce amongst the pastors is improper and unacceptable, since it affects the family, parents, and the church and can weaken the credibility of the church in the community.
- Divorce questions the relationship the pastor has with God.

The attitude of the pastors of the Baptist church towards divorce is that it is undesirable for the pastor to divorce. It has negative effects on the children, family, church and the community. The pastor is seen as a role model in his relationship with God and in his role as a spiritual leader at his home and church. Divorce may cause him to be ineffective in the church.

The third question checks the attitude of the pastors towards the divorcing pastor. Not all the respondents believed that the pastor should continue with ministry during the process of divorce. The reasons for that are:

- He is hurting and he or she is not in a good state of mind to stand on the pulpit and give spiritual care to the congregation.
- He must be suspended until the process is done and be given spiritual help and counselling.

The reasons above suggest that a Baptist pastor should not be allowed to continue with ministry until such time it can be proved that he or she is healed and ready to do pastoral work. This will assist even the church that could be struggling with the divorce of their pastor. The unfortunate part is that there are

no procedures in place on the part of the Baptist church. The lack of procedures has a ripple effect on the lack of pastoral care to the affected pastor, church and family.

Then what should be the attitude towards a pastor who has legally divorced. Should he or she be allowed to continue with ministry? The responses varied:

- No, he or she is a servant of God, therefore he or she was not supposed to have divorced.
- It depends on the circumstances, whether the pastor is the offender or not.
- Yes, only after counselling has been done and there is sign of recovery on the part of the pastor and the spirit of forgiveness to the partner.
- Yes, the pastor must be prepared to face questions that result from the divorce.
- Yes, if he or she was the cause of divorce by reasons of sexual sin, he or she must repent and show fruits of repentance.

The Baptist church recognises the calling of God in the life of the pastor. Therefore, even if the pastor happens to divorce, he or she can continue with the calling of God in his or her life. However, before the pastor can be allowed to continue with ministry after the divorce, the pastor must undergo the process of counselling. The pastor must also show sign of repentance if he or she is the offender. This attitude from the pastors shows a deviation from the story of Seth in chapter one. The deviation comes from the lack of divorce policy towards the pastors.

Remarriage is another issue that has become thorny in the Baptist church. Responding on the question of remarriage, the following were their views:

- God judges the sin but does not remove the calling
- The pastor can marry but must also be prepared to bear the consequences
- Should she or he remarry the same person he or she has divorced or must remain unmarried until the other spouse dies.

- Must remarry if the cause is infidelity or else must reconcile to the spouse and remarry

The Baptist church, like other denominations needs to have a polity on the issue of remarriage. There are four views on remarriage. These are'

1. No divorce, no remarriage
2. Divorce but no remarriage
3. Divorce only in the case of adultery
4. Divorce and remarriage

Therefore, a workshop is needed to work out on all the views and decide on the ones that are suitable for the denomination.

Other issues that were raised by the Baptist church pastors were that divorce of the pastor has the potential of dividing the church. People are prone to take sides during the divorce of the pastoral couple. To curb the scourge of divorce amongst the pastors, premarital counselling must be the norm for pastors coming into marriage. Those who are experiencing marital challenges should be assisted through pastoral counselling. The development of the polity and the healing method for the Baptist church help the church to pastorally take care of her own pastors.

5.3.13. Response from local church leadership

The study does not have responses from the local church leadership. The divorce of the pastor had led to the exodus of some of the church leadership. Those that were available, we not willing to participate in the research.

5.4 Preliminary Conclusion

The chapter's focus was on the divorce stories of the clergy and how they were affected by it. Several themes came out of the stories, which deal with the way they entered into marriage, causes of their divorce, how it affected them and the way the church including the colleagues had reacted to their divorce. The last section gave a way forward that can assist the clergy to avoid divorce or surf through its rough challenges. The focus of the next chapter would be on

equipping the church on providing the pastoral care to the divorcing or divorced clergy.

Chapter 6

Divorce Healing Method

6.1 Introduction

This chapter is focuses on several interventions that helps to journey with the divorcing clergy family in order to bring healing. The interventions of good divorce, mediation, collaborative divorce, and divorce counselling that helps to journey with them are first discussed. The chapter then, focusses on the premarital counselling, mentoring, divorce ritual, divorce crisis and pastoral care that will be used to effect healing. The church could help support a clergy family during the divorce process with these concepts.

Divorce is an undesirable act that has led the church to play a passive role in the lives of clergy persons. The question to ask is how can the Baptist church pastorally care for a minister who is struggling with the process of divorce? Morgan, addressing this issue says

“The church needs to mediate God’s grace and love to both the partners and to seek the reconciliation of the spouses with God and with each other even when the marriage cannot be restored” (1985:83).

In the provision of pastoral care through the mediation of God’s grace, the church needs to journey with the pastoral couple during the period of pain and trauma of the divorce. They need assurance that even though they have failed to keep the covenant of marriage, they are not separated from the love of God (Rom 8:35-37). The church needs not take sides even when one party could be in the wrong. The reason for that is that, divorce is devastating to both of them, more especially to children in the marriage. They both need healing from the church and to effect reconciliation between them.

According to Morgan, “the mission of the church to the divorcee is to help facilitate redemptive partings and new beginnings” (1987:84).

The study proposes that the pastoral care committee facilitates the redemptive partings. This healing committee will be set up by the minister and spouse forum (Minspo) of the Baptist church to pastorally care for the clergy and the family. The formation of this committee, its term of operation and its task will be discussed under

the section of healing method. The narratives of the participants indicated that divorce and separation bring about pain, and a flood of different emotions including anger, loneliness, betrayal and depression.

The study is suggesting several ways of intervention suggested by scholars to facilitate healing and new beginning in the clergy family. The mediation process will be used in conjunction with these interventions. The mediation process can help the clergy families to work on their divorce with grace, when helped by the church through the pastoral care committee. Good divorce is the first intervention to be embark on, in the journey of pastorally taking care of the divorcing clergy family. This intervention is discussed in the next section.

6.2 Good Divorce

The decision to dissolve the marriage involves many challenges and issues. Failure to handle these challenges properly and deal with the issues in amicable way can create an environment that is painful to the initiator, the non-initiator who might not be aware of the intention of the initiator, family and the church. Some challenges that are created by the divorce of the clergy are multiple in nature, and include amongst others the psychological, social, economic, spiritual and physical. The challenges, because hurtful feelings, anger, fear of loss and a host of other emotions. The careful working of these challenges in the process of making a decision to end the marriage could result in a good divorce. Leoneff contends that,

“Good divorce recognizes that whatever the fate of the union, there is a need to separate in a rational and considered way that best protects all concerned. This includes establishing a process that allows for reflection and working through of issues with the former spouse” (2015:2).

Good divorce is a useful tool in helping the divorcing couple in managing the complex challenges, receiving proper guidance in issues and making an informed decision during the process of divorce. He further says that,

Separation with respect and dignity is still painful, but does not constitute an assault on the partner’s rights and vulnerable position of the couple (2015:3).

As partners end the marriage for the good of both of them and the children is important, to make use of the concept of good divorce. It helps to stay in control of their decision, based on how they handle the good divorce on the agreement. Leoneff offers the following principles that can help achieve a good divorce.

- Every spouse deserves the opportunity to know they have a bad marriage before being left.

For the couple to start the process of a good divorce, the unhappy spouses need to communicate to the other partner that he or she no longer has joy in their marriage relationship. The information will make them have an opportunity to work on what is not working in their relationship. This helps them to address either what is wrong in their relationship or be reconciled to the fact that their marriage should end. Leoneff has noted that, “people differ in their tolerance of relationships and what would be considered grounds for ending a marriage” (2015:4). The initiator should not have the assumption that the other partner knows that there is something wrong with their marriage relationship. The communication by the initiator helps the other partner to be able to bear the impact of the decision taken by the initiator.

- Avoid blame

In most cases, the process is characterized by blaming of each other by the partners. Divorce is a personal failure of a marriage relationship, irrespective of the partner who initiated it. Blame cannot be attributed to any of the partners. Both of them have contributed to the breakdown of their marriage either by being passive or active in the challenges they had encountered. Leoneff articulates the result of blame when he noted, “Excessive blame undermines interpersonal relationships and erodes a capacity for empathy and collaboration” (2015:6). In other words, blaming makes the process of divorce to end up in conflict that makes it difficult to collaborate on the part of both partners; at times, it creates anger and hatred, which place children in a difficult position. This happens especially in the situation where they have children and property. The avoidance of blame and being able to acknowledge self-responsibility for the input of their actions contribute to a good divorce. Leoneff (2015:8) proposes the following advantages for collaborating and avoiding blame. This process creates an atmosphere of care.

- It allows both parties to be better aware of their impact on others including the spouse, the children, and extended families.
- It fosters the capacity to also remember better times and the features or qualities of the partner that attracted us in the first place.

- It underscores an important truth in divorce that the duty of care particularly where children are involved extends beyond the marriage itself.
- It facilitates mourning for what was lost by leaving space to acknowledge what was good and worth preserving. This is especially helpful to children who need a space to love the other parent.
- It serves as a counterbalance to the anger, injury, and disillusionment that can be so powerful in divorce.

The church must play this role amongst its clergy families.

- Everyone left deserves an explanation.

In some cases, the non-initiator in the divorce process does not really understand why he or she has been left. The leaving partner's assumption is that the rejected partner knows the reason for his or her leaving. This happens in cases where the couple fails to properly resolve their marital problems properly or communicate its non-existence. The rejected partner remains with many questions as to why they have separated. Leoneff (2015:16) has noted that, "The post-mortem of why a marriage failed should be seen as essential information and a moral imperative of the duty of care." The dissemination of information on the reason for leaving conveys the attitude of caring about the partner and the children. Again, it makes the grieving not to be difficult and complicated. A good divorce may lead to a greater capacity to provide care and better life for the family. The sharing of information by some of the former spouses of the participants could have ended up with a healthy divorce. The availability of the pastoral care committee in the Baptist church could facilitate ending of the clergy marriages in a healthy and good divorce.

Margulies (2007:44) also offers several principles that can help achieve a good divorce.

- They are emotionally divorced.

Good divorce can be achieved when the couple is emotionally divorced. Kitson explains emotional divorce as follows,

"Emotional divorce is seen here as a series of stages during which at least one of the marital partners begins to develop the feeling of alienation from the other, and a sense that the marriage is faltering, if not failing" (1992:77). Good divorce

happens when the partners are emotionally divorced and the marriage has failed but come out of it not as enemies. Each partner let go of each other in order to start a new life with no emotional attachments. They are able to work out a plan of communication with each other and the children. Both of them are aware that hostility towards one another will not be beneficial to their family and to themselves. They seek mediation where they can negotiate and explore options that would provide for their needs and that of their children. They would take ownership of the settlement and be prepared to live by it.

- Both think the divorce agreement is fair.

Good divorce occurs when both partners feel they have received fair treatment, because good divorce is when both partners think that they have been fairly treated and they can now move on with their individual lives and successfully disconnect from each other.

- They retain the ability to cooperate as parents.

The role played by the parents during and after their divorce is important to the emotional wellbeing of their children. Amato has noted that,

“In general, the accumulated research shows that children with divorced parents, compared with children with continuously married parents, exhibit more conduct problems, have more emotional problems, obtain lower academic test scores and school grades, and have more problems with social relationships” (2014).

The children are equally affected by the decision of the parents to divorce. The children need both parents' presence during those periods. Parents who will love them, give them guidance, discipline and nurturing as a team. As a team, they would have to develop a communication strategy that is characterised by respect and cordiality with no emotional claim on each other. They will also need to have a problem-solving system around the needs of the children. Each parent has the freedom to have access to the children and for the children to feel at home in either household. A good divorce occurs when both parents agree to work together as a team in order to provide care to their children. Opting for a good divorce can minimise the pain and sorrow of divorce. This is especially true to the participants who were denied to have a relationship with their children. Some participants could

have had the opportunity of being told the real reason for the divorce. One vehicle that can be used to achieving a good divorce is the process of mediation, which is the focus of the next discussion.

6.3 Divorce Mediation

Mediation is a traditional tool that has been used for many years. Africans have been using this tool to resolve disputes amongst parties, families, couples and clans. Davidheiser supports this notion when he noted, “Classic studies describe African methods of managing disputes as historical institutions for maintaining peace and balance in the social system” (2006). The mediation role is to help the parties to reach an amicable resolution and help parties to manage their feelings. Mediation is also used in marital challenges as alluded by Davidheiser when he posited,

“Mediations between spouses in the Gambia reflected a wide range of dynamics and outcomes. These ranged from wives being told they should forgive and forget to strong condemnations of husbands and subsequent agreements to make specific changes requested by the wives. How Gambians dealt with these disputes exemplifies their preference for normative and evaluative mediation styles” (2006).

Normative and evaluative mediation has been used in the African context to resolve the problems and challenges between spouses. These challenges were resolved by the elders in the community in order to effect reconciliation. Lundy and Adjei, writing about conflict management in African context had noted,

“Resolution often takes place at the most basic level, i.e., the extended family unit. As conflict intensifies, social networks are mobilized. At each level, the apical elder is sanctioned to mediate and pass judgment” (2014:4)

Families, absent since family issues and other life issues were first resolved the term for divorce mediation,, if the families fail to come with a resolution, then the village elders are called to mediate and pass judgement. However, divorce mediation emerged as a distinct practice only in the 1970s with a group of reformed-minded lawyers who were appalled by the damage they were witnessing in the divorce courts (Marguelies, 2007:132). Divorce mediation has been available in Africa as stated above, long before it was adopted in America. This powerful tool could be of help to the Baptist church in caring for the clergy family.

- What is divorce mediation

“Divorce mediation is a well-established form of dispute resolution and frequently chosen by couples to resolve as many as possible – if not – all their disputes prior to obtaining their divorce” (Preller, 2013:115). Divorce mediation is a tool that is used to amicably resolve marital disputes during and after divorce and is used alternative to adversarial divorce. Emery, explains it as a process where, “*Divorcing or divorced parents meet together with an impartial third party who helps them to identify, discuss, and hopefully resolve disputes that result from divorce*” (1995).

The third party seeks together with the spouses to reach an acceptable settlement in several major issues. These major issues include property, child support, spousal support, parental plan and parental rights and responsibilities. The third party seeks to be neutral in all meetings and does not meet with either party outside mediation. The mediator sees both parties together and they may include their lawyers or the child counsellor or social worker. He or she seeks to foster hope by bringing up new perspectives and recognition of the validity of each party has stated needs and desires.

Divorce mediation, generally, consists of several stages which include: (1) providing a neutral setting where mediation can occur with an established set of ground rules and an empathic third party who has gained the commitment of the disputants to the mediation process; (2) defining the issues by eliciting facts and expression of needs, desires, and feelings; (3) processing the issues by managing emotions, encouraging empathy, narrowing differences, exploring solutions, and maintaining positive momentum; and (4) reaching a settlement and ensuring its implementation (Vanderkooor and Pearson:1983). The above will help the church, to heal and support the clergy families.

- **Benefits of divorce Mediation**

According to Shaw (2010), some of the benefits of divorce mediation are that,

- Mediation helped them focus on the needs of their children
- Mediation participants enjoyed the opportunity to air grievances and were reportedly able to identify the real or underlying issues through the mediation process
- During Mediation, couples are more likely to report that they would have been comfortable with their spouse’s settlement had it been their own; that is, they

were more willing to exchange terms of agreement, suggesting a greater degree of perceived fairness.

- Couples found the mediation group was significantly more satisfied with their property agreement at the completion of mediation compared to the litigation group's final divorces.
- The custody and visiting arrangements they negotiated would be better for everyone in the family than litigation.
- Mediators were seen by their clients more significantly more helpful in identifying useful ways to arrange custody and visitation than were attorneys.

Through mediation, the couples are in a position to be assisted to deal with issues of property and spousal support. It helps them to focus on their children's needs and negotiate a mutual acceptable parental plan and parental responsibilities and rights. The South African law has made the provision for the parental plan agreed upon by the parents in order to be endorsed by the family advocate. The couple is given an opportunity to have equal influence over the terms of the agreement and with the acceptance of their agreement as being fair.

The divorcing clergy in negotiating the parental plan and care can use mediation process. Some of them were not allowed to have contact with their children. The process could also help them to get spousal support in terms of medical assistance since they did not have medical aids and division of the property without incurring many expenses needed for a lawyer. Alba-Fisch, contends that even though mediation offers a non-adversarial divorce process, however, *"It is a problematic choice for couples with substantial power or competency imbalances or who cannot contain their hostility"* (2016). She proposes collaborative divorce as an alternative to divorce mediation as a way of overcoming the problem of substantial power or competency imbalance. The next focus is on collaborative divorce.

6.4 Collaborative Divorce

Collaborative divorce (CD) is a relatively new approach comprising an interdisciplinary professional team trained to help the divorcing family arrive at a financial, legal, and emotional settlement. The Baptist church can create a team or committee that will help the process as a pastoral way of caring for the clergy families. CD puts aside reliance on the court to foster or coerce agreement and uses the law instead as a respected guide. CD creates parallel structures for the couple's decision-making and functions

as a container for turbulent feelings as the spouses make their own decisions with expert guidance in law, money, and mental health.

A group of lawyers, mental health workers and financial planners started collaborative divorce. They came together to form an interdisciplinary team that seeks to help divorcing couples to reach a financial settlement and make sound emotional decisions. The settlement is reached without the adjudication of the courts. These interdisciplinary teams use two approaches with the collaborative divorce namely the single-coach and two-coach approaches. In both approaches, the teams consist of lawyers for each spouse, a neutral divorce coach and a neutral financial planner. The difference on these approaches is the presence of the divorce coach for both spouses in the two-coach approach. This approach can be adapted by the church to help the clergy families to reach a financial settlement and make sound emotional decisions.

The collaborative divorce consists of two core elements, a disqualification clause and the agreement signed by all parties. The first core element is an agreement signed by lawyers and clients stating the collaborative lawyer will withdraw from the case if any person involved brings or threatens a court divorce action. The second core element is the agreement signed by all parties, delineating the new norms of collaborative behaviour for lawyers, prohibiting adversarial behaviours and discouraging adversarial attitudes, and defining a new form of zealous representation. In this process, lawyers serve the needs of their clients and are committed into providing assistance to them reach into reaching an amicable settlement acceptable to the couple. The primary task of the divorce coach is to guard the tone of the meeting, work together with the couple or as individual without the lawyer being present and to focus on the therapeutic intervention. The clergy who is the part of the pastoral caring committee will play the role of the coach. All the members of the committee will be equipped to provide the therapeutic intervention to the clergy families.

The collaborative divorce process is guided by the following principles.

- Information is gathered honourably and with transparency. The single coach attends all full team meetings. All professionals agree to help clients do this.
- The needs of each party are articulated and considered. Quieter clients are helped to speak up, and clients that are more forceful are helped to listen. Solutions are directed toward these needs.

- Solutions are discussed and settled, as clients are able to do so. Agreements are tentative until they are completed and signed, so that clients can try ideas without being trapped. Further, the process is committed to having no surprises; agendas are often planned and are explicit.
- A parenting plan is developed with a focus on the best interests of the children. The couple has guidance in considering how to balance their own ideas about their children's needs with the reality of their own feelings, their circumstances, and the objective information offered by experts.
- Intra-team communication is necessary. In order to function, team members need to plan, discuss, and debrief, especially when the process arouses strong feelings. Each team has an explicit understanding of what information in these communications is shared with the clients.
- It is understood that if someone deviates from the CD principles, his or her behaviour can be challenged and discussed. If this is a client's behaviour and it does not stop, the team evaluates whether and how the CD process can continue. There is a defined procedure for termination.

The above mentioned, guidelines, could be used by the pastoral care committee responsible for clergy divorce to help clergy families, reach agreements on decisions that are fair and acceptable to all parties. The decisions are then gathered into a legal separation agreement, and filed with the court. This process can be of help to the divorcing clergy who finds himself or herself in a situation where the other partner has financial power. In the case of the clergy who experiences marital breakdown while the church is in its infancy or is struggling financially, collaborative divorce would be of great assistance. The collaborative divorce is not practised in South Africa; however, its principles can be adapted by the Baptist church to be used with the clergy families. The pastoral divorce committee could play a supportive role with the use of CD in the process of mediation. Even though a couple can make a plan to have good divorce, when one decides to divorce, it creates a crisis for either one partner or both. The next section focuses on the divorce crisis.

6.5 Divorce Crisis

- What is a crisis?

People experience crisis reaction in their lives when they encounter a highly stressful hazardous event or a traumatic experience. Roberts defines crisis,

“As a period of psychological disequilibrium, experienced as a result of a hazardous event or situation that constitutes a significant problem that cannot be remedied by using familiar coping strategies” (2000:7).

During the period of the crisis, the clergy’s coping strategies are ineffective to allow him or her to process the confusing emotions resulting from the impact of the hazardous event. The clergy is not able to care for others when she or he needs care. A pastoral divorce committee will be helpful in journeying with the clergy family.

- Divorce as a Crisis

Divorce process, like any catastrophic activity can result into a crisis. Granvold has noted that, “The process of divorce may reach crisis status in two ways” (2005:656). The first way is the discrete event in the couple relationship and the second one is the cumulative effects of the loss. He describes the occurrence of the discrete event as follows,

“Discrete stressful events may occur (1) as precipitants of the decision to divorce, (2) during the transition phase of the divorce, (3) well past the finalization of the divorce” (2005:656). One of the participants experienced crisis when he discovered that his wife was having an extramarital affair with one young man from his church. In some instances, crisis of divorce occurred during the transition phase of the process. Most of the participants experienced crisis when they felt that they have failed God, the church and themselves and have been condemned as sinners.

The second way the participant can reach the crisis status was because of the cumulative effects of the divorce process. According to Granvold, “Divorce thrust the individual into a state of distress, disorganization and greater uncertainty about life and the future” (2005:657). The participants were thrust into the state of distress and uncertainty about life and the future. Most of the participants were depressed and some of them to an extent of wanting to commit suicide. They felt rejection by the church, colleagues and close friends. They wanted to be alone most of the time. The participants’ future was uncertain as some of their churches regarded divorce as sinful and a taboo. Some of them experienced decline in membership, that affected their income, and the issue of parental rights resulted. These events consumed their emotional and psychological resources and were

unable to cope. The pastoral crisis intervention becomes helpful in dealing with the crisis the clergy experiences.

- Pastoral Crisis intervention

According to Roberts, “Crisis intervention refers to a therapist entering into the life situation of an individual or family to alleviate the impact of a crisis to help mobilize the resources of those directly affected” (2005:9). The crisis intervention allows the pastor as a therapist, to play a role of encouraging the divorce clergy to be able to mobilize his or her coping resources to alleviate the impact of the crisis. The aim of the crisis intervention is,

“To bolster available coping methods or help an individual re-establish coping and problem-solving abilities while helping them to take concrete steps towards managing their feeling and developing an action plan” (Yeager and Roberts, 2015:5).

Through the intervention, the clergy comes to understand the nature of the problem; the emotions involved and develops a plan of action to help regain a level of functioning.

Clinebell and Mckeever (2011:205) have produced a crisis intervention model that can be used by pastors to enter into the crisis of clergy caused by their divorce.

Everly, says of the pastoral crisis intervention

“Is the functional integration of any and all religious, spiritual and pastoral resources with the assessment and intervention technologies germane to the practice of emergency mental health” (1999).

He believes that, “The goals of pastoral crisis intervention are fundamentally the same as those of non-pastoral crisis intervention” (2000). However, he further points out benefits of pastoral crisis intervention as follows,

“... the ability to use, where appropriate, scriptural education, insight, and reinterpretation (Brende, 1991), individual and conjoint prayer, a belief in the power of intercessory prayer, a unifying and explanatory spiritual worldview that may serve to bring order to otherwise incomprehensible events, the utility of ventilative confession, a faith-based social support system, the use of rituals and sacraments, and in some religions, such as Christianity, the notion of divine forgiveness and even a life after death.”

The pastoral crisis intervention uses religious, spiritual and theological resources in addition to psychological intervention.

The pastoral crisis intervention proposed by Clinebell and Mckeever will be adapted to be used for crisis experienced during the divorce process within the Baptist church. This is what they commented about the model, “It is an easy learned, action -oriented, solution-aimed approach to doing brief counselling with people in many types of crisis, losses and troubling perplexities” (2011:205). This prevention method will be used during the mediation in order to enter into the situation of the clergy to help mobilize his or her resources. The model consists of the following five steps, and each step consists of set of guidelines.

Achieve a therapeutic relationship

- i. Boil down the problem
- ii. Challenge care receiver to focus on taking on constructive action
- iii. Develop concrete growth-action plan
- iv. Empower effective coping by implementing the action plans incrementally

These steps may be applied to an individual clergy or a group of clergymen and women. The steps do occur in sequence, they can also occur at the same time.

▪ Achieve a therapeutic Relationship

In this initial step, the first step to take is the establishment of an empathetic relationship. This kind of a relationship between the pastor or therapist and the client or person in crisis, encourages open sharing of specific details of the stressful event and emotions response. It makes the person feel understood and brings a sense that the pastor cares. This step will be helpful in the creation of the empathetic relationship between the clergy and the pastoral care committee. This will help the committee to have an understanding of crisis the clergy is experiencing. Clinebell gives the following guidelines that help in the establishment of the empathetic relationship,

- a. Let people know how much time you have to talk to them, thus expressing respect for your limits and boundaries.
- b. Listen carefully and without judgement to what the individual is communicating, verbally or nonverbally. Periodically respond very briefly by paraphrasing what you understand them to be saying and feeling.
- c. See them as precious, unique individuals who have unique problems and weaknesses but also have special strengths and potentials.

- d. During the dialogue, ask for any important information that seems to be missing from what they are saying, information on their feeling about needing to ask for help and what they expect or want from you.
- e. Keep the focus on current problems.
- f. Affirm them whenever you can do so genuinely and it feels appropriate.

The above guidelines are of assistance to the therapist or pastor,

“To gain a more global awareness of the crisis situation through Socratic questioning, to elicit feelings states, to reflect contents and feelings, to offer strategic emphatic expressions and display human emotions consistent with the client’s crisis” (Granvold: 2005:667).

The pastoral committee will come to the understanding of whether the divorce crisis occurs because of the discrete events or cumulative effects and the clergy thoughts and feelings. The clergy will also come to the understanding that the pastoral committee expects him or her to be active in the therapeutic healing process.

Some of the participants of this study experienced depression and suicidal feelings, during or post-divorce. Granvold confirms this experience when he noted, “The divorced/divorcing individuals in crisis are at high risk of depression, suicide, and substance abuse” (2005:661). This state of being has rendered the clergy ineffective when it comes to exercising the ministry. It is therefore of paramount importance that a risk assessment be completed at the end of the first session. During assessment, attention should be given to both suicidal and homicidal intention. This should include planning, resources available and the motive. In the event of these risks, the individuals should be referred to the relevant people to assist them.

- Boil down the problem to its essentials

In this step, pastoral care committee and the clergy will explore the circumstances that led to the crisis in order to get an understanding of the meaning the clergy attach to the problem. The understanding of the meanings provides the pastoral care committee with relevant information that may be used to intervene in the crisis. The following guidelines help in boiling down the problem.

- a. If counselees describe several current problems, coach them to prioritize them in terms of urgency and importance, and then to choose which one they will work on first.
- b. Use questions carefully to focus on areas of conflicts. After giving persons an initial opportunity to describe their problems, asking a few key questions can fill in the major gaps in essential information by exploring neglected dimensions of problems and looking for solutions.
- c. As pastoral care committee coaches the clergy in sorting out the parts of their problems, encourages them to distinguish the parts that they may be able to do something about.
- d. Help persons review the total problem. This enables them to gain a clearer perspective and helps prepare them to make wise decisions. It also helps them mobilize their inner and outer resources.
- e. Provide useful information. Remember that offering people in crises accurate information that they lack can help awaken hope in them by enabling them to understand their problems more clearly and see them as potentially solvable.
- f. Focus on the person's major conflicts, problems, and decisions with the aim of clarifying the viable alternatives.
- g. Provide practical guidance when it is needed.
- h. Give the person emotional support and inspiration.
- i. Be aware of the spiritual and ethical beliefs and commitments implicit in what care receivers are saying, noting those that they may need to revise to cope constructively with their problems and grow toward greater wholeness.

These guidelines are useful in exploring the problem and the emotions experienced by the clergy and family. The information can be used to seek to reach mutual understanding of the crisis the participants experienced and recognize the emotions related to the events. The participants experienced anger, depression, condemnation, betrayal and other emotions related to divorce. In the process of providing emotional support, Granvold believes that, *"It is important not only to determine clients' views of the crisis circumstances to which they are emotionally responding, but to gain an understanding of their beliefs about their feelings and emotional expression"* (2005:670). The

participant beliefs were that they were the worst sinners because the church was rejecting them and labelling them that way. Wimberly articulated the beliefs of the participant when he noted, “Negative conversations produce negative evaluations of ourselves” (2003:17). In order to help the clergy to view their emotions in a positive way, the committee created a space where they felt secured, safe and loved. Granvold suggests the use of the process of externalization of their feelings. Wimberly explains externalization as a, “decision to face the pain caused by privileging negative stories and conversations” (2003:28). The client is made to face the negative emotional pain by being asked the following questions, “What do you think your depression is trying to tell you and if your tears had voice, what would they be saying?” (Granvold, 2005:670). This process helps the clergy to appreciate her or his emotionality.

The clergy must view his or her emotions in a positive way. The pastoral care includes practical guidance and inspiration. The inspiration may include amongst others the prayer, rituals and ordinances or sacraments, and scripture reading.

- Challenge care receiver to focus on taking on constructive action

The aim of this section is to encourage the clergy to discover options and their consequences. The guidelines to help achieve the goal of discovering few options and assessing past coping strategies are as follows:

- a. Help the person decide on the first step and then take it. Getting persons to act constructively, even if decisions and actions are on minor matters, helps break the paralysis of chronic indecision.
- b. Help them understand that taking even small steps will tend to enhance their problem-solving abilities. It also will lift their spirits by increasing their hope and energy for healing and coping.
- c. Help them move ahead by discussing and affirming, “The things you have going for you.” This will sharpen their awareness of the resources they have or can develop to use in coping with their problems. Included may be their inner strength and vision, friends, family, spiritual resources, support and help from their congregation or community, and the coaching available from you, the counsellor.

The pastoral care committee facilitates and guides the divorcing clergy to consider options and their consequences. The decision to consider options has power to foster positive emotion such as confidence and hope. During the process, the participants had lost hope and confidence in themselves and others. That attitude led to their failure to be able to cope positively. Achievement of small steps lift the spirit of the client by increasing hope and a sense of accomplishment.

The discussion and the affirming the things the clergy have done come after the clergy has selected the problem. The pastor assesses and explores the past coping strategies the clergy has used. The pastoral care committee will do the assessment irrespective of whether the crisis has occurred due to discrete event or the cumulative effects of the divorce. As one way of accomplishing assessment of the past coping strategies, France proposes that the client be asked three questions:

1. What have you tried so far to deal with...?
2. What have you thought about trying?
3. Right now, what other possibilities come to mind?

These questions are of assistance in gathering the information about the coping capabilities used by the clients that were useful and which ones might be useful in the present crisis. These questions can be used in the divorce crisis to explore the coping capabilities used by the client in the past. The skills and resources including the scriptures can be useful in helping the person with the present crisis. Once the pastor and the client have selected the problem, the next step is to develop a plan of action

- Develop concrete growth-action plan

In this section, the following guidelines will be used to develop the plan of action:

- a. The plan should focus initially on parts of their problems that they have decided can be solved or at least improved.
- b. The plan should be achievable and grounded in the strengths and limitations of their unique situations.
- c. In planning collaboration, they should be encouraged to think of new or previously successful solutions and avoid the failed ones they have already tried.

- d. After they have described action options they think of, feel free to suggest other solutions for them to consider.
- e. Help them evaluate each option being considered in terms of probable long-range consequences as well as effectiveness: “If you take this action, what are the odds that this will work? Where is it likely to lead? Is this outcome one that you see as constructive and desirable for yourself, others, and our society?”
- f. Encourage them to build a definite, realistic timeline in their plan by asking, “When do you plan to begin taking this action?” The timeline should include when they will be implementing the chosen part of their plan, the steps in this process, and when they aim at completing the action.
- g. Make sure they build accountability into their action plans. Ask questions such as, “How do you plan to measure success in making progress toward this goal you have chosen? To whom will you report regularly on your progress to help yourself keep moving as you implement your plan?”
- h. Help counselees examine and test the accuracy of their perceptions as well as the wisdom of remedial actions they plan.
- i. Urge them to spell out meaningful rewards they will give themselves when they take planned action or make progress toward goals, or rewards they will withhold if they do not do what they had planned. By giving or withholding rewards, they will reinforce momentum as they move toward coping more effectively.
- j. Encourage them to name in their plan the resource people whose partnering assistance they probably will need. Include as allies’ supportive friends and family members as well as congregational and professional caregivers.
- k. The plan also should spell out how they will stay open to spiritual friends, the religious resources they find meaningful, and God as they relate to their problems in living.
- l. The plan should include strategies for overcoming inner resistances and outer obstacles to taking effective actions. Encourage this by asking, “What are the barriers you think you will hit in moving toward coping more effectively? What will you do to transcend these barriers?”

- m. Encourage counselees to plan clear backup strategies to use when moving toward certain objectives proves utterly impossible. Say, in effect, “If your plans on this issue prove to be unworkable, it’s important to move to more feasible options. Let’s talk about what you see as options.”
- n. Help persons decide which option in the plan they want to try first, and encourage them to commit themselves to doing this soon. Refer counselees for longer-term counselling or psychotherapy if brief counselling does not prove adequate.

The task of this phase of the crisis intervention is to generate options that will be implemented in the resolution of the crisis problem. Two or several alternatives will be identified or some alternatives can be merged to produce new ones. After the options have been produced, the pastor may suggest other options. The pastor then provides assistance in the evaluation of each option, checking the advantage and the disadvantage associated with the options. The pastor must help the client to decide on which option to tackle first and encourage him or her to commit to the plan of action. Timelines and accountability must be built into the plan of action. This phase is helpful to the divorcing clergy in that during the crisis period, he or she can be guided into producing detailed options that help towards the resolution of the crisis, explore the advantages and disadvantages associated with the options. The next step would be to put the plan into action.

- Empower effective coping by implementing the action plans incrementally
This phase focuses on encouraging the client to take constructive steps towards the implementation of the action plan. The following guidelines are helpful in the achievement of this phase:
 - a. Encourage counselees to begin by taking planned actions on which their chances of succeeding are high. Initial successes will increase hope, energy, and momentum for keeping on.
 - b. If they resist acting on planned parts of their problem, help them explore and resolve their resistances.
 - c. Assure them that the more they struggle to cope constructively, the easier it probably will become because their coping muscles will grow stronger and more effective as they exercise them. Their hope will probably get the

needed boost as they take small but important steps to implement their change plans, and they will know that they are moving ahead toward hurting less and enjoying life a little more.

- d. Caution them not to obsess in self-blame when they do not take steps to which they have committed themselves.
- e. Recommend a similar approach to them when their actions fail to produce the results for which they had hoped. It can be productive to analyse such failures briefly to learn how not to repeat ineffective action plans.
- f. As they implement their plans, ask them to phone you once between face-to-face contacts to let you know how the action plan is working. This is a particularly helpful request for counselees who seem to be wavering in their courage and intention to take difficult steps toward responsible change.
- g. Keep affirming their efforts to deal with their problems incrementally, expressing low-key appreciation for any steps they take to handle their issues more constructively and responsibly.
- h. Assure them that you will be available as they struggle to implement their plan if they feel any need for your coaching feedback or continuing support.
- i. During a few brief subsequent contacts, after they have updated you on how things are going, coach them in deciding which parts of their problems they will focus on next and either create or revise action plans to deal with those. In most cases, these follow-up conversations can be increasingly brief, decreasingly frequent, and by phone. In the short-term process of caregiving dialogue, you may discover what religious resources are meaningful to counselees.
- j. As appropriate to given individuals, support them spiritually perhaps by using brief spoken prayers and biblical insights. In such expressions, you might give thanks for the many ways that God's love is undergirding their healing and growth.
- k. Develop your own ways to surround them regularly with God's healing presence, whether or not verbal and spoken prayers are meaningful to particular counselees. They may also learn from others going through similar crises, perhaps by joining a supportive mutual-help group such as a grief-healing group, a prayer support group, or a 12-step recovery group.

- I. After the intense heat of severe problems diminishes significantly, it often is helpful to encourage people to reflect on and thus learn from their struggles. Thinking about their crises, losses, or stressful transitions in the context of their particular religious beliefs and values is one way to encourage this reflection.

In this phase, the pastoral care committee keeps contact with the clergy through one member of the committee assigned, to find out about their progress with the plan. The clergy needs affirmation with every step taken and provide encouragement when difficulties are encountered. The person assigned assures the clergy of his or her availability, in case of challenges in the implementation of the plan. If the chosen option fails, the person assigned must be there to encourage the clergy to continue with another option.

The pastoral care committee also provides spiritual support in the intervention of the crisis. According to Minerth and Byrd, the person's beliefs system resides between the stimulus and the response. This is what they have noted, "The importance lies not just in what happens to us in life, and it is what we believe about what happened to us" (1990:204). The beliefs system of the participants made them view their divorce in a way that it created a crisis for them. They feared that their calling to serve God could be terminated by the church. However, also their beliefs system can help them to view life and ministry in a positive way and help them to program their feelings and behavioural response.

The religious tools such as prayer, scriptures, intercessory prayers, ordinances or sacraments and fellowship with other believers play a very important role in the provision of spiritual support. They contribute to the transformation of the mind, feelings and behaviour. At the close of the crisis intervention program, the pastoral care committee for future contacts should assure the clergy of the availability. Follow-up can be done through the media to assess the client's status following the treatment.

The pastoral intervention model can be useful in helping a clergy who is in the process of divorce. Divorce has the potential of sending a clergy into a crisis as indicated in the previous chapter. The crisis can be caused by a discrete event like the discovery of infidelity by the spouse or a cumulative effect of the loss like being denied access to the children. The use of the pastoral intervention model

during the mediation process can be helpful in journeying with the clergy to work on the plan of action and with the use of the religious tools to recover from the crisis. The pastoral intervention model can be used in any stage of the divorce process. The next section will focus on the stages of divorce proposed by Robinson

6.6 Stages of Divorce Process

The stages of the divorce process are helpful to the pastor or therapist to assess how far the couple is in their divorce process. Even though the model is based on the family systems perspective, pastoral therapist to journey with can use it with the clergy family. Robinson has noted one of the aims of the process as follows, “One of the major tasks of the divorce process is that in which divorcing partners who are also parents redefine their parental roles, while relinquishing those of husband and wife” (1993:66). Some of the participants never had the opportunity to redefine their parental roles during the process of divorce. The stages are recognising the marital breakdown, the decision to separate or divorce, preparing and planning the outcome, the actual physical separation, the legal divorce, and post-divorce family.

- Marital breakdown

Couples in their marital relationship experience difficulties that make them come closer or move away from each other. In search for intimacy, one partner starts to invest more of her or his emotional life from the other partner. Some do so by drawing their children into their marital challenges, or becoming closer to the children than one another do, or may invest most of their time in pursuing their career, hobby, friends, or become involved in another intimate relationship. They do these activities in order to move away from the space of the partner. The dissatisfied partner will display or inform the other partner by words or actions that she or he is not satisfied with the relationship. They may attempt to negotiate and come to some flexible accommodation of each other’s needs for emotional and physical space. They would begin to make a recommitment to their marital relationship. The negotiations may fail and the marital relationship, then, experiences the breakdown. Marital breakdown is the first step of the process of divorce. The partner, who experiences the distress in the marriage, may be

reluctant to reconcile. The willing partner who is not experiencing the distress may be reluctant to recognize the relationship has reached the point of breaking down. Failure to recognize breakdown in the relationship may lead to the couple separating or divorcing. Some participants failed to realise a serious marital breakdown in their marriage. Participant one got a big surprise when the wife demanded a divorce and was not willing to go for intervention.

- Decision to separate

The partner who wants the marriage to dissolve may take the initial step of moving out of the relationship. The person may also use the other strategies to get the other partner to initiate divorce. “One such strategy is provocation through the series of escalating actions aimed at disrupting the marriage in anticipation that the other partner will seek a divorce out of exasperation” (Vaughan, 1987:74). Another strategy is that of sabotage, in which the one partner who wants the marriage to end, may provoke the other partner until he or she begins to retaliate by hurtful behaviours. The hurtful behaviours will be used as a reason to end the marital relationship.

At this stage, the couple finds it difficult to come to terms with what is happening in their relationship. They have the feelings of uncertainty as to whether to continue with the marriage or end it. Because of the feelings, the couple finds it difficult to make constructive decisions. Robinson articulates the feelings when she writes, “The initiator may be angry, anguished, and equally desperate, while both may experience a sense of disappointment and shame about the failure of their marriage” (1987:75). The couple is emotionally affected by the decision to separate or divorce. Both partners will attempt to seek help of a supportive outsider, who could be lawyer, friend, family, or therapist. The decision to separate will let both partners start planning and preparing for the outcome of their decision. In this study, either the participant or the spouse initiated the decision to divorce. Some of the participants took the decision to divorce because they were hurting, especially in the case of infidelity.

The presence of the pastoral care committee plays an important role in this phase to help the clergy couple to prepare and plan for their divorce, as it will affect both the family and the church. The Baptist church should stipulate in their minister’s regulations that any clergy who finds herself or himself in this phase should

consult with the leadership of the local minister's and spouse forum (Minspo). The Minspo will contact the pastoral care committee to facilitate reconciliation. Failing to effect reconciliation, the pastoral care committee would then take the clergy family through the mediation process. The mediation process will commence with the process of a good divorce. In that way, non-initiator will have the knowledge that the marriage has broken down, and why the initiator has taken the decision to divorce.

- Preparing and planning for the outcome

In this stage, the couple will attempt to communicate about the possible plan for the future and attempt to solve possible problems together. The process is dependent on the stage the relationship developments have reached, as well as the amount of conflict that has taken place between them. Regarding this phase of planning, Robinson has this to say, "Some couples manage this phase of planning reasonably well, though others, particularly where one partner is reluctantly going along with the separation, may drag their feet or suddenly introduces new difficulties, predominately as a diversion or delay of actual separation because they cannot face what is about to happen, or both" (1987:80). Even though the phase may bring about conflict between them, it is important that they manage it properly.

This phase involves them informing the children and relatives about the decision to divorce or separate. Both parents need to inform them so that they can make meaning of it or get their response. The question of custody and care of the children needs to be addressed in this phase. The issue can have catastrophic results to both husband and wife. Robinson has noted "For the father... as many men (sic) not only lose their wives and home, but also their day-to-day relationship with their children, and perhaps face the final separation from them. For the mother, this is the phase when she ultimately realises it is likely to be, she who will be left alone with the major responsibility for the children" (1987:81). Confronting these issues, the couple may end up being involved in conflict and may start to become bitter and eventually entrenched.

In this phase, the concept of mediation comes into play. Most of the participants did not have the opportunity of preparing and planning the outcome of the decision to divorce. The Pastoral care committee would play the role of the

therapist in helping the couple to make proper decision on the issue of children's care and responsibility. The committee can also help the couple to seek the help of the skilled mediator, if there is none amongst them.

- Separation

After the period of preparing and planning, comes the phase of separation. This phase involves the relocation of one partner to live alone, return to her or his family of origin or stay with another partner while the other remaining partner stays with the children and matrimonial home. The physical separation maybe carefully planned and fully carried out or it may be sudden and abrupt. Some couples would live separately in the same house they would pressure or manipulate each other to move out. The manipulation may sometimes be a different form of abuse, such as emotional, physical or financial abuse. This phase brings pain, loneliness and stress especially on the partner who remains with the children at home.

It is at this phase that divorce process is an inevitable bereavement. It is a death of a marital relationship. A divorce always leaves a legacy of considerable guilt, anger and shame. One or both of the partners experience the trauma by displaying emotions they attempt to cope with the feeling of rejection, of abandonment and shame, which often results in the loss of self-esteem. "Leaving through divorce is therefore both slow and turbulent process for the couple, their children and indeed the whole family, during which they end their previous lives are painful turn upside down and inside out" (Robinson 1987:84). Divorce leaves the whole family bewildered and, in a distress, as they adjust to their new way of life. This phase of separation leads one of the partners taking legal action. Some participants left their homes and in other cases, the spouse left the family. It is during this period when the crisis of divorce takes place. The pastor would be in a position to provide the care through the crisis intervention program.

- Legal Process

The legal process takes place when one or both of the partners petition for divorce. There are other legal processes related to matrimonial break down. Such legal processes introduced in South Africa, is a Domestic Violence Act. Preller explains the acts as follows, "Domestic violence is governed by the Domestic Violence Act 116 of 1998. The act was introduced in 1998 with the purpose of affording

protection from domestic violence by creating obligations on law enforcement bodies such as South African Police Services (SAPS), to protect victims as far as possible” (2013:164). The act is used when one partner becomes violent towards the other partner. The divorce legal process begins when one partner instructs the solicitor to petition for the divorce. The couple’s mixed feelings arise, because their divorce has now gone public and that someone is on their side to assist with the process. The guidance from the pastoral care committee helps the clergy family to cope properly.

- Post-Divorce family

The last stage is the post-divorce family. This stage involves becoming a single parent with the challenge of managing the children with the other partner in day-to-day lives. “The task of the family during the divorce process becomes that of forming flexible relationships” (Robinson 1987:101). These relationships will assist the parents to maintain and strengthen their co-parenting relationship. The second task is that of realignment and this is what Robinson has to say about it “Each parent and former partner will have the task of establishing, organising and managing a separate household” (1987:102). In most cases, the parent who receives the custody of the children remains in the matrimonial house. It becomes a challenge when they have to move to a new house, different neighbourhood and sometimes the change of schools.

The phase of realignment necessitates changes in the social relationships. Friends and relatives might be lost due to relocation to the new area. The final phase of post-divorce family is re-stabilisation. This involves the attempt by the couple to retrieve their emotional investment from the marriage in order to salvage their self-esteem and develop a new worldview of themselves. Some will commit themselves to remarriage in order to recover. The pastoral care committee will provide the clergy with guidance as per the ministerial regulations. The regulation stipulates that the clergy be under suspension for three years and during that period may not pastor a church before the end of two consecutive years. The committee will also be involved in the counselling of the clergy family in order to bring healing.

The knowledge of these stages of the divorce process helps the pastor or therapist to journey with the couple whose marriage has broken down and wants to divorce.

The assistance of the pastor may result in a good divorce where they can jointly parent their children still being friends. The pastor can journey with the participant or both collaborate with the use of the divorce counselling, which is discussed in the next section.

6.7 Divorce Counseling

The care of the divorced is the role of the church. Waruta and Kinoti have noted that, “The Church, to be worthy of its name, should be willing and prepared to confront human suffering and conditions that caused it, following the example of its founder, Jesus Christ” (2005:7). The church should be willing and prepared to confront the human suffering caused by divorce and this can be achieved through pastoral counselling. Clinebell has noted that pastoral counselling is one of the dimensions of pastoral care that is aimed at empowering persons and couples to cope during difficult times including that of divorce. This is what he said,

“Pastoral counselling, one dimension of pastoral care, is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crisis more growth fully and thus experience healing of their brokenness” (1984:26).

Another dimension of pastoral care is the divorce counselling and Morgan confirms when she noted, “One aspect of pastoral care of the divorced persons by the clergy is the role of divorce counselling” (1997:130). According to Brown,

“Divorce counselling is a new phenomenon within the province of the helping professions. It is a recent adaptation of the society to the fact of divorce, and be interpreted as the beginning of a significant change in the goals of the helping professions...but divorce counselling implies that divorce is an acceptable option” (1983:399).

The pastoral care committee is expected to play a very important role in Divorce counselling. Divorce counselling is needed more than before because of the rise of the divorce rate even amongst the clergy and the pain that follows thereafter. It will be of assistance to a couple or individuals to dissolve their marriage without experiencing lots of bitterness and pain, including their children. Morgan proposes three phases in the divorce counselling. These phases are as follows:

“The predivorce phase, which focusses on the decision whether to or not to divorce; the divorcing phase, which is concerned with litigation; and the post-divorce phase, in which issues of adjusting to divorce are paramount” (1997:132).

The pastoral care committee can provide the pastoral care in the various phases of the divorce counselling as Waruta and Kinoti have articulated, “It is the responsibility of church ministers to be available when God’s people are suffering, and help towards the restoration of their wholeness” (2005:5).

- Predivorce phase

This phase begins with the initiator considering a divorce. In most cases, the initiator places the blame on the non-initiator for the death of their marriage. After sometime, either of the partners will decide to file for the divorce. Similar situation happened with some of the participants. After the decision to divorce has been made, the pastoral care committee’s responsibility comes into play. According to Margulies (2007:52), the following are roles to be played by the pastoral care committee:

1. Provide accurate and relevant information
2. Help the clergy family manage the emotions that accompany the decision to divorce
3. Educate the clergy about how to manage the initial stage, and how to break the news to the other spouse
4. Helping to recruit the other spouse to a collaborative and cooperative divorce

The pastoral care committee will bring clarity to the initiator that the divorce counselling does not aim to bring reconciliation but make certain that the decision is for real. The decision will bring changes to the organization of the family and their finances. The initiator will be empowered to be able to inform the other partner about the decision to divorce and the reason for it, without putting a blame on one another. In the case of the non-initiator, the pastoral care committee will help the person to respond appropriately after he or she has been informed about the decision. The following issues need to be taken into consideration by either or both of the partners; both or one of them might need time to absorb the news of the divorce, and wait for the right time to inform the children and to make it public. After these considerations, the pastoral care committee will provide the couple with information regarding the litigation. It is here where the pastoral care

committee will guide them towards mediation, which is the focus of the next phase.

- Divorce Phase

Once the decision to divorce has been made, the role of the pastor is to guide and sustain the couple in the process of working out a settlement acceptable to the couple as being fair. This is achieved through the process of mediation, discussed above. During the process, the couple receives guidance on the issues that relate to finances, property and the care of the children. The pastoral committee helps the couple to identify and normalize feelings and behaviour that come because of the legal divorce. The pastor who lacks the skills of mediation can refer the couple to a skilled mediator. Another crucial role to be played by the pastoral committee in this phase is to inform the church about the divorce of their pastor and other relevant structures. After the legal divorce, the concentration is on the next phase, which is the post-divorce.

- Post-divorce phase

Harrington (2003), in her study on the intimate pathways through marriage and divorce, suggested six patterns of adjustment to divorce. These patterns are that of enhancers, good-enough, seekers, swingers, competent loners and the defeated. Some of the adjustment patterns may occur immediately after divorce and some later in life. Most of the participants in this study displayed the pattern of being a competent loner or the defeated, even though it did not take some of them to adjust quickly. Morgan (1987:140) is proposing four steps that can help the divorced clergy to the road of recovery.

The first step is to help the divorced clergy in processing the remaining feelings about divorce. After the legal divorce, they experienced crisis in different ways. Morgan had articulated these experiences when he said, "The small death of divorce brings a mourning period that includes all volatile emotions of grief: anger, denial, sadness, and depression" (1987:141). They found themselves helpless, rejected by their own fellow Christians and in great pain. The availability of the pastoral committee or mentor plays a very important role in journeying with them in processing their feeling and challenges. The tool of pastoral crisis intervention

becomes useful in helping the divorced clergy to process the feelings and deal with problems of post-divorce.

The second suggestion advocated by Morgan is that the divorced clergy joins the divorce support group. This is what he says about joining the support group, *“What separated persons need is a safe place to ventilate their feelings in the presence of others who have experienced separation and divorce. People who have worked through most problems of their own divorces can be especially helpful to people in the early stages of separation”* (1987:97).

The support groups are helpful in assisting a divorced clergy to surf through the crisis and pain of divorce. However, there is a lack of such groups in the circle of the black evangelical or protestant churches in South Africa. The reason for the scarcity of such groups is the beliefs system that marriage is a covenant created by God. Therefore, breaking that covenant result in sin. The other reason from the participant was that divorce is a dangerous turf for the church to tread upon. The issue of the divorce support group for the clergy has become a challenge to the researcher to start one for the participants to process some of the remaining feelings.

The third step on post-divorce counselling is to encourage the divorced person to fully participate in the life of the church. It became difficult for some of the participants to participate in the life of the church. Some stopped participating because the church or denominational leadership barred them whilst others found it difficult to preach because of the rejection by local church. Morgan has noted the challenge of acceptance; the divorced persons go through when he noted, *“The sad story of how some churches treat separated and divorced persons as second-class citizens is all evident”* (1985:142). Some of the participants were perceived as sinners that deserved hell. It is a big challenge to want to fellowship with people who reject you. Lack of divorce policy for the clergy in the Baptist church, leaves the fate of the divorcing clergy in the hands of the local church, which might accept or reject the clergy. Some divorced clergy ended up being what Wimberly calls a relational refugee. *“Relational refugees are persons not grounded in nurturing and liberating relationships. They are detached and without significant connections with others who promote self-development”* (2000:20). Hence, the purpose of this study is to bring healing to them.

The divorced clergy found themselves lacking nurturing and liberating that could have helped them after the legal divorce. The mentor or pastor's role would be to encourage the divorced clergy to participate in the life of the church by doing what God has called him or her to do mainly, preaching. Also, to participate in the life of the denomination.

The last step is to work out the theological issues of divorce. The participants raised spiritual issues such as being angry with God, unforgiving to women, belief systems about divorce and the others. McBride noted, "Trauma made them feel cut off from God, from others, and from themselves, captured their spiritual feelings" (1998). Their feelings became a hindrance in their fellowship with God through spiritual disciplines. During this period, the pastor plays the role of uplifting him or her spiritually, deal with the belief systems about divorce and other issues such as forgiveness and trust. The use of the pastoral crisis intervention can be utilized in order to help with the spiritual recovery. The divorce counselling as part of the pastoral counselling can be utilized to journey with the divorcing clergy from the time he or she decides to divorce, through the litigation process and after the divorce. The clergy can be assisted to have a good divorce through the involvement of the pastor and the utilization of skills such as, the divorce mediation, spiritual genogram and pastoral crisis intervention. The next section deals with pastoral care that can be used as a preventative measure towards divorce, namely the premarital counselling.

6.8 Premarital Counseling

The divorce of the clergy warrants the need for the preventative and educative measures in preparing them for marriage. The observation from the interviews with the participants is that their churches has failed to prepare them in the building of strong marriages. A pastoral care dimension that seems to be overlooked amongst the clergy by the church is the premarital counselling. Stahmann (2000) refers to premarital counselling as,

"A process designed to enhance and enrich premarital relationships leading to more satisfactory and stable marriages with the intended consequence being to prevent divorce".

This process will help to prevent divorce amongst the clergy. Stahmann (2000) suggests the following as the typical goals of various approaches to marital counselling:

- Easing the transition from single to married life
- Increasing couple stability and satisfaction for the short and long term
- Enhancing the communication skills of the couple
- Increasing friendship and commitment to the relationship
- Increasing couple intimacy
- Enhancing problem-solving and decision-making skills in such areas as marital roles and finances

The process of premarital counselling is predominately provided by the clergy (in a church setting), and mental health professionals. Professionals in the discipline of humanity have developed various approaches, inventories and programs. Williams (2011:312) has noted the programs and inventories that are mainly used in premarital counselling. These programs are;

- Relational enhancement – It is skills-based to help couples to effectively communicate and do problem solving of issues.
- Couples Communication – It teaches couples communication and conflict handling skills.
- Prevention and Relationship Enhancement program – is a 12-hour program that is delivered to couples in a group format. It helps couples for better communication and conflict handling, explore their expectation of their relationship, explore their attitudes and choices around commitment, and enhance their relationship bond through their friendship and sensuality.
- Practical application of intimate relationship skills – It is a comprehensive program that emphasizes both learning skills and an in-depth exploration of the self.

Premarital inventories are used to provide the engaged couples with personal feedback about their relationship. It also helps with the identification of the potential strengths, potential areas of growth, and communication about their relationship. The predominantly used inventories are PREPARE, FOCCUS, and RELATE. All these inventories can be processed with the help of the facilitator with an exception of RELATE, which is self-administered.

Premarital counselling can also take place in the church setting. According to Stahmann (2000), “The majority of premarital counselling today is offered through the churches.” It is a requirement in some churches for couples to undergo the premarital counselling before getting married. This is one way of avoiding divorce. One of the participants had to participate in the premarital counselling program in his church before they could get married. The sad part is that most of the participants were not afforded the opportunity to go through the process. There were various reasons, and the main reasons being that they were pastors, therefore, they considered were well versed with the issues of marriage and the absence of the premarital program in the church.

Churches use some of the above-mentioned skills-based programs and the inventories. The common setting in the church happens when the pastor meets with the couple and gives them premarital counselling. The duration of the program and meetings and sessions, depends on the pastor. Regarding these sessions, Williams has noted the following,

“On one end of the spectrum, clergy may have only one session with the couple and focus primarily on the wedding plans. On the opposite end, clergy may devote sessions to marriage preparation, exploring a variety of areas in the relationship” (2011:316).

The views of Williams support the experience of some of the participants, that their pastor had only one session with them. The study aims to encourage the churches to provide premarital counselling to the clergy family as a preventative measure against divorce. Another church setting process is called engaged encounter and is used predominately by the Catholic Church. The married couple facilitates the program and it helps the engaged couple to reflect and write about their feelings. Another approach similar to the engaged encounter, involves a mentoring couple and the engaged couple. They meet together to work through a workbook with exercises to explore important topics that relate to marriage. The premarital counselling approach that is suitable for the researcher in the church setting is the one where the pastor conducts the premarital counselling. However, the pastor needs to have a program that explores topics such as communication, conflict handling, intimacy and sexual health, commitment, financial management, parenting, adjustments, gender role, origin of parents and church. All these programs and their setting involved seeks to equip the clergy family with marital skills as a way of preventative measure against divorce.

The researcher found the program developed by Murray and Murray (2004) called solution-focused premarital counselling very appealing. The aim of the program is to help couples build suitable, satisfying marriages. This is what they say about this approach,

“The solution-focused framework for premarital counselling helps the engaged couple to develop together a vision for their future marriage. Upon delivering this vision, the couple develops strategies to make changes that will lead them towards their vision”.

This program can be adapted to help the couple develop their vision and be able to handle the above-mentioned topics. The program uses the couple’s Resource map that helps to assess the perceived support in three areas of life namely, Individual resource, Relational resource and Contextual resource. The purpose of the couple’s resource map is to help couples identify basic resources to draw on for support in developing solutions when they face problems in the future. The table below depicts the three Spheres of resources and the areas of support in each.

Individual Sphere	Relational Sphere	Contextual Sphere
Self-esteem	Couples history	Cultural/Community resources
Self-awareness	Relational skills	Her family of origin
Self-soothing strategies	Strategies to manage negativity	His family of origin
Coping skills	Knowledge about the partner	Friends
Personal Dreams	Shared material resources	Extended social networks
Values	Shared dreams	Her career
		His career
		Economic/Political context
		Family life professionals

During the counselling as a process of avoiding divorce, the pastor facilitates with the couples in dealing with each of the resources. He or she explains the importance of identifying the resources to assist them when facing problems in the future. Each partner completes the couple’s resource map; thereafter they compare and contrast their maps with one another. Thereafter the pastor assists with the creation of a shared map. The pastor focuses on those areas in which both partners perceive a high level of support and assists them in differentiating which sources of support are most useful for creating specific types of solutions. When couples identify a few sources of support, the pastor assists them in developing strategies to increase the amount of support in different areas. As couples describe their map, the pastor helps them to discover clues

that may suggest strategies for using resources in one area to strengthen resources in other areas.

The use of this program can result in the couple having the opportunity of discussing most of the topics mentioned above. The solution-focused premarital counselling program best suits the clergy couple in that it deals with resources such as of church, family life professions, careers and friends. They will be able to discuss the support and involvement of the church in their marriage, work on getting a marital mentor, and discuss the role of pastor's wife in relation to her career and the friends to support them. The process of premarital counselling to clergy provides them with pastoral care that helps minimise divorce rate amongst them. It helps build healthy and sustainable clergy marriages. Another program, that needs to be considered in helping the clergy is the mentorship, and will be discussed in the next section.

6.9 Mentoring

Mentoring is one method that can be used to journey with the clergy during and after the process of divorce. Masango (2011) refers to a mentor as, *"a person who facilitates a process of nurturing that creates effective caring which leads to growth."* The journey involves the process where the pastor helps and supports the divorcing clergy through the stages of divorce. The journey also seeks to bring the divorced clergy to the position where he or she can continue with the calling of God. The method suggested by Wimberly called the mentoring relationships will be helpful in this journey with the divorced clergy. It is a technique used to help the relational refugees reintegrate themselves into a nurturing community. Some of the participants were lost in the crowd of their denomination and others experienced spiritual alienation by the church. This is how he explains the method, *"Mentoring is, in fact, a model for transmitting life skills and can serve as the basis for theological education and pastoral care ministries"* (2000:32). The purpose of the mentoring relationship is to facilitate the healing process, transfer skills and bring wholeness to the relational refugee.

The method can also be used to bring healing to the clergy by helping them overcome the emotional, relational and spiritual alienation they were experiencing. Another dimension is the teaching of skills for living in a relationship during that period. Some participants were angry with the women and one was having an abusive relationship with them. The other was so hurt that he never thought that he could live with a woman again. Beside the woman, relationship with colleagues was now difficult because when

they needed them the most, they rejected them. The skills are in several levels, which may occur simultaneously.

“These include: myths and stories that contain the plots in which the refugee can locate him or herself, roles that offer new patterns of behaviour, scenes that convey how the refugee might respond to various social situations, and attitudes that can make alternative responses to various circumstances possible” (Wimberly: 2000,34). The mentor pastor teaches the clergy to develop skills through the roles, in order to find new healthy ways of interacting with others, including women, church and colleagues. This process will help them learn to internalize the positive attitudes of others to grow emotionally.

Mentoring involves what Wimberly refers to as phenomenological attending. He explains this concept as, “A way of being available to the learner. It is the use of empathy to attend to the experiences, images, metaphors, narratives, ideas and concepts of relational refugee” (2000:35). The mentor pastor can be able to be present in the life of the clergy during the process of divorce. Again, the mentor provides guidance to the clergy to internalize that, which is worthwhile and valuable. This will help clergy to develop positive self-worth that was destroyed by the comments of church leaders and colleagues. Masango, believes that,

“Mentors can be instrumental in supporting, enabling and triggering major changes within a company, especially amongst the workers; this can be achieved by applying certain mentoring techniques” (2011). Using the mentoring relationship model can be helpful in supporting and nurturing, especially the divorcing clergy family and can be achieved by developing skills in the life of the clergy.

The focus of the next section is the ritual that the church needs to perform in order to show acceptance of the divorced clergy.

6.10 Divorce Ritual

In some situations, the divorced clergy and spouse belong to the same local church or even the denomination. Both of them regard the church as their spiritual home. Goertzen asks a question that faces the pastors who find themselves in the above-mentioned situation. He asks, “How can a pastor or congregation together respond as a discipling, forgiving, reconciling and a healing community?” (1987). The response of the church has been rejection and lack of support as has been observed from the

narratives of the participants in the previous chapter. He perceives the role of the pastor in such a situation as, “inviting others to work with, learn from and support those struggling through the broken relationship” (1987). One of the ways the church can work and support her members whose marriage has ended is through the divorce ritual. Johnson (1988) refers to ritual as a

“Ceremonies, social process, forms of communications or of meaning, and the events themselves may include collective or individual activities, which are either sacred or secular in their functions”.

The divorce ritual is an activity by the church, communicating to the divorced, and the acceptance of the state of their marriage. When marriage ends through death, the church performs rituals to provide care to the individual and the family. With regard to the death of marriage through divorce, Morgan, articulated the feelings of the divorced church members when he noted, “Most church members who divorced feel that the church neglects them and laments the fact that there is no ritual to break the ice” (1987:87). Divorce ritual can help the divorced clergy to properly mourn the death of his or her marriage.

Anderson explains the importance of rituals in the church when he noted,

“The ritual life of the church is generally understood to focus on incorporation into being-in-community: (1) we are baptized into the whole company of the faithful in the context of a particular believing community...” (1984:103).

Divorce ritual incorporates the divorced couple into the church as single members of the church. This ritual can be used to mark the transition of the clergy couple from married status to singleness.

According to Morgan, a ritual of divorce in the mainline protestant churches would serve several purposes:

- It would be an appropriate way of telling friends and members of the congregation that the marriage has ended.
- It would provide some theological interpretation of divorce.
- It would bring some closure and help accept the finality of their separation
- It would help both separating persons and members of the congregation deal unashamedly with the issue, rather than avoiding it (1985, 88).

These purposes can serve any church, not only the mainline protestant churches.

Divorce rituals are emerging from different parts of the church. There is no standard developed for the divorce rituals. Goertzen has proposed some of the following:

1. Introduction
2. Invite couple to come forward
3. The man and woman share their declaration
4. Confession by both man and woman to each other, to God and to the church
5. Both return the wedding rings making a declaration of releasing each other from all marital responsibilities
6. Church Response
7. Acceptance of the separation
8. Prayer
9. Declaration of divorce
10. Benediction

Practicing the ritual of divorce can be problematic due to the belief system of the church on the covenant of marriage and divorce. However, Morgan refutes this notion when he writes, “In no sense does this mean that the church advocates divorce or condones it...It simply recognizes the reality and support those involved, for whom divorce is, for better or worse, a fact” (1987:87). It is a way of caring for the divorced clergy and ex-spouse to have closure to their relationship and continue to serve and fellowship together in the same church or denomination. It can also help the church to deal with the divorce of its clergy. Another tool available to the church to assist the divorced clergy is the support group.

6.11 Divorce Support group

The divorced people find themselves living a lonely life and having difficulty to become involved in relationships. Oygard (2000) articulated their experience when he noted, “They may develop a sense of marginality to their community and with a sense feeling of isolation.” Their colleagues and church members rejected the participants and as a result, they felt marginalized, rejected and found themselves isolated. The church could provide care by the creation of a community that can provide support. This is what Oygard *et al* say of this community,

“They may find it useful to have available a temporary community of others in the same situation, for whom their experiences will have meaning and who can fully accept them” (2004).

This group can help them to develop a sense of belonging during the period of rejection, loneliness and emotional turmoil.

The members of this community can have their own objective for being part of it, however, Oygard helps with the purpose and Morgan provides the goals to be achieved. Oygard refers to the aim of the support group as follows,

“The purpose of support groups is to provide people in similar circumstances with an opportunity to share experiences and to help teach one another how to cope with their problems” (2000).

The group becomes a safe haven where members have the same experience and have an understanding of one another. They are able to vent their emotions and feel accepted. Morgan (199:98) lists the following as the goals of the divorce support group:

- To provide support, since divorced people experience acute loneliness and loss
- To provide a place to safely discharge some of the emotions of divorce.
- To deal with grief, since divorced persons need to mourn
- To develop new social skills.
- To debrief feelings about their religious ramification of divorce and to discover their religious faith.

Achievement of these goals leads to members being able to share their divorce experience and as a result, they realise that they are not alone. Oygard *et al* termed this experience universality. They explain it this way,

“Universality means that you are not alone with your problems. Meeting other people and sharing feelings, thoughts and experiences seemed essential” (2004). The

availability of the divorce support group for the clergy would make them realize that they are not alone and their problems were not unique to them. Another achievement of the goals is the opportunity to be able to ventilate their anger, frustrations, guilt, loneliness and other emotions that need to be ventilated. Yalom in his work on group psychotherapy suggests that, “as people perceive their similarity to others and share their deepest concerns, they benefit further from the accompanying catharsis” (1995:7). There is the benefit of experiencing catharsis. Wimberly and Wimberly explain catharsis as, “*the unburdening of the heaviness that has accompanied holding*

onto *troubling or challenging experience or circumstances*" (2007:43). They will feel free to unburden the heaviness of their emotional burden that they have been carrying. Another benefit of the support group is the ability to learn from other people's stories. Oygard, explains the importance of hearing other people's stories by saying that, "*The importance of hearing other people's stories therefore seems to be important in the way that it induced increased insight. Feedback from other members of the group helps to give understanding on issues that the divorced people grapple with*" (2000).

Getting feedback from other members becomes a learning activity for group members on interpersonal behaviours, their strength and limitations. Oygard *et al*, points out another benefit, called group cohesiveness. They say,

"Group cohesiveness means that the condition of members feeling warmth and comfort in the group, feeling they belong to and value the group, and feeling that they are valued and accepted and supported by the other members" (2004).

The group represented a safe haven where there is support, warmth, a sense of belonging and acceptance. It brings back self-acceptance and self-worth.

The group helps members to also deal with the element of forgiveness. Some of the participants had a problem with forgiveness. They have found it difficult to forgive their ex-spouses who divorced them because of allegations of infidelity. Oygard *et al* (2004) supports the difficulty of the divorcees to forgive when they noted, "*Many divorcees believe that they have been wronged by their ex-spouses and can harbour anger and unforgiveness for up to 10 years after their divorce.*" With regard to the lack of forgiveness, Rohde-Brown and Rudestam have commented, "*A lack of forgiveness of either self or other not only hampers adjustment to divorce, but might augment feelings of depression and state or trait of anger as time passes*" (2011).

Failure to forgive can result in poor mental and physical health and can hamper divorce recovery. According to Saunders *et al*, divorce support group can be of help with the issue of forgiveness. This is what they have noted, "*Participation in Christian divorce support groups influences the level of forgiveness in Black divorcees who participated in these groups*" (2013).

The divorce support group has the capacity to help the divorced clergy deal with the issue of forgiveness to their ex-spouses and themselves. Group process will be helpful for the Baptist church in order to deal with these issues.

The divorce support group for the clergy is a tool that the church can use to pastorally care for them. Kramrei *et al*, support the use of this tool when they posited that,

“Network relationships were shown to be particularly important for promoting positive adjustment. Therefore, if a client is not part of a reliable group, he or she should be encouraged to seek out a support group, church community, or social club” (2007).

This tool plays an important role in the positive recovery of the divorced clergy. Their experience of the process of universality can help them to realize that other clergy had experienced the rejection and isolation by their church members and colleagues. Most of the participants did not have a place or person with whom they can share their pain. The group would afford them that opportunity, in order to ventilate their feelings, and be understood and accepted. Feedback would be another important aspect of the group. It will give them the opportunity to learn from other people who have gone through their experience. The use of the clergy support group by the Baptist church can be helpful in journeying with the divorced clergy family. The focus of the next section will be on the pastoral care models that will be used to journey with the divorced clergy.

6.12 Pastoral Care

- What is Pastoral Care

According to Masango, “Pastoral theology has always been among human beings; especially among those who are broken, abused and violated in some way by people and world structures” (2013:744). Pastoral care is practiced in the everyday activities of the community where people have experienced brokenness. One example of these activities involves giving comfort to the bereaved families by the community. The community is not invited, but when they hear of the death, they will attend to the bereaved family with prayer and comfort. He further argues that the term pastoral care has been used in various ways. He noted, “It has its usage in various diverse fields among which are agriculture, geography, development studies, education, as well as, theology” (2013:744). In this study, the concentration will be on pastoral theology. He explains the pastoral care as, “Pastoral care in Africa addresses hurtful and painful issues that are affecting the community” (2013:744). He views pastoral care in the African context, as being the responsibility of the community to bring healing to the community. The purpose of the care is to address the hurtful and painful issues that affect the community. However, Waruta and Kinoti echoed the same understanding of pastoral care with the addition of also helping the individuals. They have noted counselling as part of

pastoral care, “Is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy way” (2005:2). Pastoral care involves helping the individual, group or community with issues that are painful and hurtful. Some of the painful and hurtful issues that affect the context of the researcher are gender-based violence with femicide being prevalent, bereavement, divorce and addiction of youth to drugs

Pastoral care is used in helping the individual and the community who are facing hurtful and painful experience of the clergy divorce. The caring involves the process of bringing the clergy person to the understanding of what is happening in his or her life. This is followed by the healing process from the experience of divorce and be guided to relate to the church, colleagues and ex-spouse in a mature and healthy way. The divorce of the clergy, affects the church and therefore they leave the church for fear of stigmatization. Therefore, pastoral care in the event of the clergy divorce is needed for the clergy, church, ex-spouse and the children. However, the focus of the study is on the pastoral care for the clergy.

- Functions of Pastoral Care

In their definition of pastoral care, Clebsch and Jaekle bring up four functions of pastoral care. This is what they have noted, “Pastoral care consists of helping acts done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of the troubled persons, whose troubles arise in the context of ultimate meanings and concerns” (1967:4). The pastoral functions are healing, sustaining, guiding and reconciling. Clinebell adds another essential pastoral care function of nurturing. He says of this function, “which also has been a persistent motif in the history of the church” (1984:42). Lartey also proposed two functions in his intercultural pastoral care approach, namely liberating and empowering (2003:62).

- Healing

Mwaura believes that a human being is a complete entity, needing healing for his or her whole being: spiritually, socially, physically, psychologically, and in relationship with his/her environment (2005:78). Clebsch and Jaekle describe the function of healing as aiming to, “overcome some impairment by restoring the person to wholeness and leading him(sic) to advance beyond his (sic) previous condition” (1967:33). The two western scholars and the African scholar agree that

human beings need healing in totality. The healing is expressed through the provision of counselling in different forms, exorcism, prayer and anointing and psychotherapy.

- Sustaining

There comes a time where expressions of healing seem not to work or have become impossible. It is in this stage where sustainability is needed and Lartey explained it this way, “To be sustained is to find strength and support, from within and without, to cope adequately with what cannot be changed” (2003:64). This function of pastoral care involves providing counselling in time of crisis, and to provide support in different forms.

- Guiding

In the journey of life, a person encounters various branches on the road that sometimes bring disturbances in the heart or mind of the person. These disturbances paralyse a person to a point that deciding to move forward with the journey of life becomes difficult. Lartey, explaining this function has this to say, “Guiding is about enabling people through faith and love, to draw out which lies in them” (2003:65). Guidance is needed to enable a person to draw out that, which lies in him or her to make an informed decision.

- Reconciling

Life consists of conflicts. There is conflict amongst family members, amongst church members, and the list can carry on.” Hence, reconciliation seeks to re-establish broken relationships between man (sic) and fellow man and between man and God” (Clesch and Jackle: 1967:33). It is the task of the pastoral caregiver to effect reconciliation between the conflicting persons or group.

- Nurturing

Clinebell added nurturing as the function of pastoral care in his work on types of pastoral care and counselling. This is what he says about nurturing, “The aim of nurturing is to enable people to develop their God given potentials, through the life journey with all its valleys, peaks and plateaus.” (1984:42). Anne Wimberly believes that nurturing is a kind of care, “from which new meanings, purpose and strength for Christian living come, not always without a struggle, but come indeed” (2004: vii). From the both the scholars, nurturing function is a process of development of the whole person, encouraged to live a purposeful life in the midst of life difficulties through the power of God. The nurturing process helps a person

to be able to talk like Paul when he says, “I can do all things through him who gives me strength” (Philippians 4:13). This process when applied to divorced clergy will help them heal.

- Liberating

Oppression comes in different ways from various situations. There are those people who are mentally, socially, economically, spiritually and academically oppressed. Lartey, who proposed liberating as a pastoral care function says this about it, “Liberating involves the intricate and delicate processes of raising awareness about the source and the causes of oppression and domination in the society” (2003:67). In this process, the examination of both the personal and structural sources and the causes of oppression is of paramount importance in order to bring liberation to them.

These pastoral functions will be used as tools in the pastoral care models to journey with the divorced clergy. The study uses the pastoral care model proposed by Gerkin.

- Gerkin’s Model of Pastoral Care

Pastoral care has been part of the life and tradition of the Israelites. They depended on God to provide care in all the areas of their lives. David in Psalm 23:1 refers to God as his shepherd. Isaiah also depicted God as the shepherd who has been taking care of them when he states,

“He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young” (Isaiah, 40:11).

The caring of God involves the feeding of the hungry, physically or spiritually, gathering the lost or marginalised, carrying the weak and those tired and leading God’s flock into righteous ways. God is in the business of carrying the marginalized and weak divorced clergy family. The care of God can be done to the clergy through the Baptist church to bring about the emotional and spiritual healing. Even though God was responsible for their caring, there were other groups of people who were appointed to provide caring to the people of Israel.

Gerkin introduces three groups of the pastoral caregivers. This is what he says, *“From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priest, a hereditary class that had particular responsibility for worship and ceremonial life; the prophets, who spoke*

for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct” (1997:23).

The three groups Gerkin advocates are the priests who were responsible for worship and ceremonial life, the prophets who spoke for God with regard to moral issues and the wise men and women who offered guidance and counsel for good life. In this study the images of pastor as the prophet, will be employed as a way of challenging the church to take care of her clergy.

Besides the above three images of pastoral care, Gerkin introduces another image of the pastor as the shepherd of God’s flock. This is what he has to say,

“The prophetic, priestly and wisdom model of caring ministry we inherit from Israel community are not, to be sure, the only biblical images with which we pastors have identify. Another in certain ways more significant, model is that of the caring leader as shepherd” (1997:27). Carnes explains the significance of this shepherd as a leader when he noted,

“Although there are many metaphors for ministry leadership currently being promoted in religious literature, none of these has the comprehensive scope and authoritative weight of the Biblical metaphor of Shepherd” (2007: iii).

The pastoral care committee will play the role of the shepherd in order to journey with the clergy and the family towards healing from the divorce. The comprehensive scope amongst others includes the pastoral functions of pastoral care mentioned above.

. The next section’s focus is on the pastor as a shepherd in journeying with the clergy in the process of divorce.

- Pastor as a shepherd

Shepherding is a very demanding occupation that needs courage, tenderness and leadership. Campbell provides a clear understanding of the occupation of the pastor when he noted,

“The shepherd was with the flock day and night, often in remote places far from home, and he had to be skilled in keeping the flock together, in finding wanderers and stragglers, in recognizing the ailments of his sheep and knowing how to cure them, and in ensuring the safety of the vulnerable member of the flock” (1987:27).

The participants experienced pain accompanied by emotional turmoil and spiritual decline. The pastoral committee will shepherd the clergy family in order to facilitate

emotional healing. The use of the crisis intervention becomes of help in bringing emotional healing to the crisis they will be experiencing. The process of divorce brought the clergy relationship with God to a halt. The pastoral committee will nurture and empower through counselling, prayer, sharing of scripture to bring about the healing of their relationship with their God. The healing also involves the relationship between the clergy and his or her family, when children are involved. They can journey with the family through mediation as the shepherd.

- Pastor as prophet

Prophets were men and women who were called by God individually to convey God's word to the people. They were concerned with hearing and the proclamation of the word of the Lord for the present situation. Gerkin suggests that prophetic image should be one of the functions that should be inherited from Israel history. This is what he has noted,

“To reclaim the prophetic...of early Israelite history as a root model for pastoral care practice involves us in a reconfiguration of the primary images that shaped our understanding of what is involved in pastoral care of God's people” (1997:25). The reconfiguration of the primary images, places alongside that image one of the pastors as prophetic leader who cares both for people and for the tradition, which gives the community its identity. The prophetic function of the pastoral care committee involves being aware of the suffering of the divorced clergy family brought about the oppressive system, structures and practices and to encourage the preaching of the prophetic messages to the Baptist church. *“Care for the people of God involves care that confronts issues of justice and moral integrity in the life of the people” (Gerkin: 1997).*

In the journey with the divorced clergy and spouse, the church system, procedures and practices that oppress them and exonerate them from the call of God will be challenged through the preaching of the word of God.

The distribution of the questionnaire (even though the response was very poor) for this study to the leadership of the Baptist church, challenged the Baptist church to consider the issue of clergy divorce. During the ministers' conference of 2019, the issue of clergy divorce was discussed with the researcher presenting a paper and became prophetic. The policy was drafted that stipulates that the Baptist church does not support divorce and remarriage. However, divorce is permitted on

grounds of adultery if the offended party wants to terminate the marriage and acknowledges that there are situations and circumstances that cause individuals to divorce even if they did not plan to do so. The stance of the Baptist church is “divorce and remarriage”. The exposure of the pain and suffering of the clergy during the divorce process will make the pastoral committee become aware of the difficulty caused by the lack of policy. They will function as prophetic voice within the Baptist church to the drafting of the comprehensive divorce policy for the clergy and the church. The availability of the policy will help minimize the hurt amongst the Baptist clergy and foster speedy healing process for them.

It is important to note that Gerkin is helpful in journeying with the divorcees, but he is not able to reconstruct their lives. This is where Pollard becomes helpful with his caring methodology of positive deconstruction.

- Pollard’s Model of Positive Deconstruction

- Positive deconstruction

Pollard says this of the process of positive deconstruction,

“The process is ‘deconstruction’ because I am helping people to deconstruct (that is, take apart) what they believe in order in order to look carefully at the belief and analyse it. The process is ‘positive’ because this deconstruction is done in a positive way- in order to replace it with something better” (1997:44).

This process identifies four elements, which are, identifying the underlying worldview, analysing it, affirming that which it contains, and elements of truth, which it contains, and, finally, discovering its error. In the element of the identification of the worldview, the divorced clergy is assisted to explore the circumstances that led to the assumption or the beliefs that brought about their emotional reactions. The participants’ assumptions had been that they were sinners going to hell or they will not be able to preach the gospel, God has abandoned them and other assumptions. The aim is to get the understanding of the meaning the clergy attach to these assumptions. After the exploration of the worldview, the pastor helps the divorced clergy to analyse these assumptions by checking whether they are real, are they working or do they make sense. In the instance where the participant’s assumptions were not true, the task of the pastor is to help the divorced clergy to come up with the assumptions that are real, true and make sense. The last element is that of discovering the error, in this study most of the assumptions contain errors that lead to their emotional turmoil. In the last element, the pastor assists the divorced clergy

to choose the assumption that is real and true and encourage him or her to work on that assumption. In doing so the pastor will be helping the divorced clergy to positively deconstruct the false assumptions that led to the experience of negative feelings. The implementation of the positive deconstruction can be buttressed by the pastoral crisis intervention in the process of helping the divorced clergy to heal emotionally. Positive deconstruction can also happen in the divorce support group, where the assumptions are changed through the experience of others. The application of the pastoral care model and the positive deconstruction will be utilized through the creation of the healing model.

6.13 Healing Model

6.13.1 Interviews

The study will now revisit the interviews in chapter five to highlight how the divorce and the healing towards the wounds of divorce have affected the clergy. The interviews have revealed that there was lack of marriage preparation and support, they had experienced different losses and had experienced pain and spiritual decline.

- **Marriage preparation**

The majority of the participants were not prepared by the church for their marital journey. This lack of marital preparation has contributed to some of them failing to work on their marriages. The beliefs were that, if you serve God, God would protect your marriage. Marriage preparation is part of the process of pastoral care the church must provide the clergy. Premarital counselling must be mandatory for the clergy who go through divorce. The educative part of the program will be able to bring healing to the clergy who might be having struggles, such as trust from the previous relationship.

- **Support**

The interviews have revealed that participants received poor support from the colleagues and the church. Lack of support from people close to you during the times of challenges brings severe pains, as it happened with them. It became difficult to cope when support was minimal. Those who received support were able to cope, even though the support did not deal with the issues they were grappling with. The support consisted of phenomenological attending, where the person is

just available. The availability of the support group can be helpful in the sense that, the group will be dealing with issues that are relevant to the clergy situation. This will be a safe haven where the clergy can ventilate their feelings and be able to share their problems. The ventilation of their feelings and the opportunity to talk will bring healing to the clergy. Some of the clergy were rejected; therefore, being part of this group brings healing when they experience acceptance, understanding and feedback.

- Cause of divorce

The causes of divorce for the clergy were different and others were common. The common ones were infidelity, desertion and in-laws. The ones that were not common had to do with spirituality. The interviews had revealed that the causes of divorce for the clergy are the same as those of the laity, as discussed in the literature review. This is the revelation to the church to realize that clergy are humans and face the same challenges in their marriages as the laity. Wimberly and Wimberly has noted this about this experience,

“Often the tendency on the part of the clergy and family members is to endure challenges in silence, either for fear of complaining or because there is no place or time to translate into words the realities of everyday life” (2007:11).

The endurance exercised by the clergy family goes along with the pain of it. The church can be able to bring healing to the clergy family by creating a place or space where they can share their experience of pain and be empowered. There should be support group, retreats where clergy families can share their journey together and marriage seminars. Wimberly and Wimberly give examples of the groups in their church when they write,

“We find this concern addressed particularly in the Methodist church through two particular resolution adopted at the 2004 General Conference: Support of Clergy families and Caring for clergy, spouses, children and youth during divorce” (2007:9). The Baptist church can learn and do their clergy a great service by creating such structures for their clergy to effect healing to the clergy family during the divorce process, irrespective of what the cause of the divorce is. The next section focuses on the effects of divorce upon the men, women and children.

- Effects

The revelation from the interviews is that the divorce was traumatic to the participants. Divorce had produced different feelings such as depression, anxiety, anger, hopelessness and rejection amongst others. The one thing that brought lot of stress was that, they were clergy and they had perceived divorce as a barrier to their calling. The thought of leaving the ministry had sent some of them into depression, to the point of attempting suicide. They felt as if they had failed God, who had called them into God's vineyard. Their relationship with God was tarnished and they had lost hope in God, who had failed to protect their marriages.

The role of the pastoral care committee as the shepherd comes into play during the time they go through this period. They journey with the clergy and family in order to bring healing to the wounds of divorce. The application of the pastoral crisis intervention will help bring healing from their crisis. Through the program, healing takes place when they share the pain of divorce and they are encouraged to show resilience by using the coping skills they possess. They also bring healing to the soul when they nurture the clergy through the scripture and prayers. Another program the committee can use is the positive deconstruction. The utterances and the treatment the clergy had received has made them believe that they are not wanted, they are sinners that deserve hell and they are a failure that God cannot use anymore. The positive deconstruction program brings healing when they deconstruct the negative views about themselves into the positive ones. The scripture on the prodigal son (Luke 15: 15-24), becomes helpful to help the clergy realize that God is the God of the second chance and a loving father.

- Loss

The interviews have revealed that the participants had experienced loss in different ways. Kitson clearly articulates the losses experienced by the participants, when he noted,

“Although divorce is thought as an event, it actually entails a pileup of events, each of which may contribute to a wrenching series of losses: loss of once and perhaps still presently loved partner, loss of friend and family, loss of status, possibly loss of one's children and sometimes loss of financial security” (1992:18). The interviews have revealed that the participants have experienced a loss of their relationship with their children, loss of property and financial security. Healing comes when the pastoral care committee as the shepherd journeys with them to

provide guidance, sustenance and empowerment. The process of mediation becomes helpful in helping the clergy to make decisions that are acceptable and fair to all parties. During that time, healing takes place when the clergy family is happy with mediation. Another revelation was the loss of membership in the church, which resulted in the loss of income. The involvement of the pastoral care committee and the application of the divorce ritual will help the church to forgive and heal. They will be informed of the divorce of their pastor and witness the service of separation. That will assimilate the information and pain, and then healing will take place.

6.13.2 Healing

This section proposes a healing method that can be used to pastorally care for the Baptist minister who goes through the process of divorce. The focus will be on some of the Baptist church ministerial regulations on divorce, then the proposal of the creation of the committee that can assist the church to pastorally care for the minister. Lastly, the procedure that will be used to pastorally care for the minister and facilitate healing, when encountering marital problems and through the process of divorce.

The Ministerial regulations of the Baptist Church on Divorce and remarriage stipulate the following:

25. The BC acknowledges societal problems in relation to marriage and remarriage. That both Ministers and laity are susceptible to divorce and remarriage. The BC does not support divorce and remarriage.
26. We believe that the Bible teaches the following on marriage and divorce:
 - 26.1. That marriage is permanent.
 - 26.2. Divorce is only allowed when there is adultery between the married couple and the offended party wishes to terminate marriage.
 - 26.3. However, we also acknowledge that there are situations and circumstances that cause individuals to divorce even if they did not plan to do so.
27. We therefore advice that whoever finds himself/herself in such situation must first go through the following process:

- 27.1.1. Seek for assistance through counselling.
- 27.1.2. Consider family Council.
- 27.1.3. Be subjected to the Council of Elders.
- 29.1.1. A minister who is divorced shall be provided with counselling to deal with the pain and challenges of divorce.
- 29.1.2. The National MINSPO shall be responsible to facilitate counselling of the minister, the spouse and children/ family.

These regulations stipulate that the minister seek assistance through counselling. The interviews have revealed that ministers, although they are ordained, they are humans and divorce had sent them into trauma. It was difficult for them to seek assistance. Again, the regulations assign the responsibility of facilitating the care of the clergy during divorce to the National Minister and Spouse forum (Minspo). Since the responsibility of facilitating counselling is assigned the National body, it can happen that a minister can go through the divorce without the National Minspo knowing. In order to properly provide pastoral care to the clergy family during the process of divorce, I want to suggest the creation of the pastoral care committee (PCC) on the regional level. That the Regional structure of MINSPO establish a special, pastoral care program, Pastors Family Enrichment Program. (PFEP) whose purpose should be conducting family enrichment programs or Marriage seminars to the pastor and their families to ensure that the pastoral family also grows in its relationships, that the pastor's family is empowered in dealing with marital conflict. That the pastor as a shepherd should not bleed onto the sheep. This will ensure that pastor's marital problems are not dealt with, when relationships have broken down and parties do not see a way of reconciling with each other. However, those problems are identified early and parties are counselled on time. The PCC will be accountable to the regional Minspo committee and the serving term of the PCC will be similar to that of the regional Minspo committee. That means when a new committee is elected, it must establish PCC as substructure. The National Minspo shall facilitate the training for the regional PCC in the areas of marital counselling and therapy. Some of the functions of the PCC and the guidelines were borrowed from the Uniting Presbyterian church in Southern Africa, Manual of Faith and Order.

I propose that the PCC shall have the following responsibilities:

- Arrange pastoral family retreats, seminars and workshops on marriage enrichment
- Act as a support system for pastoral couples whose marriages are in difficulties
- Act as agents of reconciliation and healing in the case of marital conflict
- Refer to Christian counsellor to help cope with the effects of divorce
- Facilitate discussion between the local church and the minister when the minister's marriage breaks down
- Arrange for whatever practical assistance the minister's family may need
- Submit a report to the regional Minspo on each case of ministerial divorce with recommendations
- The recommendations may include the following:
 - The National Minspo will determine suspension from ministry, the period.
 - Whether or not the minister should be granted leave to heal.
 - Expulsion from the ministerial responsibilities
 - Appointment of counsellor to assist the couple concerned
- The Regional Minspo will forward the recommendations to the National Minspo for decision making

In the event minister experiences marital challenges in his or her family, the following will apply,

- If a minister's marriage threatens to breakdown, the minister or the spouse or both, must approach the regional Minspo. This must be done before they go for legal advice.
- If any local leadership becomes aware of any serious strain of the minister's marriage or any possible threat of a marital breakdown, they shall meet with the minister.
- If the church leadership deems it appropriate, they should consult with the regional Minspo through the regional committee
- As soon as the regional Minspo becomes aware of the minister's marital breakdown or the ministerial couple have separated, the regional Minspo assigns the PCC the task of assisting the couple to resolve their problems. If

the assistance is rejected, the PCC will assist them through the process of divorce.

- In all cases of marital breakdown of a minister, where counselling has failed to restore their marital relationship and the minister or his/her spouse summons for divorce, the regional Minspo immediately declares the minister suspended with full benefits, until the national Minspo decides to rule on the minister's case after recommendations from the regional Minspo
- The regional Minspo will arrange a meeting with the PCC, one or two members from the council of elders, and the minister. At the meeting, the minister will be given the opportunity to address the meeting and answer any questions that might be asked.
- The regional Minspo and the PCC will draft recommendations to be sent to the National Minspo for actions to be taken if any.
- Before the recommendation can be forwarded to the National Minspo, the Regional Minspo arranges a meeting with the local church to report the pending divorce of their minister and its recommendations. The minister and or spouse may be given the opportunity to address the congregation.
- The national Minspo shall scrutinize the recommendations then take a decision;
 - Whether or not to suspend the minister and the period of the suspension
 - Whether or not to expel the minister from the Baptist church
 - Whether or not to give the minister a leave in order for the minister to heal
- The decision shall be communicated to the National Executive Committee (NEC), who may wave the decision to suspend or expel the minister.
- During the period of suspension, the regional Minspo shall appoint the moderator for the church.
- The pastoral committee shall continue to pastorally care for the minister and the family for as long as the care is needed.
- If the minister is suspended, the PCC shall consult the local church with the view to seeing that the minister is financially supported for at least part of the suspension or the whole period.
- If the minister is not suspended or expelled, the minister must take a compassionate leave in order to work through the impact of divorce on his/her life and the family.

- The local church must decide on the period of the leave.
- If at any stage of the above proceeding, the regional Minspo for any reason feels that it is not adequate for the situation, may seek advice or assistance from the National Minspo.

The steps above will help the Baptist church to pastorally journey with the clergy family during the divorce process using the divorce counselling. The pastoral care committee will employ the programs, such as the good divorce when the couple has decided to divorce, the crisis prevention programs to manage their emotions. The program mediation will be useful in order to settle their property and parental plan. The journeying with the minister, the family especially the children and providing the support and the care they need, will facilitate the healing process towards them. They will feel pastorally cared for and loved by the church even though it does not approve their decision to divorce.

6.14 Preliminary Conclusion

In the narratives of the participants, it was observed that the process of divorce and separation brought about pain and a flood of different emotions. In response to the question, how can the Baptist church pastorally care for a minister who is struggling with the process of divorce? In this study, the healing method that utilized different tools and programs was developed. These tools and programs are activities such as good divorce, rituals, mediation, pastoral crisis prevention, pastoral care, mentoring, premarital counseling and divorce counseling or therapy, which were discussed in this chapter. The use of the model will enable the church to journey with the clergy who are in the process of divorce. In the next chapter, the objectives of the study will be revisited, the findings of the study will be discussed and the recommendation from the study will be made.

Chapter 7

Recommendations and Findings

7.1. Introduction

The purpose of this chapter is to highlight the results of the study and provide the recommendations. The chapter begins with the overview of the study, touching on the aims and objectives of the study, participants, the methodology employed and the summary of each chapter. Next, process proceeds to the findings of the study, which are highlighted, which also include the cause, the effects of the divorce, the support received and the loss experienced. The recommendations from the study are then tabulated, the healing method discussed and the chapter concludes with recommendations for further study.

7.2. Overview of the study

- Objectives

The objective of the study was to investigate and have an understanding of the phenomenon of divorce and how the Baptist church perceived it. At the same time seeking to understand the experience of the clergy that have gone through the process of divorce. Few of the clergy from the Baptist church had responded to the questionnaire that was sent to them. However, the response of that few was that divorce is not a sin. Those who contend that it is a sin, view it as pardonable sin. The divorced pastor can continue with ministry. The poor response to the questionnaire that was sent to the Baptist clergy proved that divorce is a phenomenon the Baptist church did not expect to occur amongst its clergy, hence the lack of policy. However, the questionnaire made the leadership of the Baptist church to look at the issue of clergy divorce. This study will help the Baptist church to have a policy on clergy divorce that also includes the procedure for caring.

The main aim of the study was to create a model of caring that would assist the church to care for the clergy who are experiencing divorce procedures. This aim has been achieved through this research. The study has produced a healing model that is suitable to be used by the Baptist church in order to pastorally care for the clergy in the divorce process because of several divorces that occurred within the denomination.

- Summary of chapters

Chapter one introduced the study which includes the aim, objectives, research question and the proposed methodology. Chapter two focused on different types of marriages and the phenomenon of divorce from different perspective. The chapter discussed the divorce from an anthropological, social, psychological and African perspective. The purpose was to show how the different disciplines viewed the phenomenon of divorce. The perspective consists of different stages, phases, or stations with the exception of the African perspective. The causes and impact of divorce and pathways that the divorced person take was also discussed. Chapter three dealt with methodology employed, namely the qualitative. The study followed the phenomenological tradition of research. The use of this tradition was to get an understanding from the participant's perspective on the experience of divorce and its impact upon the clergy in the Baptist church. A one-to-one unstructured interview was conducted with each participant. It was the first time the participants had shared their divorce experiences, and they were able to unburden the heaviness caused by their divorce. The data analysis method used was the spiral analysis. The following themes were produced; Premarital counselling, Causes of divorce, Effects, Loss, Support and Recovery

The methodology assists in understanding the experience of the divorced clergy. Gerkin's pastoral model of shepherding was used to journey with the divorced clergy. The positive deconstruction proposed by Pollard, was employed in order to change the assumptions or worldviews the clergy had internalized because of divorce. Chapter four dealt with some biblical data on divorce from both the Old and New Testament. In the Old Testament, the focus was on the portion in the Deuteronomy 4 and in the New Testament, the focus was on the various sayings of Jesus about this subject. The chapter also dealt

with views of the scholars on the issue of divorce and remarriage. Some of the causes of divorce pertaining to the clergy were discussed. Chapter five dealt with how the clergy experienced divorce. The chapter highlights the pain and stigmatization that accompany the process of divorce. Chapter six focussed the role of pastoral care, tools and programs that can be used to bring healing to the divorced clergy. It introduces the concepts of good divorce, mediation, rituals and crisis intervention program. The application of these programs helps in journeying with the divorced clergy. The above process produced the following findings and recommendations.

7.3. Research findings

- Causes of clergy divorce

The study has revealed that the causes of clergy divorce are the same as those of the members of the church. The list of the causes include some of the causes mentioned in chapter two from the literature review. The following are the list of causes of clergy divorce that came out of this study:

- Spirituality – Some participants doubted the relationship of their former spouses with God. With another one was the issue of their calling into the area of spiritual healing. The question of seniority in the operation of this calling led to conflict in their marriage.
- Marriage of convenience – The participants became married because of the influence of either church members or family members.
- Infidelity – The participants discovered that their former spouses were involved in extra-marital affairs.
- Challenges of the calling – The participants neglected the family and spent more time on ministry
- Communication – The couple were poor in their communication
- Finances – Some participants could not agree on their financial strategy with the former spouses, as a result, conflicts that had arose, had resulted in marital breakdown.
- In-laws – The in-laws' interference in the affairs of the participants' marriages.

- Impact of divorce

The study has shown that the impact of clergy divorce arose mostly from the attitude of the church and friends. The participants were expected to set an example for the church on family life. Again, the participants as the servants of God were expecting God to be the protector of their marriages. Therefore, the divorce of the participants invited attitudes that brought about the following effects.

- Psychological, which involves rejection, and betrayal stigmatized by friends and church members. Church members view clergy marriages as angelic and holy.
 - Spiritual, participants were angry with God and their hurt affected their relationship with God.
 - Behavioral, participant resorted to hatred and anger towards women and other participants. He also became suicidal.
 - Physical, the participants ended up becoming sick.
- Support

People who experience challenges in their lives expect the support of those who are closer to them. The study has revealed that clergy did not receive the support they had expected from those closer to them.

- Church – The support was minimal
 - Leadership – The support was very poor
 - Colleagues – There was no support except two participants
 - Family – One participant indicated to have received support from family.
 - Friends – There was mixed support. Some participants were rejected by their close friends and other received support from them.
- Loss

The study has shown that the participants experienced loss in different areas of their lives. The following are the losses they had experienced:

- Friends - As mentioned above, their friends rejected them and did not want to be near them.
- Position – Some participants were requested to relinquish their positions.

- Income/Finance – Due to the resignation of church members, some participants' income decreased and their income was reduced.
 - Family – Some participants lost the care of their children
 - Church members – Members of the church left the church for fear of stigmatization
 - Property – Some participants lost their cars and houses due to lack of finance to pay them off.
- Recovery
The support by the spiritual fathers of the clergy and the clergy getting new partners led to them adjusting from the divorce. The above findings lead us to recommendations that the Baptist church needs to discuss in order to review divorce laws.

7.4. Recommendations

- The study recommends that the church should develop a policy on clergy divorce, which will spell out clearly the procedures to be undertaken in an event his or her marriage breaks down.
- The study also recommends the creation of the Pastoral Care Committee (PCC) whose purpose should be conducting family enrichment programs or marriage seminars to the pastor and family, to ensure that the pastoral family also grows in its relationships. This process will ensure that the pastor's family is empowered in dealing with marital conflict.
- The church must provide an on-going training for the members of the PCC on the skills required to assist the clergy who experience marital problems and divorce.
- The regional Minister and Spouse Forum (Minspo) appoint the PCC. The PCC will be accountable to the regional Minspo committee and the serving term of the PCC will be similar to that of the regional Minspo committee. That means when a new committee is elected, it must establish PCC as substructure. The National Minspo shall facilitate the training for the regional PCC in the areas of marital counselling and therapy.

- Another recommendation is that, if local leadership becomes aware of any serious strain of the minister's marriage, or any possible threat of a marital breakdown, they must meet with the minister and his or her family. If the church leadership deems it appropriate, they should consult with the regional Minspo through the regional committee
- The church has been quiet on the phenomenon of divorce. They were harsh on the clergy and their family. The scripture has lot of references on the issue of divorce and the Baptist church has taken a conservative view of dealing with this issue. The divorce phenomenon was problematic during the times of Jesus and even today. The discovery of scientific tools of scripture interpretation has become handy in helping with the understanding of divorce text. The recommendation is that the Baptist church starts with the education of the clergy and church members on the phenomenon of divorce. In other words, sharing different views in this subject.
- It is important for the clergy family to have a matured mentor in the ministry especially newly ordained ones. The study recommends that each clergy family must have a mentor or family pastor or spiritual leader, who will be available to the clergy family on any matter that becomes a challenge to them especially the marital problems.
- The church must plan ongoing marriage seminars for the clergy in order to help in enriching their marriages.
- Divorce affects the clergy and the laity in the same way. The study recommends that the church treat the clergy the same as it treats the laity in an event of divorce. In other words, clergy divorce must not be perceived as a bigger sin that need punishment. In short, the Baptist church has used this method as a pastoral way of dealing with clergy divorce.
-

7.5. Limitations

The study has the following limitations:

- The participants were supposed to be Baptist clergy. However, they were reluctant to participate in the study because of fear of what will happen with the results of this study. As a result, clergy who were not Baptists were used

as participants in order to get fair results about divorce. The study did not give a clear picture of how the divorce has affected the Baptist clergy.

- There were only eight participants who availed themselves for the interviews. Most non-Baptist clergy who was approached for participation were very doubtful about their involvement.
- All participants were male clergy. The one-woman clergy who was approached was not available to participate.
- Church leadership was not interviewed. They were no longer in the leadership of the divorced clergy's committee.
- The study received poor response from the Baptist clergy with the questionnaires. This poor response revealed that divorce was a taboo in the Baptist church.

7.6. Reflexive

The researcher was affected during the writing of the chapter on literature review. During that time, I was counselling my spiritual son and his wife who were contemplating divorce. As I was going through the phases of divorce with them, I could see where they were; with regard to those phases and that, they needed some intervention in order to avoid the divorce. It pained me to realise the emotional pain they were going to go through. I then referred them to another counsellor who was able to help them. In short, my emotions were involved in such a way that they could have made me not to be objective.

7.7. Pastoral care model

The story of the two pastors in chapter one made the researcher to ask the question, as to what makes the Baptist church not to have a pastoral care method to the clergy who were facing divorce. The lack of pastoral care was supported by the response from the participants, especially those from the Baptist church. They mentioned that they were rejected and stigmatized by the church and the leadership. The reason for the lack of pastoral care was that divorce was a taboo in the church, and clergy as moral leaders were expected not to divorce. As a result, there was no policy or divorce caring method for the clergy. The study has suggested a caring method to be used to pastorally care

for the divorcing clergy. This study recommends that research be conducted in the following areas.

7.8. Recommendation for further study

- The study has revealed that the church members were affected by the divorce of their clergy. The study on the impact of the clergy divorce upon church members need to be undertaken.
- Most of the studies had focussed on how divorce affected children. However, the study on the impact of clergy divorce to his or her children has not been undertaken. The study of this nature will help the church to care for the children. In an African family, children are seen and not heard, thus they are neglected.
- The study on the effects of clergy divorce to the community.
- The study on the impact of divorce to the spouse of the clergy, also need to be undertaken.
- This study focussed on the Evangelical and Pentecostal clergy divorce. Study from the mainline perspective needs to be undertaken.
- The issue of clergy remarriage needs to be researched.
- The study on whether the divorced clergy should continue with ministry or not needs also to be researched.

7.9. Conclusion

Divorce is a phenomenon that can happen to everyone, including the clergy. The Baptist church has found herself wanting when it comes to the clergy divorce. The church's stance is that God disapproves the divorce, worse when it happens to the clergy. The church expects the clergy to be the role model when it comes to marriage. The unfortunate part is that the clergy are also divorcing.

The study has shown that divorce can be viewed from the psychological, social and African perspectives. Some of these perspectives view divorce as phases or stages, which help give understanding of what happens when a person undergoes the process of divorce. The biblical view of divorce was discussed from different portions of scriptures from the Old and New Testaments. The scholars have come up with different views on the issue of divorce and remarriage. These views would

help the churches or denominations to come up with their stance on the issue of clergy divorce and remarriage.

The study has also shed light to the experience of trauma during the process of divorce. Divorce affects the clergy differently as compared to the laity. They are all traumatized; however, the clergy is further traumatized by virtue of being the clergy. The clergy like every member of the church needs to be cared for pastorally. The church has a big task of providing training to its leaders to care for the divorcing clergy and to help him or her towards recovery. The main aim of this study was to journey with the living human document (clergy and laity) together. Restoring them so that they may function better. Preparation in marriage and marriage workshops, are ways in which we could journey with human beings.

APPENDIX A

Questionnaire for the divorced clergy within the church

1. Could you share the way you met your spouse?
2. When you were preparing for marriage, was pre-marital counselling done by the church?
3. As divorce proceedings started, how old was your marriage?
4. Was there any sign that hinted that she/he was moving towards divorce?
5. How did your spouse or you, share about the intention of divorcing?
6. According to you what contributed to your divorce?
7. How did the leadership respond when you shared to them about your upcoming divorce?
8. Can you share about the reaction from your congregation?
9. Could you journey with me, as to how was the attitude of your colleagues at the time of divorce?
10. Who was supportive and caring at this time?
11. Could you journey or share with me your emotional experience during and after the divorce process?
12. Any other challenges you encountered during or after the process of divorce?
13. What advice can you give to the church towards helping and caring for pastors who are going through the process of divorce

APPENDIX B

Questionnaire for Local church executive

1. Could you share your own attitude towards divorce, especially when it occurs amongst the clergy?
2. When were you aware that the pastor and spouse were divorcing, could you share how you felt?
3. In what way did you respond to the issue?
4. What was your attitude towards the clergy?
5. What are the ways in which the church could care for the people in the manse?

APPENDIX D

Informed Concerned Letter to Participants

University of Pretoria
Faculty of Theology
Lynnwood Road
Hatfield
0083

Dear Sir/ Madam/ Dr/ Prof/ Rev.....

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A PHD DEGREE (DOCTOR OF PHILOSOPHY)

You are earnestly requested to participate in a research project that is undertaken as a requirement for a PhD degree with the University of Pretoria.

The dissertation title is Clergy Divorce – A Pastoral Perspective

Researcher: David Matlou

Contact Details: 072 204 0895

Student Number: 10493027

The study aims at investigating the phenomenon of divorce, its effect amongst the pastors especially in the Baptist convention of South Africa and to produce a pastoral care model. The main objective of the study is to acquire an understanding of the phenomenon through the interviews with the ministers and spouses affected by divorce, local church leadership and ministers in the denomination.

You are therefore, requested to participate in this study by way of in-depth interview. The duration of the interview is estimated to be between 45 to 60 minutes. You are assured that all personal experience and information obtained will be treated as confidential. You are also assured that fictitious names will be used so as not to put

you at risk. All efforts will be taken to ensure that all ethical obligations and considerations are adhered to. Your participation to the study is voluntary and there is no gain either in monetary form or in kind. You could withdraw your participation at any given time without negative consequences. You are assured that the information obtained from you will be destroyed, should you decide to withdraw.

Declaration

This serves to confirm that I
have read and understood the contents of this document. I am willing to be interviewed under the conditions stipulated in this document.

Researcher: Participant:

Signature: Signature:

Date: Date:

APPENDIX E

Letter of Consent to the Minister in the Denomination

University of Pretoria
Faculty of Theology
Lynnwood Road
Hatfield
0083

Dear Sir/ Madam/ Dr/ Prof/ Rev

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A PHD DEGREE (DOCTOR OF PHILOSOPHY)

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You are therefore requested to participate in this study by way of answering the questions in the attached document. All efforts will be taken to ensure that all ethical obligations and considerations are adhered to. Your participation to the study is voluntary and there is no gain either in monetary form or in kind.

Yours in His Service

David Matlou (Rev)

APPENDIX F

Letter of Consent to the Local Church Leadership

University of Pretoria
Faculty of Theology
Lynnwood Road
Hatfield
0083

Dear Sir/ Madam/ Dr/ Prof/ Rev

REQUEST TO PARTICIPATE IN A RESEARCH PROJECT FOR A PHD DEGREE (DOCTOR OF PHILOSOPHY)

You are earnestly requested to participate in a research project that is undertaken as a requirement for a PhD degree with the University of Pretoria.

The dissertation title is Clergy Divorce – A Pastoral Perspective

Researcher: David Matlou

Contact Details: 072 204 0895

Student Number: 10493027

The study aims at investigating the phenomenon of divorce, its effect amongst the pastors especially in the Baptist convention of South Africa and to produce a pastoral care model. The main objective of the study is to acquire an understanding of the phenomenon through the interviews from the ministers and spouses affected by divorce, local church leadership and ministers in the denomination.

You are therefore requested to participate in this study by way of in-depth interview as the leadership of the local church that was affected by the divorce of the pastor. The duration of the interview is estimated to be between 60 to 90 minutes. You are assured that all information obtained will be treated as confidential. You are also assured that

fictitious name of the church will be used so as not to put you at risk. All efforts will be taken to ensure that all ethical obligations and considerations are adhered to. Your participation to the study is voluntary and there is no gain either in monetary form or in kind. You could withdraw your participation at any given time without negative consequences. You are assured that the information obtained from you will be destroyed, should you decide to withdraw.

Declaration

This serves to confirm that the leadership of the Baptist church have read and understood the contents of this document. They are willing to be interviewed under the condition stipulated in this document.

Researcher: Date:

Chairperson: Date:

Secretary: Date:



BAPTIST CONVENTION OF SOUTH AFRICA

Tel: (011) 648 9136/8/ Fax: (011) 487 3675

E-mail: pa-gs@bcsa.org.za

10 October 2017

P.O. Box 4985

Witbank

1035

Dear Rev David Matlou

Subject: Request to gather information

Greetings to you in the name of our Lord Jesus Christ.

This letter serves to confirm receipt of your letter dated 07 June 2017 on the above-mentioned subject.

The BCSA grants you permission to gather information as per the request from ministers, spouses and churches within the Baptist Convention of South Africa.

Thank you for serving the Denomination in various structures us always admired your commitment, your wealth of knowledge and experience in the work of the Lord. On behalf of the BCSA, I want to say congratulation and best wishes for your studies.

Now peace and grace from God our Father and our Lord Jesus Christ be with you always.

Your fellow servant in Christ



Rev Tebogo Joseph Mulaudzi

National President

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