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Pastoral Care Responses to Clergy Sexual Abuse: A case study of the Anglican Church of Southern Africa

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Pastoral Care Responses to Clergy Sexual Abuse: A case study of the Anglican Church of Southern Africa

BY

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ABSTRACT

While media attention seems to suggest that clergy sexual abuse (CSA) occurs primarily in the Roman Catholic church, specifically with children, or in the so-called 'unregulated' charismatic churches between charismatic leaders and pious women; the #churchtoo movement suggests otherwise. For example, the multiple cases of clergy sexual abuse from different dioceses in the Anglican Church of Southern Africa (ACSA) which has come to the fore since 2018, indicates how serious the problem is. The prevalent increase in sexual violence is despite the 2002 document called "Pastoral Standards: Practices and procedures for all in ministry" adopted and authorized by the Anglican Church of Southern Africa to provide canonically binding guidelines and detailed processes which ought to be followed where sexual (and other) clergy misconduct is reported. The document falls within the ambit of pastoral care and prescribes the actions of reconciliation and discipline to be followed. From a feminist perspective, reconciliation is a deeply concerning concept when used in conjunction with matters of sexual violence and abuse. While the Anglican Communion is clearly responding in some measure via the processes of pastoral care to the problem of clergy sexual abuse, there has been little critical interrogation of these measures. The purpose of this study is to critically interrogate the Pastoral Standards document to understand how the theologies which underpin the document reflect beliefs regarding gender, power, and abuse. The study seeks to interrogate how concepts such as reconciliation, forgiveness and other doctrinal ideas are used in the document and analyze these against feminist pastoral care principles, for the ways in which they offer a victim-centered approach to sexual abuse.

Keywords: clergy sexual abuse, clericalism, feminist pastoral care, feminist critical discourse analysis

I, Rhine Phillip Tsobotsi Koloti hereby declare that this study, unless specifically indicated in the text, is my own work. It is submitted in full fulfilment for the requirement of a Master's degree in Theology, at Department of Religion and Theology, University of the Western Cape, Bellville.

2021

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Rhine Phillip Tsobotsi Koloti   Date

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THIS THESIS IS DEDICATED TO THE MEMORY OF MY LATE GRANDMOTHER,

MMANTSEJOA VIOLET SEMULI (+1944 -2020)

"Ketla busetsang ho Jehova, hobane melemo eohle ea hae e honna"

- *Psalm 116:12-17*

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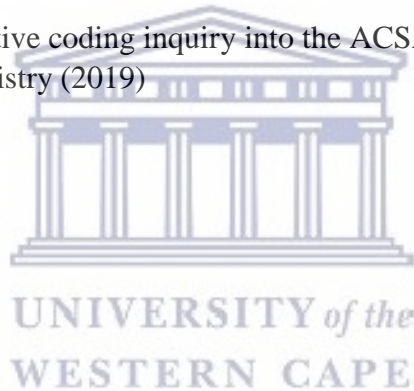
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GLOSSARY OF ACRONYMS AND ABREVIATIONS

ACSA   Anglican Church of Southern Africa

CSA   Clergy Sexual Abuse

PEC   Provincial Executive Committee

PPSIC   Principles and Procedures for Safe and Inclusive Church

SoB   Synod of Bishops

APB   Anglican Prayer Book

ASF   Anglican Students Federation

PSD   Pastoral Standards document

Contents

CHAPTER 1: INTRODUCTION

This study explores pastoral care responses to clergy sexual abuse (CSA) in relation to the institutional and pastoral standards of the Anglican Church of Southern Africa[1] (ACSA). With the main focus on the relationship between pastoral care and clergy sexual abuse, I look at how the ACSA frames its pastoral care responses to CSA through its Synod of Bishops' Pastoral letter, Pastoral Standards document, and Charter for Safe and Inclusive Church. In this introductory chapter, I provide background and motivation for the focus of my research by locating it within the ongoing institutional and pastoral care debates on the Church's[2] complicity in systems of power that perpetuate gender-based violence. I also offer a rationale for using the Reverend June Major's ongoing rape case in the ACSA as a way of framing my study. Further, I offer some reflexive remarks concerning what it means for me to do this study in the said context.

1. **The church and clergy sexual abuse in South Africa**

Scholarly and public discourses on religion describe religious leaders as enormously respected figures in communities. They enjoy a huge reverence at home, churches and communities. In addition to their spiritual authority, they display a sense of charisma and leadership qualities that make it easy for people to hold them in high regard as guardians of moral integrity. One such example is the globally lauded religious leader, Archbishop Desmond Tutu, who during his fight against apartheid was lauded for being a proponent for the indivisibility of justice, which contributed to him winning the Nobel Peace Prize in 1984. While religious leaders are lauded for their acts of courage and leadership, the decreasing moral compass of some religious leaders implicated in corruption and sexual abuse scandals, has also received media attention. There is little indication that any one denomination is more prone to such misconduct and sexual abuse than any other.

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[1] The Anglican Church Southern Africa is an autonomous member Province of the Anglican Communion. It is governed by a legislative body called the "The Provincial Synod". For more on this see, https://www.anglicancommunion.org/structures/member-churches/member-church.aspx?church=southern-africa [Date accessed: 28 December 2020].

[2] Right through this study I use the capitalised Church to refer to the ACSA and lowercase church to refer to the broader Christian faith community.

For example, in 2017, the senior pastor of the Jesus Dominion International church in South Africa, Tim Omotoso, was arrested for rape and human trafficking and his followers protested for his innocence before he could even stand trial[3]. In 2019, the Secretary-General of the South African Catholics Bishops Conference (SACBC), Sister Hermenegild Makoro confirmed that 35 criminal cases were opened concerning allegations of clergy sexual abuse involving priests from the Roman Catholic Church in South Africa (Spotlight Africa, 2019). In 2020 prophet Bushiri was apprehended by the police and arrested for alleged fraud and money laundering and his followers caused mayhem outside the court he was attending declaring his innocence (eNCA, 2020). Recently in May 2021, a voice recording of a telephonic conversation containing sexual connotations between Bishop Israel Makamu from Endless Hope Bible Church and a seventeen-year-old girl spread on social media. A few days later a former employee of his church laid a complaint of sexual assault against Makamu with the police. The bishop has since been released on bail and is back at work[4]. Despite these scandals, religious leaders still enjoy full support and 'benefit of the doubt' from their supporters, congregants and denominational executives at the expense of victims. These and many more cases of clergy misconduct and sexual abuse is evidence that we cannot exclude the South African religious community when discussing the problem of leaders who sexually exploit people whom they are meant to be caring for pastorally and spiritually.

The Anglican Church in South Africa is also implicated in this problem. Over the past several years the Church has experienced cases of clergy sexual abuse brought against some of its religious leaders. In 2016 an Anglican woman priest took to social media about her experience of clergy sexual abuse, in the form of rape, by a fellow priest in 2002 at the church's seminary in Makhanda. Following that, in 2017, another victim of clergy sexual abuse came forward in the Cape Town diocese at the St George's Cathedral after coming face to face with his abuser during a church service. In 2018, an award winning South African writer wrote an open letter to Archbishop Desmond Tutu disclosing his experience of clergy sexual abuse in the Church

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[3] SABC News, "Omotoso's arrest – one of biggest stories in SA in 2017", 30 December 2017, https://www.sabcnews.com/sabcnews/omotosos-arrest-one-biggest-stories-sa-2017/ Date of access: 30 May 2021.

[4] Malatji Ngwako, "Unchristian ways: Makamu's sordid sexual harassment details exposed in police statement". *Sunday World*. 30 May 2021. https://sundayworld.co.za/breaking-news/unchristian-ways-makamus-sordid-sexual-harassment-details-exposed-in-police-statement/ Date of Access: 31 March 2021

whilst Archbishop Tutu was still the Metropolitan of the Church. In his letter, the writer was responding to Archbishop Tutu's decision to withdraw as an ambassador for Oxfam after the charity organization was implicated in reports of sexual abuse. The victim questioned Archbishop Tutu's failure to address the systematic and institutionalised issue of clergy sexual abuse in his own Church. In 2019, an Anglican priest from the Diocese of Pretoria was accused of clergy sexual abuse by a member of his parish. After reporting the matter, the victim claimed that she was scared to stop sleeping with the priest because she was afraid of losing her job as the parish verger. The priest subsequently pleaded guilty to the charge. In the same year another case came to light in the Diocese of Zululand where a diocesan member of the clergy came forward and accused the bishop of Zululand of clergy sexual abuse, but before the matter could be investigated and concluded the bishop resigned with immediate effect.

Given this, and from my experience, as the Gender, Education and Transformation officer (GET) within the Anglican Students Federation (ASF), as well as a lay minister, I have observed that sexual violence against women in the church is not only prevalent but on the increase. This prevalent increase in sexual violence is despite the 2002 document called *"Pastoral Standards: Practices and procedures for all in ministry"* (PSD) adopted and authorized by the ACSA to provide canonically binding guidelines and detailed processes which ought to be followed where sexual (and other) clergy abuse is reported. Interestingly, I found it striking that in 2019, the ACSA introduced and adopted the Charter for Safe and Inclusive Church committing itself to a range of steps to protect people from abuse in the church.

2. The main research questions

This study is concerned with how clergy in the ACSA use selected theologies and doctrinal teachings to pastorally respond to victims or survivors[5] of clergy sexual abuse. The major assumption of the study is that the sexual abuse of women by clergy in the church is deeply embedded in the church's theology and doctrinal teachings which serve as apparatuses for

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[5] The terms victim or survivor will be used interchangeably in this study. However, this is done with the full knowledge that within the area of sexual abuse many feminist scholars have called for a differentiation of the two terms based on the different implications they may each have on the person who's been violated or abused. For a more in-depth conceptual and theoretical discussion on this see McCarthy, B. 1986. A cognitive behavioural approach to understanding and treating sexual assault victims. *Journal of Marital Therapy.* 12, pg. 322 – 329; and hooks, b. 1985. "Talking Back: Thinking feminist, thinking Black." Boston, MA: South End Press.

justifying and perpetuating the abuse. The church is facing a crisis where its credibility is questioned because of the behaviour and actions of some of its clergy. Reconciliation theology and the inconsequential punitive act of translating a priest from one parish to another when accused of sexual abuse, do not solve the problem nor pastorally care for the victim or the perpetrator. Both these responses to clergy sexual abuse are informed by the type of language used in the Church's policy guidelines, liturgy, and principles referred to when responding to clergy sexual abuse. Generally, the language we use to discuss sexual abuse plays a role on how we shape our responses to it. The nature of clergy sexual abuse, as power abuse, requires the church to interrogate its own language and how that may inform existing theologies which may perpetuate the abuse, as well as its responses to clergy sexual abuse. Kwok Pui-lan points out that language is one of the most important factors that need to be interrogated by feminist scholars of religion and theology because "language shapes consciousness and has the power to constitute reality" (2005:129). Thus, the language used in sacred texts, policies and doctrines has equal power to shape discourses and reality, therefore it cannot be ignored. Hence, in feminist theology, there has been a broad concern for the language used in portraying God and the consequences that emanate from that.
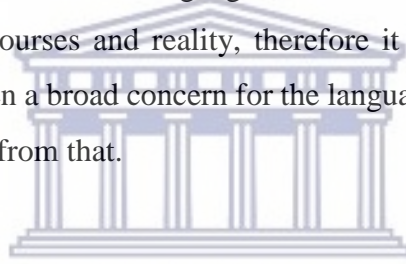
Mary Daly (1973:13), points out that "If God in 'his' heaven is a father ruling 'his' people, then it is in the nature of things and according to the divine plan and the order of the universe that society be[is] male-dominated". By this, Daly brings us to her assertion that "if God is male, then the male is God" (1973:19). This understanding of God by Daly was recently revisited by Ross, who argues that there is a clear relation between divinity and male power. In this sense, whether intentional or not, encountering a male priest or bishop may be equated to being in the presence of the divine (Ross, 2019:635). This has led to what scholars have described over the years as the destructive nature of 'clericalism', where the laity is subordinate to both God and clergymen (Doyle, 2003, 2006; Plante, 2020). In this study, I argue that clergy sexual abuse is ingrained within the church through its teachings on the maleness of God. The divinisation of maleness has led to the divinisation of male clergy in relation to women – thus creating an illusion that women are subordinate to the clergy.

Indeed, I concede that in the Anglican Church of Southern Africa, patriarchal theologies have not gone entirely unchallenged with the church recently celebrating the 25th anniversary of the ordination of women to the priesthood, in 2017. This historic moment was a result of a resolution taken in 1992 at the ACSA's provincial synod which challenged a longstanding patriarchal theology that excluded women from priesthood. The resolution was welcomed by many as a transformative turning point in the church's repentance of patriarchal theology, however, 29 years later calls made by a group of Anglican women clergy and theology scholars suggest that not much progress has been reached by the church since then. In May 2021, this group met to "consider, take counsel and speak out" (Judges 19:30 as cited in August, 2021) against the many ways through which the church continues to embrace theologies which shape and inform gender-based violence in the church. This was not the first time that this call was made, instead, this time the call was accompanied by a draft statement presented to the Archbishop of Cape Town, Thabo Makgoba, with practical steps to undertake that went beyond the common gender-inclusive promises made at provincial synods and yet never followed up. An example of this reads as follows:

> "Male Headship – We call on the Church to denounce theologies of headship and "natural order" which suggest that men are by nature to have dominion and power over women. Male authority must be dismantled in all spheres – from the family to the pulpit. Therefore, the Church must avoid language like calling male priests "Father" as it reflects a male clericalism which renders women priests "invisible" in the presence of male colleagues who close ranks and insist on addressing one another as "father". Liturgical language that reflects the images of God as gender-neutral should be encouraged and practiced."[6]

Much has been written on the sexual abuse of women within religious institutions, but few studies with the exception of Miranda Pillay (2013) and Melaney Klaasen (2018) focus on the problem within the Anglican Church in Southern Africa. While Pillay focused broadly on gender-based violence, Klaasen's dissertation examined the Church's pastoral responses to gender-based violence within intimate partner relationships in marriage. What has remained

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[6] Rene August, "Gatvol! ACSA Women in conversation with The Most Revered Dr Thabo Makgoba," YouTube, May 30, 2021, 0:00 to 1:10:16, http://www.tutufoundationusa.org/2015/10/07/10-pieces-of-wisdomfrom-desmond-tutu-on-his-birthday/ (accessed 03 December 2021).

largely unexamined in the literature on the ACSA is a focus on pastoral responses to clergy sexual abuse of women - this is the scholarly lacuna that forms the basis for this study. Given this, my research seeks to offer an opportunity to stop and reflect on how the church deals with sexual abuse claims against powerful men such as its male clergy. Furthermore, it hopes to add to the body of knowledge on clergy sexual abuse within the ACSA. The 2002 Pastoral Standards document will serve as a case study for my analysis. In my analysis, the main question is: how does the ACSA pastorally respond to cases of clergy sexual abuse against women? To answer this question, the study hopes to further add insights and broaden questions about the meaning of justice, pastoral care and power.

Emanating from this question, I further ask the following **sub-questions:**

- How is clergy sexual abuse conceptualized in the Anglican Church of Southern Africa?
- What are the discourses which inform the conceptualizations of pastoral care to clergy sexual abuse?
- Why do the discourses inform the conceptualizations of pastoral care in the way that they do?
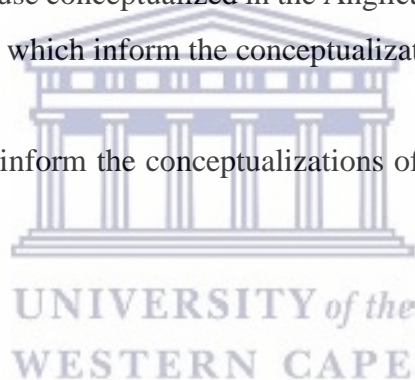
2.1 Research objectives

The research objectives of this study are as follows:

- To describe how the Anglican Church of Southern Africa conceptualizes clergy sexual abuse.
- To discuss the discourses that inform the pastoral care response to clergy sexual abuse.
- To theorize the discourse conceptualizations of pastoral care in ACSA.

3. Positionality

When conducting this research, I grappled with two questions. One, what would it mean for me to embark on research concerning pastoral care responses to clergy sexual abuse of women in the Church and two, what would this type of research look like? These two questions assisted me in thinking through the practicality of doing such research, with the first one prompting me to reflect, intentionally, on my positionality within the research and the second one, which I address more in-depth in chapter three, requiring me to articulate the probability of finding an effective theoretical and conceptual framework for the study.

Although dominant approaches to research in the social science field tend to rely on the positivist principle that views knowledge as objective, impartial and neutral, I disagree with this view that sees a dichotomy between the researcher and the research participant(s) or data collected as a precondition to achieving objective research (Payne & Payne, 2004). Likewise feminist scholars (hooks, 1985; Nadar, 2014) have increasingly provided us with insights into the significance of reflexivity concerning the researcher's position and power relations between the researcher and the research participant(s) or data collected. Also, the common feminist mantra, "the personal is political", has informed my conviction that there is a direct inescapable relation between the researcher's identity and experience, and their political agenda in research (Hartigan-O'Connor, 2016; Nadar & Phiri, 2011; Rogan & Budgeon, 2018). It is against the backdrop of these views that I reflect on my position within this study.

bell hooks points out that researchers who write about an identity group to which they do not belong must discuss and interrogate, in the introductions of their work, the ethical issues relating to their positionality within the research, their privilege, what motivates them, or why they feel their perspective is important in researching the said identity group. Failure or reluctance to doing so raises concerns regarding who bears the authoritative voice in the research (2014:82).

As a male researcher writing about pastoral care responses to clergy sexual abuse of women, I must interrogate the "sexist politics which might undermine who is an authority in women's experiences" (hooks, 2014:86), more especially in qualitative research. In her article "Reflexivity", Esha Patnaik reminds us that "qualitative research is socially constructed, based on the varied interpretative lenses employed by the researcher, as such, reflexivity requires a researcher to turn the investigative lenses onto himself/herself (2013:100).

In contrast to the quantitative method's contestable claim to objectivity, qualitative research is often described as "impressionistic, anecdotal and influenced by researcher's bias" (Buckner, 2005:60), hence the need for a researcher to take his/her positionality within the research seriously. This is further highlighted by White, who notes that there can be no scholarly

research that is entirely objective due to the researcher's values, ethics and belief systems which have an inevitable influence on the analysis of the data – "whether the researcher admits these inevitable biases or not" (White, 2008: viii). It is for these reasons that I find it imperative and integral that I reflect on my position within the research.

As Patnaik (2013:102) posits, reflexivity requires that a researcher recognize himself/herself as an active participant within the knowledge production and not just as an outside observer in the research. Given this, I acknowledge that my experiences, attitudes, and emotions may affect my engagement with sampling and the subsequent analysis of the data, nonetheless, a reflection on my positionality will allow the reader an opportunity to gain insights into the perspectives that led to my analysis and findings.

I am a male lay minister in the ACSA. I hold privilege because of my biological sex, socially assigned gender, and the position of authority I occupy in the Church. Within the hierarchy of the ACSA, the position of a lay minister is the most senior liturgical position by a non-ordained layperson. While I consider myself as an activist, I acknowledge that my position may also advance institutional religion and liturgy that entrenches patriarchy and the oppression of women. I am therefore complicit in symbolic and liturgical violence against women and a product of a patriarchal society that promotes male privilege.

Scholarly and public discourses have historically and suspiciously positioned men who engage in feminist work as dangerous or apathetic (Egeberg & Hearn, 2009; Pleasants, 2011; Prasad et al., 2011). For some, men cannot and should not be doing feminist theory or theology because they lack the lived experiences women face because of their gender and sex, therefore they cannot address feminists' issues with authority (Pui-lan, 2005:127). Furthermore, several feminist scholars have criticized men who call themselves 'antisexist', 'profeminist' and 'feminist' as arrogant and intellectually abusive towards women (Holgrem & Hearn, 2009:405; Hearn, 2000). By falsely labelling themselves as feminists or profeminists, they conceal their intentions which are to bolster their power and manipulate women. In her book, *Ain't I a feminist* (2008), Aaronette White concedes that her initial reluctance to call men feminists was fuelled by men who "use their public speaking skills, "book" knowledge of women's experiences, and access to power to show off" (2008: ix). Such men have adequate intellectual

awareness on gender issues but lack the emotional maturity and respect for women that feminism requires.

While she admits that men benefit from the gender power imbalances between men and women (2008:x), in her book she challenges biased stereotypes about black men's relation to feminist work. Working from the premise that feminism is a perspective that can be accepted or rejected by women and men, she postulates that being a feminist requires one to commit to correcting imbalances of power between women and men (2008: ix). Drawing on this conceptualization of feminism, I consider myself a feminist as I am committed to interrogating, publicly and privately, imbalances of power between women and men that are interwoven into hierarchical religious structures. Furthermore, I view feminist theory and theology as more than just biological essentialist work but also as a political stance against asymmetrical systems of power and abuse of marginalised people in society, women in particular.

According to Pui-lan (2005:127), it cannot be denied that men have a certain role to play in the liberation of women, but women have been side-lined for far too long within spheres of knowledge production, thus they should be given a preeminent role in representing themselves. It becomes clear from Pui-lan's view that research on women conducted by women is more relevant to women. Without disputing her views, I wish to highlight that research from men's perspectives can be valuable for comparison and contrast (hooks, 2014:86) since it allows one to see patterns of similarities in perspectives and differences. I make this point considering that male researchers should a) be clear about why they want to write about women, and b) ensure that their perspectives do not reflect gender bias towards women; c) or re-inscribe male privilege and access in academia.

Whilst writing about ethical issues that arise out of doing feminist research, bell hooks concurs that: "problems arise not when white women choose to write about the experiences of non-white people, but when such material is presented as 'authoritative'" (2014:90). Likewise, as a male lay minister in the ACSA I do not claim to speak from a woman's perspective, but from my perspective as a member of the lay ministry office with multiple privileges as a result of being male. I concede that through this study, I am not interested in writing from an 'authoritative voice' or producing a 'definitive' account or study – that study remains to be

done and done by a woman researcher – but to provide a new, closer examination on the pastoral care responses offered by the ACSA to victims of clergy sexual abuse.

By actively and intentionally refusing the position of authority, I am going beyond the 'so-called' mere reflexive activity encouraged in social science research. Instead, I do so with a conviction that women researchers in empirical research concerning pastoral care responses to clergy sexual abuse can bring forward radically different and better insights than those by male researchers. Albeit I encourage this with caution due to hooks' warning that we must be careful of "turning the spheres of discussion on gender topics [in this case, CSA of women] into yet another arena where women are called upon to take primary responsibility for researching and sharing experiences, ideas and information" (hooks, 2014:88) – thus placing women once again in a service position, meeting the needs of men.

While I note that a "theoretical understanding of reflexivity is perhaps easier than achieving it in practice" (Patnaik, 2013:105), I am equally aware that reflecting on my positionality in this study might lead to an exercise of self-indulgence or lead me into gaining insights that might cause self-doubt, hence my reflection here.

4. Structure of thesis (chapter outline)

The purpose of this study is to interrogate pastoral care responses to clergy sexual abuse through a feminist lens.

Chapter 1: Introduction and Reasoning

In chapter one I have dealt with the introduction of the study in terms of its background, motivation, an outline of the research question, my position as a researcher as well as the structural outline of the study. In essence, this chapter simply tries to situate my study within the broader discussions of pastoral care responses to sexual abuse in the so-called mainline 'regulated' churches in South Africa and motivated for a focus on the ACSA and their pastoral care response to clergy sexual abuse.

Chapter 2: Literature Review

Chapter two theorized how clergy sexual abuse and pastoral care are constructed in the existing literature on the subject. I specifically engaged literature focused on the intersections between

the abuse of power by clergymen, and pastoral care responses to sexual abuse. First, I discussed how the theological scholarship on Christianity and clergy sexual abuse (CSA) has developed. Second, I discussed literature that focuses more specifically on the conventional development of pastoral care approaches as well as its main functions. Last, I discussed how feminist theology scholars engage with the dominant or conventional approach(es) to pastoral care.

Chapter 3: Theories and Methods

Chapter three outlined issues concerning the conceptual, theoretical, and methodological framework applied in this study. I divided the chapter into three sections. First, I discussed *'feminist theology'* as a theoretical framework applied in this study as well as *feminist pastoral care* and *Thompson's modes of ideology* as two major concepts used within the study. Second, I discussed how *document analysis* and *feminist critical discourse analysis* operated as analytical frameworks in the study. Last, I reflected on the limitations of the study as well as some ethical considerations that arose in the study. All three sections in this chapter sought to present the chosen conceptual, theoretical, and methodological framework - as the most suitable for this study.
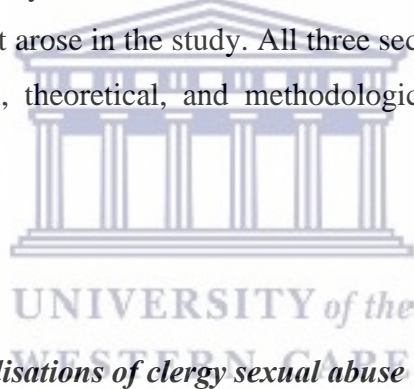
Chapter 4: ACSA's conceptualisations of clergy sexual abuse

The main purpose of this chapter is to describe the pastoral care position of the Anglican Church of Southern Africa on CSA and how they conceptualize the concept of CSA in their Pastoral Standards document, Principles and Procedures for Safe and Inclusive Church, and the Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand. This chapter is divided into three sections: First, I briefly map out how one becomes a cleric, what it entails to be a cleric and the actual liturgy followed when one is translated from laity to the office of priesthood in the church. Second, *the text itself* is described to understand how the concept of clergy sexual abuse is defined in the Church's official documents. Lastly, *the reception of the text* is evaluated by describing some of the implications of ACSA's conceptualisations of clergy sexual abuse.

Chapter 5: Discourses that inform the conceptualizations of pastoral care responses to clergy sexual abuse in the Anglican Church of Southern Africa.

In this chapter, I examined the discourses that inform the conceptualizations of pastoral care responses to CSA in ACSA's "Pastoral Letter from the Synod of Bishops to the people of the Diocese of Zululand (2019)", "Anglican Church of Southern Africa's Principles & Process for Safe and Inclusive Church Ministry (2019)", and the Pastoral Standards document (2002). Firstly, I defined and explored the relationship between the concepts of religion and discourse. Secondly, I introduced the three documents under analysis using a qualitative coding inquiry. Thirdly, I conducted a feminist critical discourse analysis to interrogate the discourse underpinnings that informed the production of these documents.

Chapter 6: Findings - Legal, Institutional and Theological

Finally, in chapter six, I discuss my findings and provide various implications that emerge from them concerning the ACSA's pastoral care responses to CSA. In this chapter I will draw on my literature review and my theories and concepts chapters to make sense of the findings from my analysis. Through my coding and analysis, I managed to divide my themes into three different discourses namely, a) let the law take its course, an orderly church, and the bible says.

CHAPTER 2: LITERATURE REVIEW

The purpose of this chapter is to theorize how clergy sexual abuse and pastoral care are constructed in the existing literature on the subject. I specifically engage literature focused on the intersections between the abuse of power by clergymen, and pastoral care responses to sexual abuse. First, I discuss how the theological scholarship on Christianity and clergy sexual abuse (CSA) has developed in line with two themes which I have characterised as "power abuse" and "theological abuse". Second, I discuss literature that focuses more specifically on the conventional development of pastoral care approaches as well as its main functions such as *reconciling*. Last, I discuss how feminist theology scholars have engaged with the dominant or conventional approach(es) to pastoral care. I also look at the literature which has explored the need for a feminist and womanist approach to pastoral care within the context of clergy sexual abuse of women.

Before commencing with the first section, some preparatory remarks must be made on the body of literature to be discussed, for which I note three things. Firstly, common themes within the literature, and relevant to this study, concentrate on the perpetrators of CSA, the power dynamic within a pastoral relationship, and theological issues complicit in CSA. Secondly, studying pastoral care responses to clergy sexual abuse is a very recent development, therefore, the number of publications in this area is relatively scant. Thirdly, most of the available publications on CSA focus on Anglo-American's perspectives, and in particular within the Roman Catholic Church. This voluminous literature on the Roman Catholic Church has developed over decades thus this literature review is not presented as exhaustive; but some influential theories and developments related to the study are explored.

1. **Development of scholarship on clergy sexual abuse in Christianity**

1.1 Power abuse

In its simplest terms, clergy sexual abuse refers to instances where clergypersons engage in a sexual or intimate relationship with their parishioners (Cooper-White, 1995; Garland, 2013; Fortune, 2013). Literature on CSA shows that scholars provide varying reasons for the causes of clergy perpetrated sexual abuse. While some scholars strongly argue that any form of sexual

abuse is informed by an abuse of power (Ganzevoort & Veerman, 2000; Pollefeyt, 1998; Adriaenssens, 2010; Fortune, 1989; Rutter, 1989) and thus must always be placed within the spectrum of power abuse, others do not see the link between sexual abuse and power. Instead, they frame the problem as a psychological one and a misuse of sexuality (Muller, 2010; Conway, 2010; Linnane, 2007). This creates an illusion that priests who do not have psychological issues are incapable of committing clergy sexual abuse.

Cooper-White (1995:128) warns against this illusion by arguing that clergy sexual abuse is often viewed by the church as a problem with an external factor such as alcohol abuse or a relationship problem that the pastor or the parishioner is experiencing, yet by locating the problem externally, the issue of power remains un-examined. For example, in South Africa, Njongonkulu Ndungane, erstwhile Archbishop of Cape Town, made a call to the Church at its 31st Synod meeting to respond to issues around GBV and sexual abuse by looking internally at how it can repent for the abuse of power by its clergy as well as its "historic patriarchy of our[their] faith which so often colludes with discriminatory attitudes in our cultures"[7] such as patriarchal power which renders women vulnerable to [clergy] sexual abuse.

More than ten years after that call, South African author Ishtiyaq Shukri wrote an open letter detailing his experience of sexual abuse by priests in the Anglican Diocese of Kimberley and Kuruman, however, instead of looking internally and repenting, the Archbishop of Cape Town, Thabo Makgoba responded by expressing the church's shock and distress on the claims laid by Shukri (Collison, 2018). This came as no surprise since Reynaert (2015) asserts that those who fail to locate clergy sexual abuse internally as an abuse of power do so because they view the violation and abuse as caused by immature sexuality and a lack of sexual ethics (2015:190).

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[7] Irene Kuppan, "It is said women are more sinful than men," *iol News,* July 7, 2005, Accessed March 6, 2021. http://www.iol.co.za/news/south-africa/it-is-said-women-are-more-sinful-than-men-1.247525?ot=inmsa.ArticlePrintPageLayout.ot.

Although scholarship that sees a disjuncture between clergy sexual abuse and power abuse is not abundant in academia, such views remain common among conservative religious leaders through their sermons, official media statements, and church policies. For example, in South Africa, the South African Council of Churches (SACC) responded to the CSA case of Cheryl Zondi against pastor Omotoso with outright condemnation and a call to have churches regulated to prevent cases of CSA. In their response, whether intentional or not, they located the problem of CSA externally, as an issue of regulation, therefore leaving the issue of power un-examined. As put by Nadar in her response to the SACC's statement:

> *"To suggest that this issue is one of 'regulation' is an insult to those who have been a part of the so-called 'regulated' churches and have experienced this abuse of power (cases of abuse in the Methodist and Anglican churches which came to light earlier this year are prime examples)…I put it to you that the problem is not regulation of churches – the problem is the regulated teachings within the churches which socialise girls and women to submit to male authority"* (Nadar, 2018).

Instead of reflecting inward on their inherent theological teachings that fertilize the soil unto which the seeds of sexual abuse manifest, the SACC saw a disjuncture between Omotoso's actions and the potential abuse of power by all religious leaders. They singled out Omotoso's actions as those propelled by sexual immaturity instead of abuse of power[8]. Although a few theologians maintain that the sexual motive is more significant than the abuse of power (Muller, 2010; Conway, 2010; Linnane, 2007), the scholars I have discussed above argue that the abuse of power by clergy remains one of the contributing factors of clergy sexual abuse regardless of the manner in which that power is displayed (Ganzevoort and Veerman, 2002; Reynaert, 2015).

Pauline Logue (2000:63) argues along a similar trajectory concerning rape. She uses the lenses of feminist theology to argue that when studying rape, scholars should not ignore the role of "patriarchal socialization" and the "intimate relationship between religion and patriarchy"

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[8] For a more in-depth critical discussion on this case see, Nadar, S. 2018. Moral responsibility for Omotoso lies with the churches. *News 24*, 26 Oct. *https://www.news24.com/news24/Columnists/GuestColumn/moral-responsibility-for-omotoso-lies-with-the-churches-20181026* Date of access: 05 Oct. 2020.

which perpetuates rape. Interestingly she draws similarities between rape and clergy sexual abuse by concluding that in both instances it is always an issue of power abuse and not sexuality. Isabel Phiri (2006) concurs with this view in her article, "Dealing with the Trauma of Sexual Abuse: A gender-based Analysis of the Testimonies of Female Traditional Healers in Kwa-Zulu Natal", where she retrieves the silenced memories of women traditional healers who suffered sexual abuse and trauma during the apartheid era. She concludes that rape is primarily about power. For example, she points out that rape was and is used during war as a sign of conquest (2006:122). Cooper-White (1995:129) also draws a similarity between rape and clergy sexual abuse by claiming that, rape and clergy sexual abuse are enabled by an expression of power and control and not sexual drive or fantasy. I will now turn toward another trajectory of scholarship which contends that power within a ministerial role is a reality that should not be ignored but perceived and recognized as a contributor to CSA.

1.2 Pastoral power

Jodi Death's (2013) article "Identity, Forgiveness and Power in the Management of Child Sexual Abuse by Personnel in Christian institutions", also locates clergy sexual abuse as an expression of power abuse by clergymen. She explores how clergymen use theological teachings on forgiveness to construct discourses which silence victims of sexual abuse in the church. She does this by exposing religious rituals such as the Catholic[9] Church's sacrament of confession as a tool that aids the church to govern human behaviour whilst granting its clergymen total power over their congregants through absolution[10].

She draws on Michel Foucault's (1976) concept of 'pastoral power' to demonstrate how clergymen develop and exercise power over their congregants. Death identifies three distinct ways through which pastoral power manifests (2013:85):

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[9] Throughout the dissertation I use the term 'Catholic' church to refer to the broader universal church which identifies as the 'One Holy, Catholic and Apostolic Church', and the term 'Roman Catholic Church' to refer to the specific denomination under the leadership of the papacy. The Anglican Church sustains a traditional Catholic faith.

[10] Confession and Absolution is a sacramental rite in which allows sinners to confess and repent for their sins to a priest who in return grants the sinner assurance of pardon from God. (Anglican Church of Southern Africa Prayer Book, 1989:441).

- *Individual salvation* - where the pastor's power is centred around ensuring that individual eschatological salvation is realised;

- *Sacrifice* – pastor's power is understood in terms of being able to sacrifice himself for the sake of the salvation of his congregants, unlike royal power where subjects are expected to sacrifice themselves for the sake of the throne; and

- *Intimate knowledge* – the pastor's power can only be exercised in situations where the pastor has intimate knowledge about all the areas of the congregant's life.

Power is bestowed upon priests through these three aspects and in return, they use and abuse it to make sexual advances on congregants (2013:83). For example, when it comes to allegations of clergy sexual abuse against women, religious leaders often deny the power they have as a way of justifying their reluctance to act justly towards the victims - by so doing denying their pastoral power related to intimate knowledge[11]. According to Stephens (2013:51), the myth that a priest and an adult congregant are both consenting adults therefore they are both to blame is one of the many strategies used by priests who sexually abuse their congregants. This ignores and denies the privilege and power disparity between the priest and the congregant where the responsibility always lies with the priest to maintain appropriate professional boundaries (Cooper-White, 1995; Fortune, 2005; Stephens, 2013).

In her book, *The Cry of Tamar* (1995), Cooper-White offers a critique on the inherent power that comes with being a clergyman. She highlights that, clergymen enjoy both the privilege of being male in a patriarchal and androcentric society as well as the power that comes with being ordained, meaning that they also enjoy the ultimate spiritual authority over the laity who look to them for spiritual guidance and support. As a result, being a religious leader cannot be treated the same as other professions because of the inherent access that clergy have to some of the

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[11] Primate of the Anglican Church of Southern Africa is mentioned in an article titled "Reverend ends hunger strike after church pledges to investigate rape claim" having said that he does not have any power to help the victim as he could not wave a magic wand to help her. For more see article, Mafolo, K. 2020 Reverend ends hunger strike after church pledges to investigate rape claim. *Daily Maverick*, https://www.dailymaverick.co.za/article/2020-07-08-reverend-ends-hunger-strike-after-church-pledges-to-investigate-rape-claim/#gsc.tab=0 Date accessed: 02 Oct. 2020.

most intimate, sacred and fragile dimensions of people's lives (Fortune, 2005:87; Stephens, 2013).

Landa et al. (2019) have noted that in African communities, people find hope and 'solace' through and in religious leaders, therefore a huge amount of trust is bestowed upon them. This trust is however misused and abused when they sexualize pastoral relationships. This echoes the conclusions of womanist theologians such as Fundiswa Kobo (2019), who has argued that while the church represents a place of hope for black people, it has also become a place of pain when used to justify the oppression of women – conclusions shared by other theologians such as Maluleke and Nadar (2002); Mosala, (1988); and Oduyoye, (1995).

> *"It is in the name of religion through cultic practices today that hope among the black people seems to be fading. We could borrow words from the psalmist that captures the cry for life of many black, poor South Africans, and many women and children who died and those who are survivors of GBV post-1994 in South Africa: 'where does my help come from? My help comes from the Lord, the maker of heaven and earth' which has today come to mean, 'my help comes from the man of God'."* (Kobo, 2019:1)

The extract above is taken from Kobo's critical article, "Spirituality trapped in androcentric celebrity cults in South Africa post-1994", in which she makes use of the hermeneutic tool of assimilating the psalmist's cry to critique the superficial unguarded use of the title 'man of God', often used to describe male priests to divinize and grant them infallibility. Her conceptualisation of the power that 'so-called' men of God hold is crucial when considering how they manipulate women into having sexual relations with them.

In the beginning stages of my research proposal, I was challenged by one of my postgraduate cohort peers on the seemingly unproblematic nature of a romantic relationship between a single priest and an adult congregant if the congregant pursues the relationship. This challenge is reflective of the general impotence of seeing the power disparity between a priest and a layperson.

Scholars have critiqued this moral impotence, with Fortune acknowledging that a relationship of unequal power is not necessarily an abusive or unjust relationship, however, the quality of that relationship is determined by the ability of the person with greater power or resources not to take advantage of the vulnerability of the other (Fortune, 2005; Cooper-White, 1995;; Stephens, 2013). Among many reasons against the so-called consensual relationship between a priests and an adult parishioner lies in that, by singling one member of the congregation an impression will be created that the chosen one is more special than the other congregants thus creating factions within the church (Cooper-White, 1995:133). In cases of CSA, the perpetrator does not spontaneously single out his victims, instead he spends time coercing the victim into having sexual relations with him – this is known as grooming the victim.
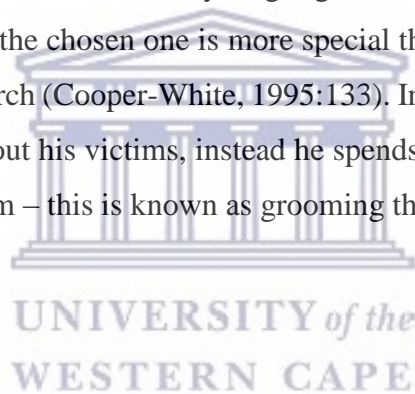
1.3 Grooming

Garland and Argueta (2010) argue that instead of respecting the dignity of each parishioner and the boundaries that shape a pastoral relationship, predatory priests sexually abuse women by using various calculated strategies to coerce them into a sexual relationship with them. Grooming is thus identified as a common strategy used by CSA perpetrators to establish a relationship between a priest and a congregant which will gradually ensure that sexual intimacy between the two becomes possible. Conceptually, grooming is described in scholarship as a manipulative process where a priest deceives and coerces a victim into a sexual relationship (Garland and Argueta, 2010).

Scholars such as Bowen & Spraitz (2020), Doyle (2006), Landa et. al. (2019), Garland and Argueta (2010), Flynn (2008) and Ross (2019) have done considerable work in articulating and evaluating how the phenomenon of victim grooming operates in an unequal power relationship, such as that of a priest and a parishioner. These scholars share a common conclusion that

grooming is not a once-off event or act but a process that is intentionally carried with precision. In Bowen and Spraitz's (2020) empirical research on the role of reverential fear and religious duress in silencing victims of CSA, they conclude that victims of CSA find it hard to disengage themselves from their abusers due to reverential fear and religious duress. The authors cite arguments which position grooming as a strategy with various stages often used by perpetrators to prevent victims from reporting their abuse. For example, they describe four stages of grooming which covers most of the key factors identified by other scholars in the field.

First, the perpetrator *selects* who he wants to sexually abuse by singling her amongst a congregation so that it may appear as if he is genuinely concerned about her. He does this by carefully observing her psychological vulnerabilities so he can attempt to cater for them (Bowen & Spraitz, 2020:3), this is described as the *selection stage*. Second, the perpetrator *gains access* to the victim, the victim's family and her community. Devoutly pious families usually exacerbate this stage by encouraging the victim to spend more time with the priest as a sign of religious devotion (Doyle, 2006).

The third stage involves the clergyman using emotional manipulation to develop a trust relationship with the victim. In this stage the purpose of grooming is realized, which is to *gain compliance* from the victim (2020:2). To let her guard down, the perpetrator uses incitements to seduce the victim. Often gifts, alcohol and game playing are introduced by the clergyman to the female parishioner. The third stage paves the way for the fourth stage which typically involves *gradual desensitization* to physical contact where the perpetrator attempts to decrease and normalize the victim's response to inappropriate physical touch (Bowen & Spraitz, 2020:3).

The scholars who I have discussed above share a common conclusion that grooming is primarily used to gain the victim's compliance, to maintain secrecy and to avoid disclosure by the victim. This echoes the conclusions of scholars such as Kathryn Flynn (2008), who have argued that grooming is essentially a process that uses language, reasoning and non-verbal communication as mechanisms to appeal to the victim's pathos to "win their affection and establish a close allegiance before making more overt and covert sexual overtures" (2008:230). The literature discussed above indicates that clergy sexual abuse is an issue that predominantly emanates from the abuse of power by priests through various methods such as the exploitation of pastoral power and grooming. Feminist scholars (Daly, 1973; Rakoczy, 2004;) have went

on to argue that in addition to the abuse of pastoral power and strategies such as grooming, more structural issues are present in the sexual abuse of women by clergy. To this, Daly (1973) has consistently maintained over the years that religious institutions, the church to be specific, are inherently patriarchal. To her, the church's belief in God as the Father, and the maleness of Christ perpetuated and maintained male power in society therefore one must never underestimate the various ways through which patriarchy uses theology, language, and Christian doctrines to oppress and victimize women in the church (Wood, 2015:1). This conclusion seems to suggest that the abuse of theological discourses in the church could be one of the variables implicit in clergy sexual abuse.

1.4 Theological abuse

The scholars who I have discussed above share a common conclusion that clergy sexual abuse is always related to the abuse of power by clergymen, yet, they have neglected to reflect on the theological teachings which are at stake and relate to clergy sexual abuse. This echoes a conclusion made by Ross (2019:634) who has argued that, while theological teachings cannot be single-handedly blamed as the sole exacerbations of clergy sexual abuse, they cannot be ignored either. The second research question of this study is concerned with the theological underpinnings of clergy sexual abuse in the ACSA, thus a deeper understanding of the role of theology in the construction of patriarchal theological teachings and how male clergy engage them is explored. Erstwhile Anglican Archbishop of Cape Town, Njongonkulu Ndungane, made similar connections by identifying patriarchy within the church. He argued that the church needs to cleanse itself and repent for its patriarchal nature which coincides with societal customs and values which oppress women (Pillay, 2013:55). In contrast, as mentioned earlier, Mary Daly (1973) has argued that the church, as an institution, is structurally and irreparably patriarchal and androcentric thus it would not help to simply cleanse it as suggested by the former Archbishop of Cape Town. Both the revisionist approach by Ndungane and Daly's rejectionist approach to patriarchy signals that there are patriarchal theological issues at stake when it comes to CSA[12]. As such, this calls for a more in-depth understanding of the role of

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[12] For more on the terms: 'revisionist' and 'rejectionist' approaches to interpretation, see Brayford, S. (2019) "Feminist Criticism: Sarah Laughs Last" *In Method Matters: Essays on the Interpretation of the Hebrew Bible in Honor of David L. Petersen*, edited by Joel M. LeMon and Kent Harold Richards, 311 – 31. RBS 56. Atlanta: Society of Biblical Literature.

patriarchy, and its theological issues implicated in the sexual abuse of women by their clergymen.

1.5 Patriarchy

A widely acceptable view in scholarship on patriarchy and clergy sexual abuse indicate that those who broadly study issues around sexual abuse in the church ought to interrogate patriarchal theological teachings of God, priesthood and the church to assess how they might perpetuate the sexual abuse of women in the church. Scholars such as Ross (2019) argue that the way God is described or understood has direct implications for how humans interact with each other. Therefore, she posits that we need to trace how patriarchy "serves to socialize both clergy and laity into a pattern of thinking and acting that supports masculine power and feminine subordination" (2019:639).

1.6 Scripture

Over the years feminist theologians (Ackerman, 1993; Dube, 2002) have emphasized the importance of analysing how language operates as a tool that constructs and sustains unequal social relations between men and women. The premise of their analysis has always been that language is never neutral, instead it creates versions of reality and as such those so-called realities need to be interrogated. An example of such a reality is the patriarchal understanding and interpretation of scripture by those who wish to uphold male-headship in societies and within the church. For Christians, the Bible is understood as an integral part of their faith and relationship with God, albeit different denominations disagree on the authority of Scripture as the main source of theology.

As a sacred book it is generally understood as a book that contains the Word [sic] of God. However, this word of God was written by human beings who were inspired by the Holy Spirit and not by God Godself. It teaches the people of God how to live a life that is pleasing to God by regulating morality. Given this influence of the bible on Christians' moral behaviour it is necessary to interrogate the language used in the bible so that we may explore if it uses patriarchal language to perpetuate clergy sexual abuse.

It is widely accepted amongst feminist theologians that the bible does indeed provide us with the revelation about God, however that revelation was written exclusively by men and not women, through the experiences of men. According to Cornelius, there are sermons which condemn sexual abuse against women however the church needs to go beyond that and interrogate the patriarchal language used in the bible which excludes women's voices and renders women only as good as they are useful to men (Cornelius, 2013).

A patriarchal theology of God and the church places the clergy as elevated from the laity. Priests occupy a powerful place in the church and are perceived by the parishioners as the earthly representatives of God whereas the laity is socialized into obeying them. As argued earlier, how people perceive and understand God has a direct influence on how they treat each other. Likewise, how male clergy perceive women needs to be explored and interrogated for the possible ways in which it might perpetuate clergy sexual abuse. Another issue intrinsically related to the phenomenon of clergy sexual abuse and patriarchy is clericalism.

1.7 Clericalism

The literature discussed so far operates from a starting point which assumes that religious leaders abuse the power that comes with being a pastoral leader to sexually abuse women in the church. Some theologians draw on Catholicism and clericalism, as proposed by Thomas Doyle (2003; 2006), to substantiate this assumption and to suggest that clericalism creates an organizational culture that is cleric centred. Keyton (2011) describes organizational culture as a "set of artefacts, values and assumptions that emerge from the interactions of organizational members" (Keyton, 2011:1), thus the idea that clerics are privileged and revered can be described as an aspect of the catholic church's organizational culture which allows them to get away with clergy sexual abuse.

In this section I survey the literature focusing on clericalism. An extensive amount of literature on clericalism seemed to focus on answering the question, 'How and why does the church create, sustain and justify the holy hierarchy of clericalism?' Here my scope has been restricted

to only focus on how feminist theologians have reflected on clericalism in searching for contributing factors to clergy sexual abuse, and not so much on the detailed arguments. I posit that this focus area has enabled me to map out factors that allow clergy sexual abuse to go unreported and normalized in the church.

As a practice in the Catholic Church, clericalism is predominantly discussed and critiqued by feminist theologians who see it as one of the main contributing factors to clergy sexual abuse (Doyle, 2003, 2006; Death, 2013; Ross, 2019; Plante, 2020). In their publications on clergy sexual abuse, they have addressed different ways through which CSA manifests in the church, i.e., the traditional discourses on clericalism to maintain and justify what Cooper-White (1995:130) describes as clerical "power-over" instead of "power-with" women in the church; and the strategic use of patriarchal theologies as instruments of violence, such as rape, against women in the church.

As a practice, policy and teaching within the Catholic Church, clericalism maintains and increases the powers of clergymen (Doyle, 2003:209). It places members of the church into two distinct classes: the laity and the clergy. This binary stratification is found in a 1906 Encyclical Letter of Pope Pius X where the papacy categorically articulated that:

> *"It follows that the Church is essentially an unequal society, that is, a society comprising two categories of persons, the Pastors and the flock, those who occupy a rank in the different degrees of the hierarchy and multitude of the faithful. So distinct are these categories that with the pastoral body only rests the necessary right and authority for promoting the end of the society and directing all its members towards that end; the one duty of the multitude is to allow themselves to be led and, like docile flock, to follow the Pastors."* (Pius X, 1906)

Cozzens, (2000) argues that within the Roman Catholic Church faith tradition, clericalism relies on the belief and practice that only ordained men (deacons, priests and bishops) are authorized to make decisions on behalf of the entire church without laity involvement. Doyle

(2003) and other scholars (Plante, 2020; Slater, 2019; Ross, 2019) view clericalism from a critical perspective by describing it as a "radical misunderstanding of the place of cleric (deacons, priests, bishops) in the Catholic Church and secular society" (Doyle, 2006:190).

In an elaborative manner, Slater (2019:1) describes clericalism as a disease in the church which promotes division between priests and laypersons by asserting that the church is made up of priests and bishops and not lay people. He argues that clericalism is a perversion that interprets vocation as an exercise of power instead of service. According to him, clericalism allows for the possibility and nurturance of narcissism due to the culture that exists amongst the clergymen where they believe that they are indeed special and infallible in their religious behaviours and practices to others (2019:3). Olehile Buffel (2004), in his article "Deliver us from individualism and clericalism" makes a critical connection between pastoral care and clericalism by noting that "the word pastoral has always been used as the functional extension of the noun 'pastor'" (2004:44) therefore a clericalism of pastoral care may lead to pastoral care where an exclusive focus on ordained ministers is created. This brings into question whether pastoral care as a ministry of the church has an influence on the practice of clericalism? I now turn my observation to scholarship on pastoral care specifically in order to trace how it has developed from western conventional approaches to African intercultural approaches, and then into feminist approaches. Although these developmental shifts were useful in categorizing and characterizing the literature in this study, they have not progressed in a linear manner.

2. Pastoral care

In this section I review the scholarship focusing on pastoral care as a branch of practical theology. Exceedingly, this scholarship is motivated by seeking answers to the question, 'In what possible ways has pastoral care developed from a conventional western approach to an African approach and then into a feminist approach?' The answer to this echoes the more general scholarship on pastoral care approaches which argue that Western approaches tended to not consider the cultures and contexts outside their own Global North contexts. As argued by Klaasen (2018), pastoral care needs to show an interplay between care and culture when applied by "taking seriously the intercultural contexts of post-globalised and universalised societies" (Klaasen, 2018:1). For example, there are multiple definitions of practical theology

within the literature. These definitions are not necessarily in contradiction with each other nor are they mutually exclusive of each other. Scholarly and public discourses on what practical theology is are varied, but what emerges as a common thread is the common focus on the intersectional interaction between theological, contextual and contemporary issues (Pattison and Woodward, 2000).

Furthermore, scholars such as Hawkes, (1989) agree that human experiences and the interpretation thereof are one of the core elements of practical theology, however, Daniel Louw contends that practical theology should not be narrowed down to a reflection on contemporary issues and experiences of believers concerning their relationship with God, instead it should be seen as an encounter between God and human beings as they grapple with the reality of God concerning the praxis of faith in the world (Louw,as cited in Mouton, 2012:6).

Though widely understood as the ministry of shepherding God's flock, I find it important to define pastoral care because "the complexity of the task of defining any discipline should never deter one from articulating a clear definition" (Pattinson, 1981:1). This emphasis on the importance of defining pastoral care is further expressed through questions posed by Emmanuel Lartey: "What do we mean by pastoral theology? What does it entail? Of what use is it and to whom? How do we understand it and how do we engage in it?" (2006:4).

2.1 Pastoral care 'from' the West: Conventional approaches

The term pastoral care emanates from the Latin concept of *cura animarum*, which may be translated as *care of souls*. It was commonly associated with the idea of care and cure as explained by Benner (2003). He understood care as acts that are intended to support the well-being of humanity and cure as acts intended to help with the restoration of a person's well-being. According to Barbara McClure (2012:266), the concept refers to the Christian act of giving one another religious attention. This attention is given with the understanding that no one in this world can approach life alone without the support and assistance of other people. Central to the Christian faith is the great commandment of love, to 'love your neighbour as you
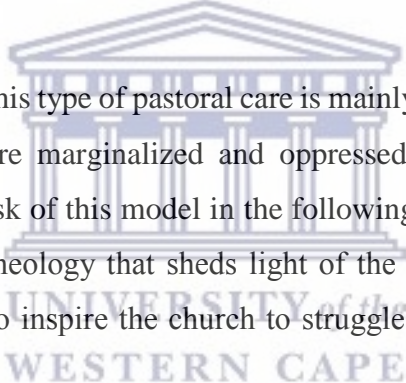
love yourself' (Mt. 22:35-40; Anglican Prayer Book, 1989:105), and to look out for one another in times of joy and sorrow – to tend to your brother [and sister] as it were (Genesis 4:9).

The early works of William Clebsch and Charles Jaekle (1964) developed both the definition and the concept of pastoral care by emphasizing factors concerning context and described it as a type of ministry that concerns itself with *cura animarum*, translated as care of souls, by focusing on "…helping acts done by representative Christian persons, directed toward the *healing, sustaining, guiding and reconciling* of troubled persons whose troubles arise in the context of ultimate meanings and concerns" (1964:4). Scholars have also largely confined their definitions of pastoral care within this ambit (Campbell, 1987:188; Pattison, 1988:12; Hunter 1990:836; and Lester (1995:1). Campbell (1987:188) describes it as an area of ministry primarily occupied with the well-being of individuals and communities. This aspect of ministry is understood through interventions such as, but not limited to, visitation, counselling, teaching and preaching. From this one can deduce that there is a clear contention amongst scholars as to whether pastoral care is restricted to the Christians, ordained and laity.

Emmanuel Lartey (2003) argues that pastoral care is not a homogenous task instead there are various models which shape and inform the way pastoral care is offered. He lists and discusses what he deems to be the five main models of pastoral care (2003:55-59):

a) Therapy – in these models pastoral care seeks to address brokenness, sin or illness. The term therapy denotes healing therefore a pastoral caregiver's task is to identify that which has been broken and heal it. This is typically done through counselling where the pastoral caregiver diagnoses the problem and comes with the solution for it. The danger with this model is that an overdependence on the pastoral caregiver may arise and that may open room for abuse of power.

b) Ministry – ministry refers to the kind of pastoral care that is focused on the spiritual direction of believers. It requires specialized pastoral caregivers who

can be able to give the necessary direction through rituals and sacramental rites. It is understood through five aspects: 1) kerygma (proclamation), the pastoral caregiver needs to be able to articulate and proclaim the truths and beliefs about the faith to the group or individuals; 2) diakonia (service), the pastoral caregiver expresses his/her care through acts of service to those in need; 3) koinonia (fellowship), the task of the pastoral caregiver is to create an environment where the community can interact socially with one another; 4) oikononia (administration), this relatively requires the pastoral caregiver to manage and lead the institutional operations of the group or church. 5) eucharista (worship), this aspect of ministry relates to helping people with means of expressing their faith in God, providing the necessary space and tools for people to connect with God, and getting people to praise and show reverence to God together as a community.

c) Social action – this type of pastoral care is mainly concerned with the liberation of those who are marginalized and oppressed in society. Lartey rightfully expresses the task of this model in the following quote, this model of pastoral care "engages theology that sheds light of the saving word on the reality of injustice so as to inspire the church to struggle for liberation" (Boff & Boff, 1987:17).

d) Empowerment – whereas the model of pastoral care as therapy is centered around the pastoral caregiver as the solution, pastoral care as empowerment begins with the premise that each and every person has inner strength that just needs to be harnessed through conscientization. Instead of discovering the problem and solving it, the pastoral caregiver guides you by making you aware of the inner strength and power you possess within you to deal with whatever obstacle in front of you.

e) Personal interaction – in this model relationship are formed with individuals with the sole aim of helping people make sense of their individual concerns by giving the insight on whatever their concerns are. It is a more cognitive reliant approach.
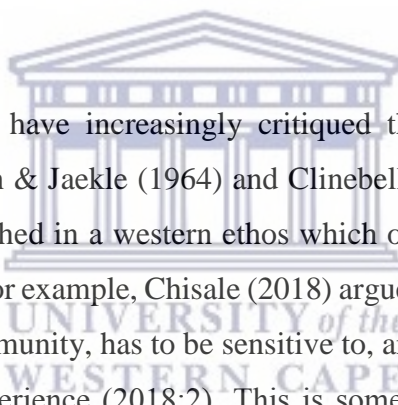
According to Lartey (2003), Clebsch and Jaekle's (1964) definition of pastoral care is widely accepted by scholars in the field. In their understanding, pastoral care has four functions namely, healing, sustaining, guiding and reconciling. However, Clinebell (1984) added a fifth function in the later years known as nurturing. According to Clinebell (1984:43), these functions can be expressed as follows:

i. *Healing,* which refers to helping someone who was lost to restore themselves to wholeness and transcend their previous condition. This was traditionally practised in the form of rituals such as exorcism and anointing, however, in recent times components such as marriage counselling and pastoral counselling are more popular.

ii. *Sustaining* refers to the pastoral carer's ability to assist someone who's experiencing hardship and despair with endurance so that he/she may get to a point where restoration to his/her old self is possible. For example, consoling someone who's grieving.

iii. *Guiding* refers to assistance given to someone who is struggling to make choices with decision making, even if it leads to inaction. For example, advice-giving on moral dilemmas.

iv. *Reconciling* is one of the functions of pastoral care which is concerned with re-joining two parties whose relationship has gone estranged. The pastoral caregiver's task is to mend broken relationships between individuals as well as between humanity and God. This was traditionally practised through confession and absolution in the church.

v. The fifth function, *nurturing*, is about allowing people to realize and reach their God-given potential in life. This can be achieved through training and religious education.
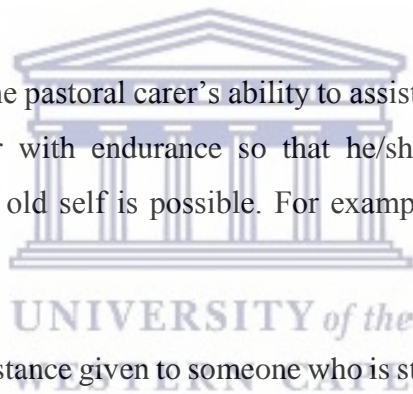
In his book, "In Living Colour: An Intercultural Approach to Pastoral Care and Counselling", Emmanuel Lartey (2003) assesses Clebsch and Jaekle's definition of pastoral care and notes that it has four distinctive characteristics. First, that the notion of 'helping acts' carries pragmatic connotations to the nature of pastoral care. Second, pastoral care is understood to be preserved for representative Christian persons, whom, according to Lartey, are not limited to ordained persons but instead includes all Christians who "represent the Christian faith in that they bring to bear upon problems, the insights and thinking of the Christian tradition" (2003:22). Third, Lartey dismisses their definition as a problem-solving technique which is typical of how therapy was conducted in the United States of America. Last, if troubled persons were at the heart of pastoral care, a focus on ultimate meanings and concerns was the context within which the problems arose which reflects the distinct existential theological language that was being written by Paul Tillich in the US during the 1950s (2003:22).

African pastoral care scholars have increasingly critiqued the conventional pastoral care functions developed by Clebsch & Jaekle (1964) and Clinebell (1984) because they perceive them as shaped by, and entrenched in a western ethos which often disregards African, Asian and Latin American contexts. For example, Chisale (2018) argues that anyone offering pastoral care in a diverse society or community, has to be sensitive to, and take into consideration each person's context and lived experience (2018:2). This is something that Lartey was already concerned with when he critically explored what pastoral care within modern multicultural societies would look like and be challenged? Much of the current literature on pastoral care pays particular attention to defining and tracing the history of pastoral care by mentioning the four functions mentioned above. More recently, African pastoral care approaches have offered less abstract theorizing and have focused on concrete contextual issues such as HIV/AIDS, domestic violence, and cultural diversity (Waruta and Kinoti, 2000; Phiri, 2002; Lartey, 2003; Chisale, 2018).
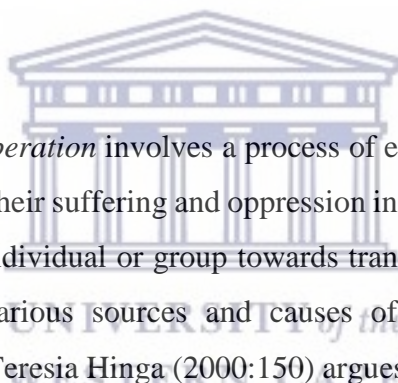
2.2 Pastoral care 'to' Africa: an intercultural approach

Given that pastoral care needs to be able to adapt to the various contexts within which the people it aims to serve live under (Magezi, 2016), it is important to note that it has over the centuries been, and continues to be, evolving in responding to the emerging needs of people. Historically, in the western world, the development of pastoral care has been well noted in comparison to an African context where the development has been scarce and unsystematic. Given this, I will review these brief developments using Emmanuel Lartey's call for an "intercultural approach to pastoral care" as a point of departure (Lartey, 2003). To this, I note that an academic reflection on pastoral care in Africa is smaller in scale compared to the engagements in the West i.e. Europe and North America. Scholars have carefully described the developments in pastoral care until the 21st century (Elsdorfer, 2013; Gerkin, 1997; and Heitnik, 1993). This history does not include Africa due to the factors of documentation and systematization as mentioned earlier.

In his call for an intercultural approach to pastoral care, Lartey (2003:33-34) used three principles as his main reasoning for suggesting an approach that transcends the conventional western approach. First, he strongly believes that pastoral care needs to put first the political, cultural and socio-economic contexts of the individuals or group it seeks to serve. Second, there needs to be a clear comprehension of the varied nature of pastoral care itself and the multiple perspectives it can be administered from. Third, pastoral care must take each person's integrity seriously, for example: any decision-making process during pastoral care has to involve all concerned parties. Furthermore, in line with the three principles mentioned above, Lartey introduced two additional functions of pastoral care namely, *liberation* and *empowerment*. These functions are relevant within the context of clergy sexual violence because they go beyond the individual to the structural causes of oppression and violence. Lartey's model of an intercultural approach to pastoral care builds up from Jaekle and Clebsch (1964) and Clinebell's (1984) views on the functions of pastoral care. The pastoral care function of *reconciling* remains important in all three scholars' approaches to pastoral care.

For Lartey (2013), *reconciling* is essentially about bringing together two people or groups whose relationship has become estranged or distorted from one another. It is often employed within personal relationships such as spouses, parents, children, colleagues etc, although Lartey

does not restrict it to personal relationships but to any situation where two parties are concerned. He further argues that *reconciling* functions differently within an African context as compared to the western context in relation to conflict management. African cultures view the conflict between two parties as a communal issue therefore, they often resolve to estrangement or conflict between two parties by consulting a third party to mediate "so that a resolution is achieved in indirect, lateral, and systemic ways" (2003:65). It then becomes the pastoral care's function to mediate such a process, unlike westernized cultures, where individualism is welcomed, prefer direct one-on-one confrontation between the two estranged individuals (2003:65). The pastoral care function of reconciling stems from theological teachings and doctrines on reconciliation and atonement theology which I will discuss at a later stage. For now, I discuss two additional functions of pastoral care, i.e. *liberation* and *empowerment*, introduced by Lartey in search of an African intercultural approach to pastoral care.

The pastoral care function of *liberation* involves a process of engaging individuals or a group about the origins and causes of their suffering and oppression in society. It requires the pastoral caregiver to journey with the individual or group towards transformation by helping them to confront and recognize the various sources and causes of their oppression, abuse and domination (Lartey, 2003:67). Teresia Hinga (2000:150) argues that in responding to violence against women, the church has not taken cognizance of the various dimensions in which violence against women takes place. Instead, they offer individual and doctrinal solutions that do not consider the societal structures of patriarchal sexism which perpetuate violence against women. For example, the idea of marriage as a sacrament that cannot be dissolved, is often what causes women to stay in abusive relationships (Hinga, 2000:151-153; Maluleke & Nadar, 2002:11).

Similar to liberation is the function of *empowerment* which focuses on the journey towards healing and liberation. In this journey, the task of the pastoral care giver is to help the affected individual or group with discovering their capabilities and skills necessary to help them receive relief, healing, and freedom (Lartey, 2003:68). Nasimiyu-Wasike (2000:132) provides an example of empowerment concerning violence against women and states that the church needs to, without encouraging divorce, allow marriages that cannot be reconciled to dissolve because

Christ never sanctified suffering but alleviated it. She further notes that the pastoral responsibility of the church should be trying to re-establish battered women's self-esteem by affirming that they are never to blame for the abuse they experience (2000:134-135).

Lartey's African intercultural pastoral care approach created new insight within pastoral care. Following Lartey's call for an intercultural approach to pastoral care, there was a call from scholars to move beyond the pastoral care model reserved only for the ordained ministry to a model that involved the community. This model is described by McClure (2012) as "*communal-contextual pastoral care*" (McClure, 2012:275-276). Notwithstanding this call for a community-based pastoral care approach, I argue that there's a further need for a pastoral care approach that will take the lived experiences of women seriously and question doctrines and theologies of the church which continue to oppress and abuse women, in light of these lived experiences. In an article honouring the life of Mercy Oduyoye, Isabel Phiri argues that African theologies must take critical cognisance of its sources which might perpetuate the oppression of women (2006:117). To this end, feminist theologians have offered us new ways of looking at the functions of pastoral care. I will now turn toward another trajectory of scholarship which critically reflects on the use of conventional pastoral care functions within the context of sexual abuse.

2.3 Pastoral care 'within' Africa: a feminist approach
2.3.1 On liberating

Feminist pastoral care approaches critique doctrines that inform conventional pastoral care principles such as reconciliation and forgiveness. For scholars such as Gorsuch (2001), the pastoral care function of *liberating* must be understood within the context of liberation theology as a process of responding to suffering informed by the work of Jesus Christ who came to free humanity (2001:128). Whereas earlier approaches focused primarily on liberation as freeing humanity from violent and oppressive situations, Gorsuch understood liberation as a function that challenged distortions of power within a patriarchal society (2001:32).

What I take from this is that a feminist understanding of liberation is a function of pastoral care which is preoccupied with a constant search for strategies that can transform society, and not just individuals, from oppression. Neuger (1996) offers us a critical discussion on liberation as a function of pastoral care by stating that it can be summed up as a commitment of "shaping theology and the practice of ministry in response to concrete realities of human suffering and oppression" (1996:41). Here, Chisale (2018) warns us to not rely too much on liberating as a function of pastoral care because within the very same contexts it may become difficult for a pastor to liberate members of the church from power systems such as patriarchy and sexism. This is because, often such attitudes and power systems have been internalised through patriarchal readings of scripture and other Christian teachings which promote male dominance.

I share the same difficulties especially within contexts whereby the identity of the church as an institution is informed by deeply patriarchal and hierarchical discourses thus making it difficult for a pastoral caregiver to liberate women. For example, in her dissertation, Phathiswa Hohlo (2020) investigated the experiences of women clergy in ministering within a church structure that is hierarchical and patriarchal in nature. She notes that the identity of the church is often modelled along doctrines, such as The Holy Trinity, which make it harder for women clergy to be part of the whole *Missio Dei*. This model views God as an almighty and masculine figure whilst the church is viewed as a "passive self-abnegating feminine" bride of Christ (2020:40). A similar observation has been made by Landman (2009) where she presents patriarchal religious discourses which promote male leadership in the church by describing the church as the body of Christ and male, thus prohibiting women and gay leadership.

2.3.2 On nurturing

Interestingly, feminist theologians have also critiqued nurturing as a function of pastoral care. While "nurturing seeks to promote the growth of people and society through caring, using confrontation" (Chisale, 2018:2), Bennet Moore warns us in her book "Introducing Feminist Perspectives on Pastoral Theology" (2002) to approach this function with caution because it may insinuate patriarchal notions which restrict the function to women, thereby reinforcing patriarchal discourses which confine women to a private world where they exist as pastoral care receivers. As mentioned by Miller-McLemore, nurturing is not about a "sympathetic

kindness or quiescent support, instead, it is about a commitment of love that fosters solidarity with the vulnerable" (1999: 80).

2.3.3 On empowering

The pastoral function of empowering as introduced by Lartey (2003) is primarily concerned with assisting troubled persons in identifying the various strategies and methods necessary to harness their healing and freedom. In response to this, feminist theologian, Bennet Moore, (2002) adds that an alternative feminist view on empowering as a function of pastoral care. Moore (2002) strongly believes that empowerment must always be understood within the context of power, e.g., how do people get disempowered? Graham (2012) notes that women are constantly getting silenced through androcentric expectations in society which often robs them of their agency. Due to this 'empowering' as a function of pastoral care should therefore involve discovering various strategies which can assist women in regaining their voices and self-esteem so that they can narrate their own lived experiences without androcentric pressure (2012:195). By giving women a voice, the pastoral caregiver will enable them to acquire the necessary strategies to restore the distorted power relations.

2.3.4 On reconciliation

It is clear from the above discussion, that both conventional and intercultural African pastoral care functions are contested because they ignore distorted power relations within the church as well as women's lived experiences within those contexts. Another function of pastoral care which has been approached with a hermeneutic of suspicion by feminist theologians (Fortune, 2005; Ross, 2019) is the pressure of theologies of reconciliation and forgiveness. According to Fortune (2013), in cases of sexual abuse, an over reliance on forgiveness and the call for estranged parties to reconcile creates an obligation solely on the victim which "only serves to heal [her] wound lightly" (2013:19). Elsewhere, Fortune (2005) concedes that reconciliation and forgiveness are necessary for healing within contexts of sexual abuse, but, they must always be engaged from the perspective of the victim and not the perpetrator.

Whereas some theologies of reconciliation, such as Gustaf Aulén's penal substitution (1931), use Jesus' crucifixion as a teaching about guaranteed unconditional forgiveness for sins, Fortune (2005:167) uses Fred Keene's (1995) analysis of the crucifixion. Keene's analysis points out that Jesus did not forgive the two sinners on the cross because at that time Jesus was himself not in a position of power to offer that forgiveness hence He asked God to forgive them. This is because in order to offer forgiveness the victim needs to be in a position of power to forgive. In order to be in a position of power the victim has to seek justice first before forgiveness or reconciliation. In the same way forgiveness and reconciliation can only be possible from the perspective of the victim where justice is sought after first. In my own reflections on the subject, I offer a critical discussion on the notion of reconciliation as a guiding principle to harness healing in contexts of sexual abuse. Using a feminist lens, I call for a transformation of the concept of reconciliation towards an application where it is not applied as the first measure, in contexts of sexual abuse, instead "reconciliation may only be possible, not guaranteed, once restitution has happened." (Koloti, 2021:116).

As a function of pastoral care, reconciling is traditionally understood as a task whereby the pastoral caregiver aims to restore peace and harmony between two estranged parties, these could be individuals, groups or between humanity and God. In critiquing this function of pastoral care, Susan Ross introduces what she calls "a feminist theological critique of the sublimation suffering" (2019:647) where she argues that reconciling and atonement are understood through the doctrine of reconciliation through substitution where Jesus' death substitutes a sinner's penalty for his sins and earns him pardon for the wrong he has done. Ross (2019:647) cites Delores Williams (1993) who gives two reasons for challenging this view of reconciliation through substitution. One, the idea that Jesus's death serves as a substitute for sinners, ignores the threat which Jesus posed to the authorities who would eventually kill him, and two, the idea of substitution places value on surrogacy.

On the latter issue of surrogacy she expands and makes a connection between Jesus' substitutionary suffering on the cross and black women's racial oppression. Christ's surrogacy on the cross, whether willingly or coerced by God, justifies black women's coerced and voluntary surrogacy for white women. For Williams, "black female slaves were forced to

substitute for the slave owner's wife in nurturing roles involving white children" (Williams, 2013:148). Therefore, by glorifying Jesus' surrogacy at the cross for sinners, we are glorifying and sanctifying black women's exploitation. According to Ross, reconciliation as a function of pastoral care is inadequate within a context of sexual abuse because it "overly valorise[s] the suffering of victims and thus makes it more difficult for victims to see their abuse as abuse…" (2019:647).

Feminist scholarship has pointed out the dangers of using atonement/reconciliation as theological concepts to understand violence against women. As noted by Cahill, the atonement paradigm is unable to cater for a salvific message to women of colour and other abused women because of its aspect of sanctifying violence (Cahill, 2007). Feminist pastoral care scholars further agree that *forgiveness,* often described as a pre-requisite for reconciliation (Tutu, 1999), within the context of sexual abuse is one of the most problematic aspects of conventional pastoral care approaches (Cooper-White, 1995:253; Fortune, 2005:162-163; Stephens, 2013:51; Gorsuch, 2001:34). According to Cooper-White (1995:253), most complaints of battered women in the church are concerned with how their pastors often encourage them to "turn the other cheek" and forgive and forget. This conflation is encouraged by the church and accompanied by theological teachings on reconciliation and atonement such as forgiveness through a reminder of Christ's forgiveness of his persecutors from the cross where He said "Father, forgive them, for they do not know what they are doing" (Luke 23:34).

Reframing the notion of reconciliation and forgiveness is an important task for feminist, womanist theology and pastoral care. According to Fortune, most victims and survivors suffer from the anxiety of forgiveness, which is often seen as an obligation regardless of circumstances (2005:162-163). She further highlights that in contemporary Christian teachings on reconciliation, the burden to forgive is notably given to the victim or survivor with an expectation to get instant healing. I have some difficulty with the way reconciliation is conceptualised and the way in which it is understood in feminist scholarship. Most authors refer to reconciliation in a generalised way, with reference to unconditional forgiveness, or similar overreaching phrases. This monolithic understanding of reconciliation calls for a need to realize the nuances within the concept.

It is clear from the discussion above that reconciliation as a doctrine is not adequate to harness healing within contexts of sexual abuse of women. I do, however, concede that reconciliation is much more varied than the substitution theory critiqued by feminist theologians (Williams, 1999, 2013; Fortune, 2005; Ross, 2019) therefore it is important to explore the various forms of reconciliation, although they might also be inadequate in addressing the issue of sexual abuse. In this case I found Gustaf Aulén and his book "*Christus Victor" (1931)*, focusing on the doctrine of atonement, as a helpful conversation partner.

3. Reconciliation

Reconciliation has been a highly contested concept within the Christian tradition. For many years the concept has been dealt with as a theological concept until at least in the 1980s leading into the post-1994 South African context. For example, the globally revered Truth and Reconciliation Commission (TRC) of 1996 in South Africa was an attempt by the government to heal and rebuild the nation after the atrocities of apartheid (Gibson, 2006:341), employing the Christian doctrine of reconciliation as a guiding principle to achieve this.

The TRC serves as a good example of how the Christian doctrine of reconciliation was applied impulsively into a socio-political context. It is within this socio-political context that reconciliation as a concept was contested greatly by scholars such as Dirkie Smit (1986); Tinyiko Maluleke (1999); and Itumeleng Mosala (1987). In responding to the government's call for reconciliation between white South Africans and Black South Africans, Maluleke (1999) and Mosala (1987) argued that it is important to realize that primarily the goal should not be to reconcile blacks and whites but instead to reconcile blacks with that which was taken from them. Maluleke unapologetically argues that "Our[blacks] alienation is not alienation from white people first and foremost. Our alienation is from our land, our cattle, our labour which is objectified in industrial machines and technological instrumentation. Our reconciliation with white people will follow from our reconciliation with our fundamental means of livelihoods" (1999:103). On the other hand Smit critiques reconciliation as a guiding principle towards nation-building and healing in a post-1994 landscape. His critique lies in his

conviction that reconciliation is an inadequate symbol to achieve transformation because it needs conceptual clarity and the moment a symbol needs clarity it loses its power (1986:88). These are a few examples of how reconciliation has been contested as a concept within various contexts outside its religious and theological milieu.

The literature discussed thus far seems to work from the base conviction that reconciliation and healing can be theorized as inherently incongruent within the context of sexual violence and socio-political injustices. Black theology and feminist theology scholars draw on liberation theology and lived experiences of women to contest the assumption that reconciliation is an adequate guiding principle to achieve healing within the context of discrimination and sexual abuse (Parker and Brock, 2001; Ross, 2019; Cooper-White, 1995; Fortune, 2005; Maluleke, 1999; Mosala, 1987; Smit, 1986). Whilst surveying literature from feminist and black theologians on reconciliation, there's an overwhelming suspicion on the doctrine of reconciliation to deliver healing and wholeness. Whilst I am aware of such valid suspicions, I found it necessary to explore this doctrine briefly to flesh out its nuances.
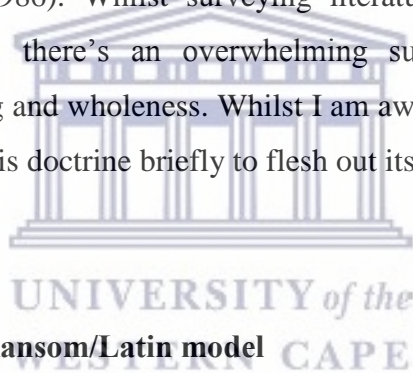
3.1 Aulén's Christus Victor/Ransom/Latin model

The doctrine of reconciliation has been theologically contested over the years by various systematic theologians as a concept with multiple nuances. In Christus Victor (1931), Aulén differentiates what he calls the three main models of reconciliation. The first model relies on the teachings of Irenaeus (c. 175 – c. 195) and is called the "classic" or "ransom" model. In this model, emphasis is put on Christ's triumph over the powers of sin. As referenced in the title of his work, Aulén's take on reconciliation and atonement represent the teachings of Irenaeus in that Jesus's death and resurrection marked the divine victory over forces of evil. God is fully involved in a divine conflict with the forces of evil that hold humanity to bondage.

For Aulén, it is important to note that from the beginning to the end God is actively involved in defeating the forces of evil that hold humanity to bondage i.e., sin, death and the devil (1931). Only God can destroy the powers of evil. The ransom imagery by Irenaeus as referenced by

Aulén presents us with a clearer understanding of this model. According to Aulén, Irenaeus used various images from the bible to explain this divine conflict and the atonement model of Cristus Victor. "The ransom is always regarded as paid to the powers of evil, to death or to the devil; by its means, they are overcome, and their power over humanity is brought to an end. It cannot be too strongly emphasized that when this has been done, atonement has taken place" (Aulén, 1931:51). Therefore, by paying a ransom, the powers of evil that held humanity to ransom or bondage get defeated. Aulén, perceived this as an important factor because once atonement, i.e., the ransom payment, has happened, reconciliation between God and humanity may begin, with God as both the reconciler and the reconciled (1931:30-31).

3.2 Anselm's penal substitution/satisfaction model

The second model is based on the teachings of Anselm of Canterbury and is described as the "Latin" or "satisfaction" model. In this model, emphasis is put largely on the view that the sacrifice of Christ averts the judgement of God for the sins of humanity. Anselm used this model to reject Irenaeus' mythological understandings of reconciliation by proposing an objective view of reconciliation that identifies God as an object of Christ's work in reconciliation as opposed to the Irenaeus' view of God as both a reconciler and the reconciled (1931:63). In his classic book "*Cur Deus homo*" (Why God Became Human), Anselm presents his view on atonement and reconciliation in a manner that places God as the object of Christ's atoning work, meaning that reconciliation will only be possible through the satisfaction made to God's justice.

Anselm presents his understanding of atonement where God is the object of Christ's atoning work and where reconciliation with the world can only be possible through the 'satisfaction' made to God's justice. In this way reconciliation is only possible once humanity has paid the 'satisfaction' to God for the forgiveness of sins caused (Aulén, 1931:103). In Anselm's understanding, humanity is unable to make the necessary satisfaction due to original sin therefore only God can initiate the atoning work. However, the only way God can do this is if God becomes human in Jesus Christ – hence his book title *'Cur Deus homo'*. Here satisfaction must be understood as restitution, paying off a debt and fixing what was broken, therefore Jesus Christ's death mends the broken relationship between humanity and God. Anselm's view on

atonement was based on the notion of penal substitution i.e. the idea that Jesus Christ suffered the penalty for humanity's sins. Aulén and other contemporary scholars have criticized Anselm's views on penal substitution. Notably, Aulén argued that penal substitution is too legalistic, and he could not understand how satisfaction to God had to be done by a human being yet the work of atoning had to be done by Christ as human (1931:103). Feminist theologians have also critically weighed in on Anselm's penal substitution theory.

As cited earlier in this literature review, scholarship on feminist theology has, if not always, been shaped by lived experiences (Moore, 2002:4). Therefore, in relation to penal substitution, feminist scholars Brown and Parker critique it as embracing and promoting a culture of suffering, submission, and original sin. To this they say "We do not need to be saved by Jesus' death from original sin. We need to be liberated from the oppression of racism, classism, and sexism that is patriarchy" (1989:27). Penal substitution is critically viewed as a theory that perpetuates violence and abuse by sanctioning Jesus' suffering and death as a perquisite for reconciliation with God. The Bible is often dragged into the mud of sexual abuse with perpetrators often quoting patriarchal 'texts of terror'[13] such as "This is your cross to bear" to rationalize their actions by appropriating Christ's suffering with the victim's suffering(Sanders, 2020). The danger that emerges with this way of thinking, that Jesus' suffering was necessary for salvation, is that it creates an assumption that physical or sexual abuse can be justified as an effort towards becoming a good Christian like Christ.

3.3 Abelard's moral influence/subjective model

The last model is described as the 'subjective' model of reconciliation and atonement, and it relies on Peter Abelard's moral influence theory. Abelard's view of atonement stems from his conviction that sin is imperfection as well as his critique on the Latin and Penal substitution theories. Whilst the former puts an emphasis on reconciliation with God by God, the latter achieves reconciliation through human satisfaction to God in Jesus' Christ, yet for Abelard's

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[13] I borrow this dictum from a feminist biblical scholar Phyllis Tribble who uses it to show that the bible contains a number of stories of abuse, exploitation and violence against women, which demonstrates the misogyny of patriarchy in sacred texts. These texts of terror expose the failure of systems of power to prevent violence against women or provide victims of violence with justice. Tribble, P. (1984) "Texts of Terror: Literary-feminist Readings of Biblical Narratives". Philadelphia: Fortress Press

moral influence theory God is not seen as an active player in the work of atonement. Instead, God's divine love and forgiveness is enough for anyone who repents. Here the death of Christ is viewed as a symbol to show God's seriousness in reconciling with humanity. Aulén criticizes this view because it takes the gravity of sin lightly. In contrast, the subjective or moral influence theory argues that due to God's love, no sin is grave enough thus humanity needs to only repent, and all will be mended. The task or work of atonement is given to humanity in this case.

To sum up this section one can deduce that significant contributions to exploring the doctrine of reconciliation have been made through scholarship on the various models of atonement theory. The topic of reconciliation and atonement has been well theorised by Gustaf Aulén in his Christus Victor work where he categorizes theories of atonement into three distinct models based on each model's conception of God. First, the classic model also referred to as Chirstus Victor holds the view that God is dually active in the work of atonement. On the one hand God rules the entire creation and on the other God is fully involved in the work of atonement by actively defeating the forces of evil that hold humanity bondage, thus God is both the one who reconciles and the one whom humanity is reconciled to. Second, the Latin model also referred to as penal substitution theory conceptualize God as distant from the work of atonement, there's a debt to God that has to be paid by humans in order to be reconciled with God however because of humanity's infallibility only the person of Christ can repay the penalty, thus Christ became human so that he could pay the debt to God which can only be paid by humanity. The last model from Aulén's typology is called the subjective model also referred to as the moral influence theory. In this model, the onus lies with humanity for reconciliation to happen. God is understood as a loving and forgiving God therefore all humanity has to do is to repent for its sins thereafter atonement is guaranteed through forgiveness.

4. Reflective conclusion

Media reports tend to portray clergy sexual abuse in the church as a phenomenon that is largely perpetrated against young boys in the Roman Catholic Church (Wormer and Berns, 2004). However, feminist scholars have argued otherwise, claiming that most clergy sexual abuse victims are women. Concerning causes of clergy sexual abuse, the abuse of power, and theological teachings have been identified and explored as the main possible contributors of

clergy sexual abuse against women. Related to the question of pastoral care responses to clergy sexual abuse, the literature in this chapter suggests that an intercultural approach to pastoral care is suitable to deal with the various contexts within which healing has to happen.

However, feminist scholars have critiqued such suggestions because they still operate within the confines of the conventional western pastoral care approaches which advocate for reconciliation and forgiveness when a relationship has been distorted or estranged. Indeed, reconciliation is a function of pastoral care and an important ministry of the church, however, within the context of sexual abuse it is not, as argued, effective in bringing healing to the victims or survivors of sexual abuse. The question, then, is how can pastoral care responses to clergy sexual abuse be done in such a way that promotes a victim-centred approach that leads to gender justice. This is a difficult challenge that needs further reflection. To that end, feminist and womanist theologians have suggested feminist perspectives to pastoral care as possible ways of doing pastoral care that responds to clergy sexual abuse of women in a way that liberated and unsilenced.
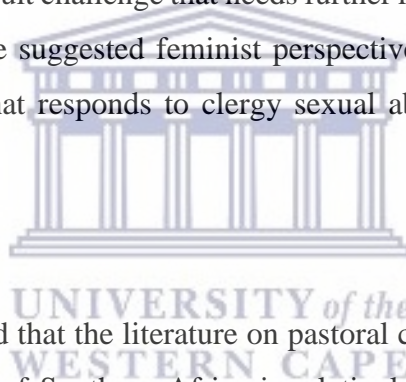
In the introduction, it was noted that the literature on pastoral care responses to clergy sexual abuse in the Anglican Church of Southern Africa is relatively scarce. Indeed, the literature reviewed shows that the project of pastoral care responses to clergy sexual abuse is still in its infancy stages and needs further exploration. The literature, as discussed, clearly points out both the negative aspects of the dominant patriarchal and androcentric pastoral care approaches and the need to overcome and transform them. It also makes clear that certain Christian teachings and doctrines play an active role in the perpetuation and justification of clergy sexual abuse. On the one hand, they reinforce and legitimate patriarchy and on the other hand, they silence victims or survivors of clergy sexual abuse to protect the hierarchical image of the institutional church and its teachings.

To conclude, in the literature discussed here, many critical questions have been raised concerning the role of pastoral care in responding to clergy sexual abuse of women as well as how theological discourses and teachings may reinforce clergy sexual abuse of women. Furthermore, important steps to be taken in responding to clergy sexual abuse were explored as suggested by feminist theologians. However, many issues need further analysis and exploration in order to understand and transform patriarchal and androcentric approaches to pastoral care, in pursuit of gender justice and healing in the church.

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CHAPTER 3: THEORETICAL FRAMEWORK AND METHODOLOGY

Chapter one introduced this study by showing how the Anglican Church of Southern Africa frames the discourse on clergy sexual abuse. The chapter posed a question concerning the theoretical and conceptual framework of this study, a question this chapter attempts to answer. This chapter will discuss issues concerning the conceptual, theoretical, and methodological framework applied in this study. I divide the chapter into three sections. First, I discuss *'feminist theology'* as a theoretical framework applied in this study as well as *feminist pastoral care* and *Thompson's modes of ideology* as two major concepts used within the study. Second, I discuss how *document analysis* and *feminist critical discourse analysis* operate as analytical frameworks in the study. Last, I reflect on the limitations of the study as well as some ethical considerations that arose in the study. All three sections in this chapter seek to present the chosen conceptual, theoretical, and methodological framework - as the most suitable for this study.
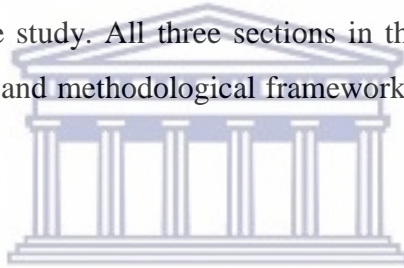
Traditionally the Anglican Communion recognizes *scripture, tradition,* and *reason* as its three principal sources of authority in its theological orientation. This method of understanding was defended by Richard Hooker (d. 1600) in the 16th century (Burge, 2020). The Anglican Church views *scripture* as the most important source of Christianity. *Tradition* is revered as a continuation of God's presence and role in the world which is then passed down from one generation to the other. Human capacity is also used to discern the truth in both rational and intuitive ways through *reason* – here reference is made to both the intellect and experience of God (Wright, 1990). Although these sources of authority are not mutually exclusive of each other, each of the three must be interpreted in consideration of the other two. All official documents, including the Pastoral Standards document, policies, laws, and liturgies in the Anglican Communion are drafted, and informed by this triad theology of scripture, tradition and reason[14].

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[14] For more on the three sources of Anglican theology and doctrine see *Anglican Communion 2020*, Available at: https://www.anglicancommunion.org/theology/doctrine.aspx [Date accessed: the 28 December 2020]

It's important to note that when the Anglican Church broke away from the Roman Catholic Church it was not entirely Protestant in that it only differed with the Catholic church on matters concerning church authority and not doctrine. As such The Anglican Church maintained Scripture, Tradition, and Reason as a way of continuing the Catholic doctrines because the traditional protestant *Sola Scriptura* was unable to do so. The Wesleyan quadrilateral arises out of the Anglican triad with Experience being added as the fourth source of theology. This was later adopted by the Anglican Communion at the Lambeth Conference in Chicago 1886 where the following was adopted by the house of Bishops:

a. The Holy scriptures of the Old and New Testaments as the revealed Word of God.
b. The Nicene Creed as the sufficient statement of the Christian Faith.
c. The two Sacraments - Baptism and the Supper of the Lord - ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
d. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."[15]

The *Pastoral Standards (2002)* document prescribes guidelines to be followed by the clergy, and ministers[16] of the Church when responding to matters concerning clergy sexual abuse. These guidelines are informed by the aforementioned three-legged theological stool of scripture, tradition and reason. This study is located within the field of practical theology under the subfield of pastoral care in particular. Given this, I find it helpful to theorize the crucial role played by theological discourses in shaping how the ACSA responds to CSA against women.

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[15] Lambeth Quadrilateral (1886) Adopted by the House of Bishops Chicago. Available at:
https://www.anglicancommunion.org/media/109011/Chicago-Lambeth-Quadrilateral.pdf Date accessed: [07 December 2021]
[16] Contrary to the common understanding of the term ministers being reserved for ordained clergy in the church, the Pastoral Standards (2002) document uses the term ministers to refer to all people who serve leadership roles in the church including non-ordained laity such as Sunday school teachers etc.

1. Theoretical and conceptual framework

1.1 Feminist theology

It is important to state how I used the term 'feminist' in this study. This necessity arises out of an observation that a large and growing body of literature in postmodern feminism shows that there are as many versions of feminism as there are women (hooks, 2000), or as Nadar (2014:20) puts it: "There are as many definitions of feminism as there are feminists". This is supported by Kwok Pui-lan (2005) who holds a view against the homogenization of a postcolonial feminist theology. She argues that that there can never be one single form of postcolonial feminist theology because the experiences of colonialism were, and are still not homogenous (2005:127).

Feminist theology as a theory emerged in the work of middle-class white American and European women during the secular women's movement of the 1960s. Its primary purpose at the time was to liberate women from sexism and patriarchy in society (Ruether, 1983). Phiri (2004) observes that many women of colour were critical of feminist theology because of its apparent exclusion of discourses on race and class, which shaped their gendered reality. In response, many women scholars around the world contextualized feminist theology to meet their local experiences, hence the immanent emergence of African women's theologies across the African continent (Phiri, 1997).

Unlike the monolithically universalized form of feminist theology that was popular in the west, African feminist theologians such as Phiri argued that if African women were to have their own form of contextual theology, then it must be more diverse and conceptualized as theologies and not 'a theology'. According to Phiri, there is a diversity of African women's lived experiences due to the various racial, cultural, political, economic, and religious contexts to which they belong and as such any idea of a homogenous form of feminist theology would ignore their lived experiences and identity (2004:16).

This difference in terminology is not to dispute that in both cases, i.e. feminist theology and African women's theologies, they want to see an end to sexism and a formation of a more just society where women and men seek the well-being of each other (Phiri, 2004:16).

As a global movement, feminist theology has made it possible for women to challenge patriarchal teachings and practices entrenched in religious structures regardless of their varying lived experiences and contexts. It has given them a common commitment towards reflecting and offering their own interpretation of their faith in God (Pui-lan, 2005). This commitment calls for an analysis on how an institutional structure, such as the ACSA, may perpetuate, overtly or covertly, clergy sexual abuse towards women. Clifford (2001:30) underwrites this by arguing that feminist theology can express women's experiences of God and their interpretation of Christian documents such as the Pastoral Standards through various scholarly methods.

Working from a feminist perspective which argues that "women inhabit the human realm and are not the 'other', nor separate species" (Gross, 1996:16), this study reflected on how the Pastoral Standards document was adopted and passed as an official pastoral response to clergy sexual abuse by the ACSA's provincial synod, which claims the representation of all in the church, including women. This further allowed me to be more informed about how we think about the causes and context of clergy sexual abuse.

The works of Mary Daly on feminist theology generally locates patriarchy as the main problem in the oppression of women, and she argued that the androcentric ways of Christianity needed to be excluded completely. However, Williams (1986) warns us against homogenizing women's problems because not all women experienced patriarchy in the same way. For example, white women experienced patriarchy within a society that privileges white supremacy and thus offers them structural protection in relation to social institutions, whereas black women suffered from patriarchy and racism at the same time. While white women were

concerned about sexism and issues around class, black women were simply fighting to survive. (Williams, as cited in Pui-lan, 2005:54).

Instead of recognizing its potential role as a misogynistic and patriarchal institution, the church responds to cases of clergy sexual abuse of women through denial or silencing by putting the onus on women victims to reconcile with their abusers and sometimes take the blame for their abuse (Ross, 2019:644). This is exemplified in the case of Reverend June Major whose case of clergy sexual abuse was unattended from 2016 until 2020, instead, her perpetrator and former colleague was still ministering in the church which insinuated that had she not resigned, she would have had to reconcile with him to continue her ministry in the same church[17].

Feminist theology was useful because it concerns itself directly with the dynamics of systems of power within sexual abuse (Brown and Bohn, 1989). This allowed me to see to what extent teachings, principles, or doctrines within the Pastoral Standard document may draw on structural power to deny or distort the full humanity of women. One of the main principles of feminist theology is to use women's experiences in advocating for the full humanity of women and reject discourses or notions that deny, dismisses and distorts it (Ruether, 1983:13). Borrowing from Anselm of Canterbury's motto of "*fides quaerens intellectum*" (As cited in Hartford, 1949) translated as faith seeking understanding, feminist scholar, Nancy Gorsuch (2001), describes feminist pastoral care as that which provides us with the necessary resources for a 'faith seeking a fuller understanding' of God's presence and activity in pastoral care.

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[17] For more on Reverend June Major's case, see BBC Africa: https://www.bbc.com/news/world-africa-53424373 [Date accessed: 29 December 2020]

1.2 Feminist pastoral care

In this study feminist pastoral care is understood as being about more than therapy, "it is an undertaking which requires critical analysis of church structures, theological teachings and language, as well as ministerial practices employed" (Graham, 1996:198). It allows women to speak about their lives authentically in a world where they are frequently ignored, belittled or misunderstood" (1996:174), thus women are able to tell their own stories and share their experiences instead of allowing others to do so. This is echoed by Ackerman who believes that women's stories should be used to liberate women in abusive environments by giving them a voice (Ackerman, 1996:34).

According to Bennet Moore, feminist pastoral care uses insights from feminist theology within the context of pastoral care so that it can challenge patriarchal and sexist teachings and doctrines that inform pastoral care (2002:4). By doing this, feminist pastoral care will create a better environment for pastoral care to take place because it takes the experiences and stories of women victims seriously. This will allow the functions of pastoral care, i.e. healing, sustaining, guiding, liberating, reconciling, empowering and nurturing, to be applied effectively from the victim's perspective.

Notwithstanding liberation as a function of pastoral care that frees humanity from oppressive systems of power by interrogating ideologies behind such systems, this study leans on the perspective given by Gorsuch who describes liberation as a function of pastoral care that *specifically* focuses on "embedded distortions of power in patriarchal societies, particularly power misused as dominance" (Gorsuch, 2001:42), hence scholars such as Reynaert (2015) view sexual abuse as forms of power abuse and not just a misuse of sexuality.

Furthermore, feminist pastoral care prophetically hopes to achieve "empowerment and transformation through pastoral practices" (Miller-McLemore, 2001:189). Given this, I gauged the Pastoral Standards document against feminist pastoral care principles for how they offer a victim-centred approach to clergy sexual abuse. As argued earlier in chapter two, CSA should

not be reduced to an issue of sexuality, albeit it concerns sexuality. It is about more than just sex, it is made possible through an imbalance of power between parties which by implication diminishes possibilities for "enthusiastic consent"[18] as far as sex is concerned (Fortune, 1989; Cooper-White, 1995:129). Therefore, this distorted power dynamic brings up for consideration how power functions within the Pastoral Standards document in maintaining or reinforcing the abuse of women in the church.

1.3 Thompson's Ideology, Power and Domination

In the above section, two theories: feminist theology, and feminist pastoral care have been explored as helpful frameworks for this study. Scholars of both theories have two aspects in common: they operate from a mutual commitment of reflecting on their faith in God in terms of women's experiences, intending to liberate women from abuse and oppression; and their focus is on the dynamics of power within abuse – with feminist pastoral care specifically focusing on inherent distortions of power within conventional pastoral care practices (Gorsuch, 2001:42).

Given this focus on power and how power operates, I found it helpful to describe my engagement with ideology in this study as it served and broadened the conceptual basis through which I conducted my analysis on how power manifests within the Pastoral Standards document. To this end, I drew on scholars such as Thompson (1990), who has written extensively about exploring the various modes of how power and ideology operate within a text. In his book, *Ideology and Modern Culture* (1990), Thompson admits that ideology is a widely contested concept in literature, however, for him, the study of ideology as a concept has two main different competing traditions or elements of analysis and interpretation. He describes the two as *neutral conceptions* of ideology and *critical conceptions* of ideology (Thompson, 1990:53). Neutral conceptions of ideology engage any form of phenomena as ideology without judging it as suspicious or seeing or serving a dominant group. In this sense, ideology serves as a descriptive term concerning an individual or group's belief systems or worldview –

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[18] "Enthusiastic/affirmative consent represents a move away from the common understanding of 'no means no' to 'yes means yes.' Open communication and mutual respect are encouraged, with the absence of declining sex not being taken as affirmation." Sexual Violence Task Team (2016). *"We will not be silenced": A three–pronged justice approach to sexual offences and rape culture at Rhodes University/UCKAR*. Grahamstown, South Africa: Critical Studies in Sexualities and Reproduction. Available at: https://www.ru.ac.za/media/rhodesuniversity/content/equityampinstitutionalculture/documents/Sexual_Violence_Task_Team_Report.pdf Accessed on: 07 December 2021

according to Thompson, these conceptions have come to dominate most contemporary discussions on ideology (1990:55).

In contrast, critical conceptions of ideology consider ideological phenomena negatively and critically. Such conceptions are centred around the view that the very characterization of phenomena as ideology is inherently misleading, illusory or one-sided. As Thompson puts it "any inquiry into ideology means a study on the ways through which meaning serves to establish and sustain relations of dominance" (1990:54-56). In his work, Thompson draws from and locates himself within the critical conceptions' tradition, however, he limits its criterion of negativity as ideology involving symbolic meanings and forms which serve to "establish and sustain relations of domination" (1990:56). Given this, Thompson conceptualizes ideology as:

"The ways in which the meaning mobilized by symbolic forms serves *to establish and sustain* relations of domination: to establish, in the sense that meaning may actively create and institute relations of domination; to sustain in the sense that meaning may serve to maintain and reproduce relations of domination through the ongoing process of producing and receiving symbolic forms" (1990:58).

I therefore use Thompson's critical conception of ideology as a tool to assist in determining the possible ways that how power functions in establishing and maintaining clerical dominance over laity and women. From the discussion above, it appears that Thompson's view on ideology is informed by how he understands the concepts of power and domination. Some scholars describe power as the general capacity to achieve one's interests by being able to act, intervene and alter an event or a sequence of events (Dahl, 1957; Weber, 1978; Barnes, 1988). However for the purpose of this study I used Thompson's understanding of power as the position or role which an individual or group occupies within a certain social sphere or institution (Thompson, 1990:51). For example, the Pastoral Standards document prescribes steps and guidelines to be followed by ministers in the Church when a case of clergy sexual abuse is reported. Interestingly, such steps and guidelines can only be enacted at the bishop's discretion, thus, in relation to Thompson's view on power, the bishop is endowed with power in this case.

While the definitions for power are complex and vary from each other, what emerges is that power cannot be understood as one entity, instead it includes a variety of concepts such as domination. Closely related to power is domination which is when power relations become

systematically asymmetrical. This is when an individual or group whose power has been endowed upon starts to exclude and remain inaccessible to others irrespective of the rationale for that exclusion (Thompson, 1990:51). Therefore, power and domination were applicable in this study because they allowed me to investigate the possibilities of episcopal power being exercised as domination within the Pastoral Standards document.

Of particular interest to this study are the 'five modes' of how ideology operates in a text as espoused by Thompson. They are "'legitimation', 'dissimilation', 'unification', 'fragmentation', and 'reification'"[19] (1990:60). Below I briefly introduce how Thompson conceptualized these five models, however, I do not give a full discussion on each, instead, I provide enough description of each to refer back to when applying them in my analysis.

   i.   The first mode through which ideology may operate within a text is **legitimation.** Thompson identifies legitimation as an instance where elements and relations of domination are presented as legitimate through claims made based on "certain grounds, expressed in certain symbolic forms, and which may, in different cases, be more or less effective" (1990:61). These grounds are deemed as *rational* – which relies on the legality of enacted rules; *traditional* – relies on the sanctity of immemorial traditions; and lastly *charismatic* – which relies on the exceptional character of an individual in authority.

   ii.   The second modus operandi of ideology within a text is identified as **dissimulation** and it focuses on elements of domination that are created and sustained through a denial, concealment and distortion of how they are presented so that their dominant nature may be deflected. One of the ways this deflection is achieved is through a strategy commonly known as displacement. *Displacement* refers to a process where a term that is commonly applied to refer to a certain object or individual is later used to describe a different object or individual (Thompson, 1990:62)

   iii.   The third mode through which ideology may operate in a text is by employing **unification**. This model looks at a text and assesses how relations of domination are established and justified by creating a symbolic form of a unit that will appear to be

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[19] For a more in-depth discussion on these, see Thompson (1990:61-67).

embracing individuals as part of a homogenous group whilst ignoring the individual's differences. Thompson identifies *standardization* as one of the key strategies employed to achieve this by restricting symbolic forms to a "certain standard framework that is used and presented as the shared and acceptable basis of symbolic exchange" (1990:64).

iv. Contrary to unification, the fourth modus operandi of ideology in a text is described as **fragmentation.** Instead of embracing individuals as a unit, it divides individuals and groups that may pose a threat to challenge or protest existing forces of domination. This is achieved through *differentiation* whereby an emphasis is put more on the distinctions and differences of the collective group which seeks to unite in effectively challenging existing forces of domination.

v. The final mode through which ideology may operate in a text as conceptualized by Thompson is **reification.** This refers to when symbols of domination are created and sustained within a text by presenting the temporary state of affairs as if they are natural and perennial. Through a strategy called *naturalization,* processes that are socially and historically constructed are treated and presented as if they are an outcome of an inescapable natural order of things (Thompson, 1990:65).

By identifying these five modes, he explicitly notes that none of them operates exclusively to each other nor are they the only possible modes of analyzing ideology in a text (1990:60). Concerning other "strategies of symbolic construction", Thompson notes that each of the aforementioned five can be associated with them. For example, interrelated reasons may be used to describe how *legitimation* may work through *rationalization* to justify or defend social institutions or social relations (1990:61).

For reasons of space, I am unable to discuss in detail the modes by which ideology operates or all of the possible strategies suggested by Thompson at this point, but I made use of several of the general modes by which ideology operates in the analysis of the Pastoral Standards document which follows in the next chapters and show how several of the strategies discussed by Thompson are embedded in the Anglican Church's Pastoral Standards and Safe and Inclusive Church documents.

2. Research methodology

The purpose of this section is to discuss the theories and praxis which produce the data used in this study. I begin by describing the qualitative research design of the study including the processes of data collection and production. I then draw on the broader scholarship in critical discourse analysis (CDA) which has theorized how feminist critical discourse analysis (FCDA) was useful in exploring pastoral care responses to clergy sexual abuse within the Anglican Church of Southern Africa.

2.1 Research design

This is a qualitative study framed within a critical research paradigm. I chose to conduct a document analysis due to its systematic nature for reviewing and evaluating documents. Corbin and Strauss, (2008) indicate that like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted to elicit meaning and gain understanding. This type of analysis was suitable for my research because it allowed me to extract information on the context within which my sample comes from. As Bowen states (2009:29) "documents can provide data on the context within which the research participants operate - a case of [the] text providing context". With an understanding that "documents contain texts (words) and images that have been recorded without the researcher's intervention" (2009:27), I acknowledge that for the process of document analysis to be effective, the person carrying out the research will be required to give voice and meaning to the subject being studied. It is to this end that my study seeks to give voice to how pastoral care responses are represented in ACSA's Pastoral Standards document as a way of responding to cases of CSA.

2.2 **Data Collection**

When I initially embarked on my research I met with one of the Senior Priests[20] in the ACSA to enquire about the process of obtaining institutional permission from the church as well as access to the church's records on previous cases of clergy sexual abuse. While he seemed interested in my research topic it became quite clear that he was dubiously concerned with my wish to access the actual case records. He suggested that due to what he interpreted as an 'institutional protection agenda', I might struggle to find any bishop willing to hand over their diocesan records on cases of clergy sexual abuse.

Given that the ACSA had recently publicly confessed that it has been complicit in gender-based violence with the Archbishop of Cape Town urging all its dioceses to put programs in place to combat the scourge[21] of gender-based violence, I was ignorantly confident that any bishop would be willing to participate in my study by granting me access to the records of clergy sexual abuse in their respective dioceses. Concerning my primary data, the Pastoral Standards document, I emailed the ACSA's Provincial Executive Officer for institutional permission to use the document which was subsequently granted to me. I proceeded thereafter and emailed two bishops requesting permission to access their previous diocesan records of cases of CSA.

They both replied by way of apology and said that they could not expose the church's confidential matters even after I guaranteed them that I would treat the records with the highest form of ethical standards in line with social research methods. This reluctance created an immediate caution about the assumptions I had about the ACSA and its willingness to end all forms of gender-based violence in the church. I thus had to settle for documents that are within the public domain.

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[20] The title of 'senior priest' is given to the bishop's second in command in a diocese that does not have a cathedral and thus a dean. He/She acts out the bishop's administrative duties when the bishop is unable to execute His/Her duties.

[21] For more on this see, ACSA (Anglican Church of Southern Africa). 2020. *Communique from the Synod of Bishops*. https://anglicanchurchsa.org/communique-from-the-bishops/ Date of access: March 24, 2021

This research study was textual based and located within the Anglican Church of Southern Africa Publishing Committee. The document I analysed was authorized by the Provincial Synod meeting of 2002 with Introductory Affirmations to the Canons dealing with Ecclesiastical Tribunals approved at Provincial Synod in 2010. I chose to sample it as the main text for this study because it is a product of the provincial synod, the highest legislative body in the Anglican Church which functions to promulgate from time to time the Acts, Rules, and Guidelines of the church.

The main mandate of the Provincial Synod is to govern all entities of the Church by creating, removing and amending all rules and resolutions of the Church – once that has been actioned the said rules and resolutions are filtered down to all member dioceses of the ACSA. The Pastoral Standards document contains rules and procedures that were sanctioned and passed by the Provincial Synod; therefore it represents the religious and legal views of the entire ACSA in its different countries, i.e. South Africa, Lesotho, eSwatini, Angola, Mozambique, Namibia, and St Helena. It is therefore, prescribed by ACSA to be followed by ministers in the church when responding to cases of clergy sexual [abuse]misconduct – or any misconduct by ministers. While it may be argued that this document is not the only way in which the church responds to clergy sexual abuse, I am interested in it as a pastorally and canonically [binding] authorized response to clergy sexual abuse.

2.3 Data Production

Given that the purpose of this study is on pastoral responses to clergy sexual abuse in the Anglican Church of Southern Africa, my primary source of data comprises the Pastoral Standards of 2002, elsewhere referred to as Resolution of Permanent Force No. 5 of Provincial Synod as adopted in 2002. This primary source of data is supplemented by a Pastoral Letter from the Synod of Bishops to the people of the Diocese of Zululand (2019), and the Charter for Safe and Inclusive Church (2019). This selected set of additional data has informed my study by giving me a good outlook on how the ACSA has responded to cases of CSA.

To answer the first research question of this study i.e. *"How is clergy sexual abuse conceptualized within pastoral care in the Anglican Church of Southern Africa?"* I used Fairclough's typology of three analytical elements of meaning-making within textual analysis. I used this type of analysis to look at:

a) "The production of the text"
b) "The text itself" and
c) "The reception of the text" (Fairclough, 2003:10)

as a means of answering the following questions: What is the meaning of clergy? How does ACSA define clergy sexual abuse? Accordingly, my supplementary sources allowed me to analyze the implications of ACSA's understanding of clergy sexual abuse to establish the reception of the text.

2.4 Making sense of the data

As a process of labelling and organizing qualitative data in order to identify themes and the subsequent relationship between them, coding is a methodological technique that helped me make sense of the data I had collected. Notwithstanding that methods of coding can be categorized into two categories of automated coding and manual coding, I decided to use the manual method of coding qualitative data. Additionally, I picked up that some scholars warn against the interchangeable use of the terms, codes and themes, because a theme is something that arises from coding, categorization and analytical reflection and not something that is, in, itself, coded (Saldana, 2009:22).

Due to my primary interest in how the Pastoral Standards document responds to cases of persons authorized for ministry I decided to use a deductive method of coding because it allowed me to use predefined themes which reflect the nature of guidelines offered by the ACSA in the Pastoral Standard document. These themes are (i) legal agenda, (ii) institutional agenda, and (iii) theological agenda. These broad themes allowed me to trace the type of discourse used in the data when responding to cases of clergy sexual abuse. Furthermore, being aware of the possible bias that comes with using predefined set of themes, I decided to use a flat coding frame to assign the same level of specialty and importance to each theme.

2.5 Data Analysis

Data analysis is typically understood as a process during research where the researcher attempts to search for the meaning and understanding of the data (Blaxter et.al, 2006:206). I was assisted in this task of meaning-making through feminist critical discourse analysis (FCDA) as a method of data analysis. Apart from the voluminous amount of scholarship concerning the term, it is also a multi-disciplinary concept often employed in humanities, social sciences and applied linguistics (Lazar, 2007:142). As a result, this has led to various conceptualizations and definitions from various scholars within the field of discourse studies.

As a concept, it has a long and pervasive history in the social sciences and humanities field. For this study, I employed Fairclough's social scientific understanding of discourse as a way of communicating that does not simply mirror or represent things out there but also constructs or constitutes them (1992:3). This is effectively illustrated by Titus Hjelm (2014:134) who argues that in discourse, there is an element of partial representation because two exclusive groups may view and interpret one event in completely different ways. This is not to say that either one of them is right or telling the truth, but that they both interpreted the event employing a different discourse.
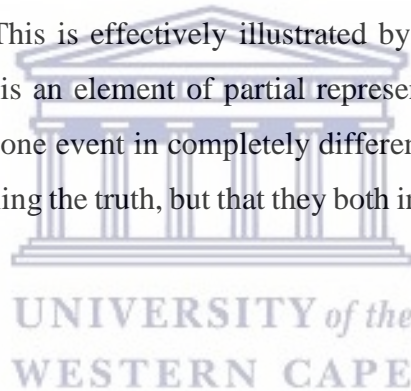
Without getting into an in-depth discussion on discourse, I found it helpful to highlight the two characteristics of discourse that prompted the chosen analytical tool for this study, i.e. feminist critical discourse analysis. Hjelm (2011:135) demonstrates these two characteristics by stating that due to a discourse's constitutive and functional nature it can construct reality and relationships by performing as a form of social practice that contributes to both the reproduction of society and social change (Fairclough, 1992). Drawing from Fairclough's understanding of discourse, Van Dijk describes critical discourse analysis (CDA) as "a type of discourse analytical method that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (2004:352). Which means it tries to expose the ideological assumptions that may be concealed by the strategic application of specific language in a text. Relatable to this study would be how social phenomenon such as patriarchy and clergy sexual abuse is "enacted, reproduced and resisted within a text" (Van Dijk, 2004:352).

Van Dijk further asserts that in critical discourse analysis the researcher takes an explicit position in seeking to "understand, expose, and resist social inequality" (2008:352). These three faceted natures of CDA allowed me to explore how FCDA can be used to analyze pastoral care responses to clergy sexual abuse. This is further underwritten by Van Dijk's recognition that "in many ways, feminist work has become paradigmatic for much discourse analysis especially since much of this work explicitly deals with social inequality and domination" (2008:359).

I used FCDA as a method of inquiry, drawing from Lazar's conceptualization of FCDA (2005;2007) as well as theoretical and methodological support from feminist theologies and CDA scholars. In discourse analysis, there's no procedure or steps to follow on how to do data analysis (Bryman, 2012:530), however, my analysis was guided by Lazar's suggestion that FCDA, as a method, must explore the overt and less obvious discourses during analysis (Lazar, 2005; 2007).

According to Wooffitt (2005:2), FCDA concerns itself with the scrutiny of "how social and political inequalities are manifested in and reproduced through discourse". In other words, any written text or spoken word, narrative, and conversation is not above suspicion. The point here is that in one way or the other FCDA allows us to see how language, talk or text, is used to perform power and control over others.

The performed action by either the talk or text may be expressed by the unspoken words or implications of the words used in the text. With the application of the proposed theoretical framework of this study, feminist pastoral care, this method, helps to examine actions suggested by ACSA's Pastoral Standards document in the form of theological teachings as written discourse. The method also helped me with amplifying some of the unspoken words and silent actions found in the written discourse of the Pastoral Standards document. CDA was used in a manner that reflected feminist perspectives, therefore, a feminist critical discourse analysis was the central method of analysis in this study.

The central aim of FCDA is to uncover "ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated, and challenged in different contexts and communities" (Lazar, 2007:142). It is, as Cameron (1992:16) accentuates, "to show how assumptions and practices of linguistics are implicated in patriarchal ideologies and oppression". In the case of the Pastoral Standards document, the focus is on how its teachings or theological underpinnings might sustain or legitimize gender inequality and clergy sexual abuse by providing a doctrinal justification for the abuse of women.

Whereas CDA is a form of an emancipatory critical social science tool that seeks to achieve a just social order through a critique of discourse, FCDA is concerned with critiquing discourses that maintain and sustain patriarchal social order (Lazar, 2005). In other words, FCDA critically reflects on the various hidden power relations that privilege men systematically whilst disadvantaging and disempowering women (Lazar, 2007:145). For example, Nadar and Potgieter (2010:143) describe instances where *formenism* discourses are used to appear as liberating and harmless towards women because unlike masculinity they are constructed and sustained by women albeit they re-inscribe male headship and women subordination[22]. They conceptualize such instances as palatable patriarchy.

Noting that in all the three documents under analysis in this study, there is constant reference made to biblical scriptures from the New Testament in responding to clergy sexual abuse, this study notes the importance of analysing the different discourses which may be functional within any sacred text (Townsley, 2017:18). Given this, the study offers an analysis on those biblical references for the ways in which they may shape and determine the various constructions of systems of power such as clericalism and patriarchy. Methodological developments in the study of New Testament scriptures have made a call for a need to employ an interdisciplinary approach that takes into consideration the integration between linguistics, philosophy, social sciences etc. In my understanding, Socio-rhetorical interpretation (SRI) is one of the approaches which claims to offer a framework that accommodates that integration,

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[22] Sarojini Nadar, "Who is Afraid of the Mighty Men's Conference? Palatable Patriarchy and Violence against Women in S.A." in The Evil of Patriarchy in Church, Society and Politics Consultation, hosted by Inclusive and Affirming Ministries, University of the Western Cape and the Centre for Christian Spirituality, (Mont Fleur, Stellenbosch: Inclusive and Affirming Ministries, 2009), 23.

therefore I found suitable to give this study an analysis on the New Testament scriptures mentioned in the said documents.

Emerging from the late 1970's, SRI was treated within scholarship as a new strategy of interpretation that was aimed at combining rhetorical and anthropological methods of interpretation (Gowler, 1994). However in the 1990's Vernon Robbins (1994; 1996) developed SRI as an analytical tool to interpret the multiple textures of a text. As an interpretative tool SRI has gone through various developments since its inception. In his book *Exploring the Textures of Texts* (1996) Robbins offers us five different, though not mutually exclusive, textures of a text, namely *inner-texture, inter-texture, social and cultural texture, ideological texture* and *sacred texture*. For the purpose and scope of this thesis, reference is only made on the *ideological* and *sacred textures* of the data. Ideological texture requires researchers to reflect on their own location and identity within the text, and sacred texture refers to how the text presents insights into the relationship between humanity and the divine (1996). Whereas the sacred texture of the data is analysed later in the analysis chapters where the ACSA's Synod of Bishops respond to a case of clergy sexual abuse[23], the ideological texture is addressed in the next section under the limitations of the study.

3. Limitations of the study

As a lay minister in the Diocese of Saldanha Bay, my position may compromise my standing amongst the leaders of the Provincial Synod and implementers of the Pastoral Standards document. Due to my position within the institutional structures of the church, I am bound by canonical obedience, i.e. loyalty to the bishop and the ordained ministers whom I serve under, and therefore find myself challenged by how my position may perpetuate systemic violence against women. As an insider within the research, I have an advantage in that I have a deep level of understanding and interpretation of the context from which my data emanates.

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[23] Though this study is largely focused on how pastoral care responses to clergy sexual abuse may perpetuate the oppression and hierarchical abuse of women, reference is made to the case of clergy sexual abuse by a male cleric against a member of the Synod of Bishops (see https://www.timeslive.co.za/sunday-times/news/2019-01-13-top-anglican-quits-over-sex-assault-claims/). so as to analyse the sacred texture of the responses. According to Gowler (2002:456), sacred texture includes aspects such as "holy persons, deities, and religious communities".

While I admit that there are many advantages of being an insider within the research, I am cognizant of the various issues and tensions that may arise concerning the research design and analysis of the data. Hence, I recognize that there were limitations in my ability to co-produce the data. In conducting this study there is a clear power disparity between myself and the text because I used theoretical lenses, conceptual and analytical frameworks to impose an analysis on the text. However, throughout the various data production and collection strategies presented in this chapter, I have sought to weave in ethical notions of reflexivity and accountability in the production and analysis of my data.

This study is solely based on textual analysis; therefore, I was unable to capture actual experiences of women nor their interpretations of the Pastoral Standards document as a response to clergy sexual abuse against women and girls. In light of this, I am aware that my maleness may thus be seen as problematic because feminism privileges the experiences of women which I do not have as a male.

Lastly, the nature of my study, i.e., textual analysis, brings to light objectivity limitations. Introducing his book "Analysing Discourse: Textual Analysis for Social Research" (2003), Fairclough argues that there is no such thing as a complete and definite analysis of a text. This is because in any analysis we select to ask certain questions regarding social events and texts and not all other possible questions (2003:14). Based on this view, I can admit that I was selective in my analysis however I can also confirm that I employed an adequate level of professional diligence that is expected from an academic study in social research.

4. Ethical considerations

This is solely a textual study. Despite this, the study involves ideas, responses, and people, which have canonical authority within the Anglican Church of Southern Africa, therefore, I needed to seek institutional permission from gatekeepers in the church. I requested institutional permission from the current Provincial Executive Officer of the ACSA, to analyse their Pastoral Standards document - permission was subsequently granted to me in writing[24]. Although this work is textual, it was still important to work with the gatekeepers because the

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[24] I have attached this letter as part of my Appendixes.

document under analysis was authorized by the Provincial Synod of 2002 as a resolution and revised in 2011. As a synodical resolution, it has a very strong spiritual and legal bearing on Anglicans. Engaging it critically without being sensitive to the belief system of the Anglicans might have undesirable consequences for my study and personally as a spiritual leader within the Anglican community.

Text of the procedure in the case of Persons authorized for ministry at diocesan level

In this section I introduce a verbatim extract from the Pastoral Standards document showing the procedure prescribed by the document in cases of clergy sexual abuse. The sole purpose of this is to draw the reader into the exact semiotic world and type of language used in the document. At this point I do not offer any analysis of this extract, instead, I present it as an overview of the verbatim steps prescribed by the ACSA in its Pastoral Standards document in cases of clergy sexual abuse.

B. PROCEDURE IN THE CASE OF PERSONS AUTHORISED FOR MINISTRY AT DIOCESAN LEVEL

(e.g. Suffragan Bishops, clergy, churchwardens, Parish Councillors and lay ministers).

Step 1. An incident occurs or an allegation of misconduct is made

Procedure either as in A above or to an official of the Diocese.

Step 2. Duty to report.

In the parish situation, the Parish Council (or in cases where confidentiality is vital, the executive, churchwardens or incumbent) shall within 48 hours refer the incident or allegation in writing to the appropriate authority in the Diocese. Where the allegation arises elsewhere in the life of the Diocese, (e.g. in an institution or guild), or in a dispute between two clergy, or where the complainant wishes to report directly to the Diocese, the complainant(s) shall report in writing to the appropriate authority in the Diocese.

Step 3. Appointment of investigative team.

The Bishop or the appropriate officer shall within 7 days call on an investigative team for its intervention. Such team

- would ideally consist of persons appointed from outside the parish or area within which the alleged offender worked, in order to ensure objectivity in the investigation;
- might include, for example, a cleric, a lawyer, a social worker and/or someone with specific investigative skills;
- would allow the Bishop to retain an objective approach, in circumstances where he has both disciplinary and pastoral responsibilities towards all parties, including both alleged victims and alleged perpetrators.
- must afford the alleged offender the same opportunities and assistance as is set out in Procedure A, Step 2.

The Bishop shall issue a mandate to the investigative team, defining its responsibilities and setting out possible questions to be answered, etc.

Such team shall, in the course of its work, consult with all parties connected in any relevant way with the incident or allegation.

This investigative team may be deemed to be the Board of Preliminary Inquiry envisaged in Canon 39.2 and the related canonical procedure thereafter followed where appropriate.
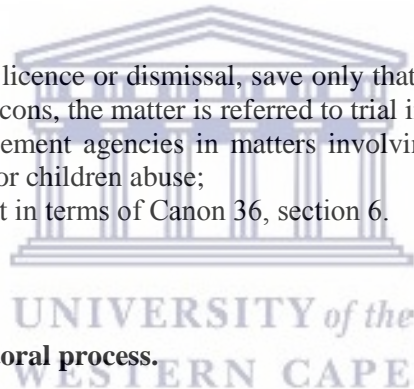
Step 4. The investigative team reports.

The investigative team shall conclude its investigations and issue its report to the Bishop or appropriate officer within 14 days of appointment.

Step 5. The Diocese acts.

The Bishop or appropriate officer after due consultation shall act on the report received from the investigative team within 7 days of receipt. Possible actions, which could be taken, include:

- Bringing reconciliation between individuals or groups;
- Counselling, retraining or warning employees or lay volunteers;

- Discipline, withdrawal of licence or dismissal, save only that this shall not be done unless, in the case of priests and deacons, the matter is referred to trial in terms of Canon 39;
- Working with law enforcement agencies in matters involving any alleged criminal activity including e.g. fraud, rape or children abuse;
- Calling the Bishop's Court in terms of Canon 36, section 6.

Step 6. Initiation of parallel pastoral process.

The diocese may initiate a pastoral process, alongside the investigative process, in order to inform and reassure parishioners, secure the normal and orderly continuance of ministry in a pastoral charge, and provide therapy or other support to a situation in crisis.

Step 7. Appeals

In the event of any aggrieved party being dissatisfied with the action taken under Step 5, then he or she may appeal to the Diocesan Bishop (where an appropriate officer acted) or to the Metropolitan (where the Bishop acted) save only that in cases involving the withdrawal of licence or dismissal of a priest or deacon the appeal shall be in terms of Canon 41 (as it will be in respect of trials in terms of Canon 39). Whether the appeal is directed to the Metropolitan or the Diocesan Bishop, such appeal (whether taken in person or in writing) shall be heard by an appeal panel of three persons, two of whom shall be appointed by the Metropolitan, and the third of whom shall be the Chancellor of the Diocese concerned, or in the event of there being no Chancellor, a lay person learned in the law of the Diocese concerned. The decision of the panel shall be final and shall be communicated to the parties by the Metropolitan or the Diocesan Bishop, depending upon which of them received the original appeal.

(**Note:** Any complainant or aggrieved party shall have the right at any time to lay criminal charges or institute civil action against an alleged offender, in terms of the laws of the land and to revoke any charge or civil action, in the event of an amicable solution being reached.)

5. Chapter summary

First, this chapter proposed feminist theology as a theoretical framework of the study whilst exploring feminist pastoral care and Thompson's modes of ideology as the main concepts in the study. Second, the chapter focused on the methodology used in analyzing the data. Included under the methodology was the research design, data collection, data production, making sense of the data, and data analysis. Third, the chapter also focused on the limitations of the study reflecting on the role of the researcher as both a researcher and participant in the study. Fourth, ethical considerations were addressed and last, an extract from the data was presented. In the next chapter, I present the position of the Anglican Church of Southern Africa on clergy sexual abuse and how they conceptualize the concept of clergy sexual abuse in their Pastoral Standards document.

CHAPTER 4: CONCEPTUALIZATIONS OF CLERGY SEXUAL ABUSE IN ACSA

Chapter three described feminist theology as the main theory used to frame this study, with both *feminist pastoral care* and Thompson's modes of *ideology* as the two main conceptual framings in the study. The chapter also described the methodology used for this study, discussing how feminist critical discourse analysis was utilised. The purpose of this chapter is to engage with the first critical research question of this study: How is clergy sexual abuse conceptualized within pastoral care responses in the Anglican Church of Southern Africa? To answer this question I brought Fairclough's (2003) typology of the three analytical elements of meaning-making within a text to bear on the Anglican Church of Southern Africa Pastoral Standards (2002). The typology looks at the *production of the text, the text itself and the reception of the text:* the 'text' in this case refers to sources that define and describe CSA in the ACSA.
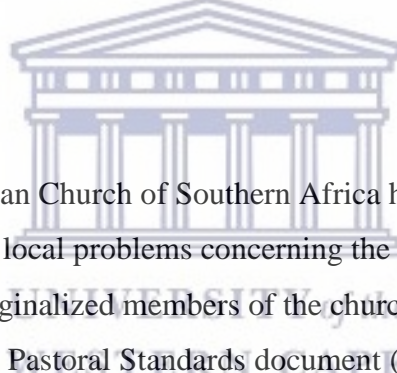
In the last few years, the Anglican Church of Southern Africa has been taking account of both international developments and local problems concerning the standards that its clergy follow in their pastoral ministry to marginalized members of the church - women in particular. While the church has revised the 2002 Pastoral Standards document (hereinafter referred to as PSD) and introduced the 2019 Principles and Procedures for Safe and Inclusive Church (PPSIC), the ACSA has had to concede its culpability in failing to respond adequately to reports of clergy perpetrated sexual abuse in the church.[25] At the ACSA's October 2020 Provincial Standing Committee[26] (PSC) Meeting, the bishop of the Diocese of False Bay, Margaret Vertue addressed the matter of gender-based violence by stating that the acronym RSA, commonly used to refer to the Republic of South Africa, should stand for "Republic of Sexual Abuse"[27] due to the increasing cases of sexual abuse in the church and society at large. In addition to

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[25] TIMESLIVE, "SA Anglican Church sex abuse scandal: four victims come forward", 22 March 2018, accessed on 29 May 2021 from: https://www.timeslive.co.za/news/south-africa/2018-03-22-sa-anglican-church-sex-abuse-scandal-four-victims-come-forward

[26] The Provincial Standing Committee is the church's top decision-making body in Southern Africa between its three-yearly synods.

[27] Episcopal News Service, "Anglican Church of Southern Africa acknowledges complicity in gender-based violence", available at: https://www.episcopalnewsservice.org/2020/09/24/anglican-church-of-southern-africa-acknowledges-complicity-in-gender-based-violence/ , accessed on the 30 May 2021

this, Bishop Vertue gave a report on GBV at the 2020 Synod of Bishops where she echoed the erstwhile Archbishop Ndungane's charge made at Provincial synod in 2005 that the church needs to repent for its complicity and silence in the face of sexual abuse[28]. According to Vertue, "The Church needs eyes to see the problem, ears to hear the victims and big hearts to respond with courage and compassion."[29] In many ways, the scholarship which has developed around pastoral care and clergy sexual abuse has been centrally concerned with how pastoral care as a ministry of the church responds to the problem of clergymen who sexually abuse their parishioners. As discussed in the literature review, scholars have been motivated to explore how pastoral care has developed from its conventional perspectives to newer, and arguably alternative, feminist perspectives. As I tried to show in the literature review, as scholarship on pastoral care continues to move from conventional and western perspectives to intercultural and African perspectives, it has also moved closer to feminist and womanist perspectives.

Graham posits that the function of feminist pastoral care is to enable "women to speak their lives authentically in a world where they are frequently ignored, belittled or misunderstood" (1996:174), therefore, for pastoral care to be more effective in responding to the abuse of women, it has to take into consideration the various cultural and theological experiences which prioritize women's narratives and treat them as valid. Given that the sacred ministry of priesthood is protected by ethical attention to contested concepts such as fiduciary duty, power, consent etc. (Stephens, 2013:42), we cannot take a concept such as *clergy sexual abuse* for granted, hence this chapter's aim of exploring how the ACSA conceptualizes the notion of clergy sexual abuse.

I am centrally concerned with the ACSA's understanding of the term *clergy*: First, I briefly map out how one becomes a cleric, what it entails to be a cleric and the actual liturgy followed when one is translated from laity to the office of priesthood in the church. This is important for understanding what undergirds the *production of the text*. Second, *the text itself* is described to understand how the concept of clergy sexual abuse is defined in the Church's official

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[28] See also: Ndungane's related pastoral letters calling for action. Njongonkulu Ndungane, "God, Gender and the Christian Life," in Faith in Action, ed., Sarah Rowland Jones, (Cape Town: Lux Verbi, 2008), 301-310.

[29] Episcopal News Service, 2020

documents. Lastly, *the reception of the text* is evaluated by describing some of the implications of ACSA's conceptualisations of clergy sexual abuse.

4.1 Production of the text: Becoming clergy

In its efforts towards addressing the problem of clergy sexual abuse in the Church, the Pastoral Commission of the ACSA amended and added a series of Affirmations and Clarifications on the 2002 Pastoral Standards document before the Provincial Synod of 2010. Notwithstanding such amendments, the homogenous feature of holding all people to the same standards remained unchanged in the document. In other words, collective terms such as 'ministers' were still used to categorise ordained and non-ordained persons as one group (PSD, 2002:7). This general approach may raise questions concerning the power disparity between ordained ministers and non-ordained ministers and the subsequent standards against which they are held. Understanding ACSA's ordination process provides insight into the world behind the concept of clergy sexual abuse. The ACSA's ordination process is two-fold: on the one hand it involves a lengthy process of vocational discernment and on the other hand it involves the liturgical service of ordination into the Holy Orders. The primary purpose of describing this process in this study is to foreground the extent that the process establishes and bestows power in the church and to show how that has an intentional or inadvertent influence on the Church's conceptualisation of clergy sexual abuse.
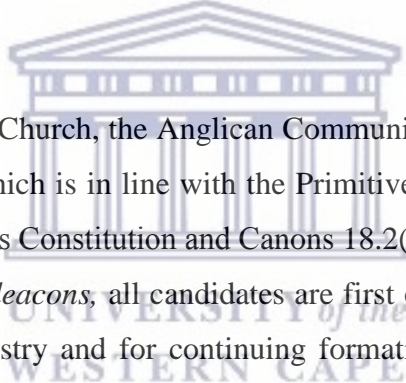
The ACSA does not have a standard document or policy regarding this process, instead, there are a few fundamental elements exercised in each diocese and these elements constitute what is known as the 'Anglican way'[30] of discerning a person's calling to the priesthood. Scholars such as Megan Robertson (2019) and Joann Keyton (2011) warn against the temptation of ignoring or taking for granted ways in which things get done in an institution or organization. For Keyton, such ways may be described as the organizational culture where "the set of artefacts, values and assumptions that emerge from the interactions of organizational members" (2011:1) are normalized. She further identifies the church as an entity that embraces

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[30] A common expression used to refer to the Anglican way of being a Christian. See also, TEAC's "The Anglican Way: Signpost on a Common Journey" (2007), https://www.anglicancommunion.org/theology/theological-education/the-anglican-way.aspx Accessed on 29 May 2021.

organizational culture due to its long and shared history of values and assumptions (Keyton, 2011).

Similarly, Robertson's (2019) doctoral dissertation on queer clergy, explored their lived experiences within the institutional culture of the Methodist Church of Southern Africa (MCSA). In it, she conceptualises institutional culture as "the taken-for-granted norms, values and practices which continue, in unacknowledged ways, to reflect, and reinforce certain normative ways of being" (2019:11). The scholars cited above demonstrate how assumptions and taken-for-granted values and practices (informed by power systems) can create and sustain oppressive systems of power. Considering this, the ACSA's process of discernment for ordained ministry will be described to uncover taken-for-granted values, norms and practices which may coincide with systems of power such as clericalism and patriarchy.
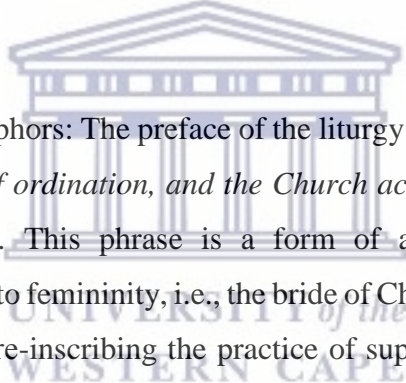
Much like the Roman Catholic Church, the Anglican Communion rests on three Holy Orders of deacon, priest and bishop which is in line with the Primitive Church tradition (Bradshaw, 1971). According to the ACSA's Constitution and Canons 18.2(a) & 3(a) *Of admissions to the orders of bishops, priests and deacons,* all candidates are first ordained as deacons to have a period of focused servant ministry and for continuing formation for priestly ministry. The candidate must be at least 23 or 24 years old to be considered for the priesthood. The liturgical language used during the service of ordination forms part of the world behind the text or rather gives us an insight into the production of the text.

The Anglican Church of Southern Africa uses the APB (1989) as the standard guide to follow for various worship services in the church including ordination services. The liturgical rites for an ordination service are specifically prescribed in pages 571 – 604. The writers of the APB (1989) already recognised the hierarchical and gender differences between the three orders of ordination, deacon, priest, and bishop, therefore the language used in these rites reflect this recognition. What is even more interesting are the general notes written in the beginning of the APB. Concerning the use of italics in the book they note "Italics indicate a possible change of pronoun in respect of person or gender, or a choice of alternatives" (1989:13). Overall, the language used in the APB (1989) does not reflect gender inclusivity, instead it promotes male

superiority and divinizes the male gender. For example, throughout the book God is presented as a male figure and referred to as "God the Father". As mentioned in the literature review chapter, feminist theologians have critiqued the maleness of God extensively with Mary Daly unapologetically stating that if "God is male then male is God" (Daly, 1973). Working from the same conviction, Jann Clanton (1990) posits that appropriating maleness to God devalues women by ignoring their femininity. She further argues that when we refer to God as 'The Father' we are sending subtle messages to women that maleness is more worthy than femaleness, thus leading to male superiority (1990:67).

The liturgical language used during the ordination service reflects four key themes in as far as lack of gender inclusivity is concerned: a) patriarchal religious discourse on church leadership, b) feminine ecclesial metaphors, c) clericalism, and d) ordination and masculinity.

a) Feminine ecclesial metaphors: The preface of the liturgy for ordination states that *"The Bishop is the minister of ordination, and the Church accepts her bishops, priests and deacons…"* (1989:571). This phrase is a form of an ecclesial metaphor which appropriates the Church to femininity, i.e., the bride of Christ. By referring to the church as 'her' the writers are re-inscribing the practice of supporting a masculine language for God, who "acts upon" a feminine church - . Thus, creating gender inequality between male and female. Feminist theologian, Susan Ross (2001:1) argues that "the relationship between bridegroom and bride is not an egalitarian relationship" therefore this metaphor is flawed.

b) Patriarchal religious discourse on church leadership: Throughout the entire ordination liturgy the bishop is addressed as *"Reverend Father in God…"* (1989:572-604). By solely referring to the bishop as 'Father', a suggestion is made that the orders of bishops is only reserved for male clergy.

c) Clericalism: When the bishop presents the candidates for ordination, "he" calls the congregation to prayer saying, *"Respect those who are to be ordained deacon and priest and hold them in high esteem and affection…"* (1989:576). According to Thomas Plante (2020:7) it is dangerous to encourage reverence and deference towards the clergy

because it may lead to narcissism which can encourage, as suggested by Cooper-White (1995:130) a priest/deacon to exert power over congregants instead of power with.

d) Ordination and women: When the charge to those who are to be ordained as deacons is said by the bishop, the following phrase is used in italics *"my brothers"* (1989:583), yet when the charge to those who are to be ordained as priests is delivered the following phrase is used without italics "My brothers" (1989:587). The APB's (1989) general notes state that anything written in italics indicate a possible change of pronoun in respect of person or gender, or a choice of alternatives" (1989:13). Therefore, to use italics when referring to deacons shows that the phrase "my brothers" may change to "my sisters" because women were allowed to be ordained as deacons, however when it comes to ordination to priesthood the phrase "my brothers" is not in italics which means it may not change, thus, re-inscribing the church's position on women ordination to priesthood. The implication here is that clergywomen were only as good as they were useful to clergymen, since deacon serve as subordinates and assistants to priests.

The language used in the APB's (1989) ordination rites has been strategically employed in a manner that promotes patriarchy as male headship by excluding women in the liturgy. This does not only discourage women clergy from fully participating in their ordination ministry but also it plays a pivotal role in shaping gender roles amongst the clergy. As Protector-Smith posits, "Androcentric reality is constructed and maintained by the subtle means of symbols and language. Language that reflects the assumption that the 'male' is the norm, that 'man' means 'person' and 'person' means 'man', renders women invisible or marginal. Linguistically, women appear as exceptions or problems" (Procter-Smith, 1990:16).

The next section focuses on the text itself or rather the world of the text. In this section I describe the text used to define and give meaning to the concept of clergy sexual abuse based on the ACSA's Pastoral Standards document.

4.2 The text itself: Clergy sexual abuse in the ACSA

Because of its logocentric approach to analysis, feminist critical discourse analysis emphasizes the constructive role played by language in maintaining complex and subtle ways through which "taken-for-granted" systems of power are normalized. In this section, I map out the way the ACSA defines the concept of clergy sexual abuse.

4.3 Definition of CSA

It is affirmed in the Pastoral Standards document that the term 'minister' refers to any person who engages in public or private ministry in the church. This naturally includes bishops, clerics, deacons, lay ministers and all lay leaders who hold office in guilds and organizations of the church (2002:5). The term clergy sexual abuse is not found in any of the documents analysed in this study; instead the ACSA uses the term sexual misconduct, therefore hereon the terms clergy sexual abuse and sexual misconduct will be used interchangeably. Sexual misconduct is defined as "unethical conduct of a sexual nature by a minister towards a parishioner with whom the minister has a pastoral relationship, or towards an employee of a colleague" (PSD, 2002:13). This pastoral relationship is defined as "*a relationship between a minister and a parishioner in which the minister provides spiritual leadership, counselling, pastoral care, spiritual direction or guidance, hears confession or receives private or sensitive information.*" (PSD, 2002:14).

4.4 Forms of CSA

As mentioned earlier the terms clergy sexual abuse or clergy sexual misconduct are not mentioned verbatim nor defined specifically as such in both the Pastoral Standards (2002) document as well as the Charter for Safe and Inclusive Church (2019). However, they are described under the umbrella term 'sexual misconduct' in Section 5 of the PSD "Procedures for Clergy and Laity in Ministry". Under this section, the four main forms of sexual misconduct are set out as:

a) Sexual abuse or molestation;
b) Sexual involvement or contact with someone who is under the age of sixteen or of feeble or unsound mind;

c) Sexual exploitation, including attempts to develop an improper sexual relationship between a minister and a parishioner; and

d) Sexual harassment, including but not limited to sexually-oriented humour or language, questions or comments about sexual behaviour or preference, undesired physical contact, inappropriate comments about clothing or physical appearance.

4.5 Understandings of clergy sexual abuse in the ACSA

Given that the ACSA describes sexual misconduct as unscrupulous sexual relations by a priest towards a parishioner 'under sixteen years, or of feeble and unsound mind' (PSD, 2002:13), one may deduce that sexual relations between priests and over sixteen consenting parishioners fall outside of the parameters of sexual misconduct. The definition insinuates that 'strong' and sound-minded people cannot be victims of CSA. Furthermore, the description of sexual exploitation as "attempts to develop an improper sexual relationship between a minister and a parishioner" (PSD, 2002:13) leaves room for the consideration that there could be a proper sexual relationship between a minister and a parishioner.
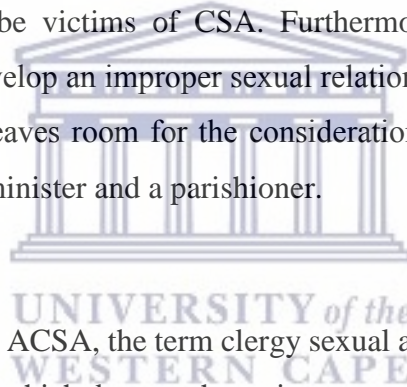
In all existing documents of the ACSA, the term clergy sexual abuse is never used; instead the term sexual misconduct is used which denotes the seriousness of the offence committed by the priest and the violation on the body of the victim. The term misconduct is described in the same way as other offences which may not necessarily be viewed as abuse, such as the misuse of church funds, neglect of duties, misuse of church property etc. This blatant neglect, whether intentional or not, to name the sexual violation of parishioners by a priest as abuse may inadvertently affect how the ACSA responds to reports of CSA.

4.6 The reception of the text: The implications of understanding CSA in terms of the Pastoral Standards document.

According to the definition of sexual misconduct provided by the ACSA, a strong emphasis is placed on the context and conditions that determine misconduct, for example, within a pastoral relationship, with an under-aged, or with a parishioner of "unsound mind." As mentioned earlier this implies that priests may have sexual relations with their parishioners as long as they are above sixteen years old and consent to it. The implication gives rise to a commonly held view around clergy sexual abuse regarding consent - the idea that a priest and a congregant are equal therefore a relationship that arises is declared an affair and not abuse (Kennedy, 2013:26). By stating the conditions of what may be considered as sexual misconduct between a parishioner and a priest, the ACSA enhances and encourages perpetrators to engage in sexual relations that are outside those conditions with their parishioners without fearing any consequence.
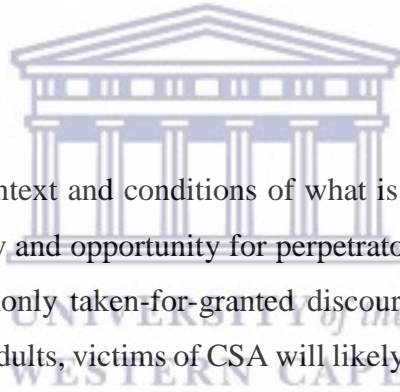
The strong emphasis on the context and conditions of what is deemed as sexual misconduct could be perceived as a strategy and opportunity for perpetrators of CSA to avoid being held accountable. Due to the commonly taken-for-granted discourse that diminishes CSA to an affair between two consenting adults, victims of CSA will likely develop feelings of self-blame when the sexual abuse comes out in public. This claim is supported by Darryl Stephens (2013), Margaret Kennedy (2013), Marie Fortune (2013) and Pamela Cooper-White (1995) who have done considerable work in problematizing arguments made in defence of CSA. For example, Cooper-White (1995) rejects the argument made by church leaders that the sexual abuse of adult parishioners by clergy is somehow not essentially sexual abuse but instead an emotional or relationship problem of the priest or the parishioner, thus a private matter between two consenting adults. These scholars have also significantly contributed to examining the notion of sexual consent between a priest and parishioners.

Stephens (2013) demonstrates how clergy sexual abuse cannot be described as an affair. He argues that essentially, clergy sexual abuse is a gross violation of the sacred trust of ministry, therefore by calling it an affair is to ignore the disparity of power that exists within a pastoral relationship. Furthermore, clergy sexual abuse is not just about the sexual relationship between

the priest and a parishioner; instead it's about a range of issues such as the abuse of power and the lack of meaningful consent (2013:50). On the issue of consent, Stephens (2013:62) agrees with Cooper-White (1995) that there can never be any authentic consent within a relationship of unequal power such as a pastoral relationship due to the inherent power that comes with the role of a priest. Fortune also highlights the same merits in relation to consent by arguing that meaningful consent is not just about choice but also context. It's not enough for both to decide to be in a sexual relationship with each other; their relationship must be within the context of mutuality and equality (2005:90). Thus, a pastoral relationship lacks both equality and mutuality which then precludes the possibility of meaningful consent.

In summary the ACSA's conceptualisations of clergy sexual abuse lacks a clear indication of the dynamics which allow CSA to continue happening I religious institutions. The terminology and definitions used in the Church's Pastoral Standards reflect this. The term used by the ACSA to describe clergy sexual abuse is sexual misconduct. This raises concerns because it shows a lack of comprehension on the importance of naming abuse as abuse in the most clear unambiguous way as possible. The reliance on legal phrases such as misconduct in naming sexual abuse conceals the seriousness and violent nature of the act. The term sexual misconduct denotes sexual inappropriate behaviour, which diminishes the horror and trauma experienced by those who are sexually exploited by their religious leaders. Apart from the terminology used in the ACSA's conceptualisation of clergy sexual abuse, the definitions are also a cause for concern. The definitions are given conditions such as age and consent which allows sexual relations within a pastoral relationship. We are reminded by feminist scholars (Cooper-White, 1995; Fortune, 2013; Stephens, 2013;) that there can never be any sexual relations between a priest and anyone he's pastorally caring for, regardless of age or mental state, because the power disparity between them does not allow for meaningful consent and the priest, as a professional, is bound by his fiduciary duty to respect the boundaries within the pastoral relationship.

CHAPTER 5: DISCOURSES THAT INFORM THE PASTORAL CARE RESPONSE TO CLERGY SEXUAL ABUSE

The purpose of this chapter is to examine the discourses that inform the conceptualizations of pastoral care responses to CSA in ACSA's "Pastoral Letter from the Synod of Bishops to the people of the Diocese of Zululand (2019)", "Anglican Church of Southern Africa's Principles & Process for Safe and Inclusive Church Ministry (2019)", and the Pastoral Standards document (2002). Firstly, I define and explore the relationship between the concepts of religion and discourse. Secondly, I introduce the three documents under analysis using a qualitative coding inquiry. Thirdly, I conduct a feminist critical discourse analysis to interrogate the discourse underpinnings that informed the production of these documents. Given that a feminist critical discourse analysis is "interdisciplinary by nature" (Lazar, 2007:142), this was done with the help of Thompson's (1990) modes of how ideology and power operate within a text as well as Vernon Robbins' (1996) socio-rhetorical interpretation of biblical texts. The last section explored a possible victim-centred approach to pastoral care within the context of clergy sexual abuse.

In many ways, the scholarship which has developed around pastoral care and clergy sexual abuse has been centrally concerned with how theological doctrines and Christian teachings may have contributed to the phenomenon. As discussed in the literature review, feminist scholars have been motivated to explore how those who perpetuate CSA create, justify, and maintain an environment that turns a blind eye to the abuse. As the scholarship on pastoral care continues to move from western conventional approaches to intercultural and feminist approaches, it has moved closer to the conclusion that in order for pastoral care to be effectively responsive to the sin of clergy sexual abuse, it must interrogate with a hermeneutic of suspicion the dominant discourses that inform its responses to CSA. Therefore, the purpose of this chapter is to engage with the second critical research question of this study: What are the discourses which inform the conceptualizations of pastoral care responses to clergy sexual abuse in the Anglican Church of South Africa?

1. Defining the concept of religious discourse

"If Africa is anything, it is various and there are a million ways of being an African. Religiously, as well as culturally, there is a huge diversity on the vast continent of Africa" (Maluleke, 2001:37). According to scholars in black theology such as Amanze, African people are believed to be "incurably religious" and "by nature religious" (Amanze, 2010:283) as opposed to the commonly held view by the early missionaries that underestimated African's religious identity and apprehension before the nineteenth-century colonial intrusion of Africa disguised as Christian missionary work. Although this Western denigration of African religion and theology is no longer debatable among African theologians today, it remains imperative to highlight the centrality of religion and theology in the life of African people.

African feminist theologian Mercy Oduyoye probably has the weightiest bibliography among modern African feminist theologians. Her published writings cover a wide range of subjects, including but not limited to, African Christian theology, Biblical studies, Christian theology from a feminist and African perspective, and how African religion and culture influences the experiences of African women. Oduyoye draws our attention to the importance of religion and theology for African people by asserting that for Africans there's no separable dichotomy between religion or theology and culture or ethos. Therefore, she argues, "The traditional way of life is closely bound up with religion and religious beliefs in such a way that there is a mutual interdependence of religion and culture" (2001:25). Given that the concept of discourse is highly contested in literature, with as many definitions as religion itself, to juxtapose the two terms requires a tentative definition of religious discourse to show how it applies in informing pastoral care responses to clergy sexual abuse in this study.

Discourse as a concept may be defined as a process or social activity through which broader systems of power and practice are created and sustained through various paradigms such as religion, culture, and norms. According to Landman, no one is born in oblivion, instead humans are born within a web of social constructions such as religion and culture which influence one's moral behaviour and social relations. In fact, Landman points out, that "a discourse is grand narrative. When a majority of community believes in it, whether it is "true" or not, it in turn starts to regulate concepts and behaviour in this community. We create discourses and then the

discourse starts creating us." (2009:38) Thus, exploring discourses in this study helps us to understand the various ways through which religious ideas, teachings, theologies and doctrines are constructed in the ACSA's pastoral responses to clergy sexual abuse. Discourse analysis continues to grow as an alternative approach to the study of language and its relation to society.

2. Introducing the documents

In this section I introduce the three documents I considered in this study by means of coded tables, namely Table 1, 2 and 3 respectively. Therefore, the analytical procedure applied below was categorised as such whilst seeking to identify discourses which informed the pastoral responses that are encountered in the three documents. The analytical procedure below is informed by three predefined themes employed in the coding process of the data, namely a) legal agenda, b) theological agenda and c) institutional agenda.

In the methodological framework of this dissertation, I drew widely on Lazar (2005;2007) to argue for feminist critical discourse analysis as the analytical tool appropriate for this study. As pointed out by Lazar it allows one to explore the overt and less obvious discourses within a text as a means of unearthing the various ways in which gendered assumptions and hegemonic power relations are created and sustained (2007:142). Cameron in her book "Feminism and linguistic theory" (1992), supports this statement by highlighting that FCDA is effective in understanding power relations within a text because of its obsession with revealing how "assumptions and practices of linguistics are implicated in patriarchal ideologies and oppression" (1992:16) within a text. Thus, I combined this way of thinking with the three predefined themes as a way of analysing to what extent discourses are implicated in establishing and sustaining patriarchal ideologies within the three documents whilst responding to the issue of clergy sexual abuse.

3. Pastoral Standards: Practices and procedures for all in ministry in the Anglican Church of Southern Africa" (2002).

The Pastoral Standards document was created in 2002 as mandated at the 2000 Provincial Standing Committee. It was revised in 2003 and reprinted yearly thereafter with the latest one reprinted in 2018. The document is published and distributed in Southern Africa by the

Anglican Church of Southern Africa Publishing Committee. The document contains the official practices and procedures to be followed by ministers in the ACSA when a case of misconduct is reported. Below is the data coded based on pages 16 to 19 detailing the procedure prescribed in the case of persons authorized for ministry at Diocesan level.

Table 4 Representing a qualitative coding inquiry into the ACSA's Pastoral Standards document section B: Procedure in the case of persons authorized for ministry at diocesan level (2002)

Raw data	Preliminary data	Final code
"Step 2. Duty to report: In the parish situation, the Parish Council (or in cases where confidentiality is vital, the executive, churchwardens or incumbent) shall within 48 hours refer the incident or allegation in writing to the appropriate authority in the Diocese. Where the allegation arises elsewhere in the life of the Diocese, (e.g. in an institution or guild), or in a dispute between two clergy, or where the complainant wishes to report directly to the Diocese, the complainant(s) shall report in writing to the appropriate authority in the Diocese." (2002:16-17, step 2)	"cases" "incident" "allegation" "authority" "dispute" "complainant" "report"	
"Step 5. The Diocese acts: Working with law enforcement agencies in matters involving any alleged criminal activity including e.g. fraud, rape or children abuse;" (2002:17, step 5)	"law enforcement agencies" "Alleged criminal activity"	**Legal agenda**
"(**Note:** Any complainant or aggrieved party shall have the right at any time to lay criminal charges or institute civil action against an alleged offender, in terms of the laws of the land and to revoke any charge or civil action, in the event of an amicable solution being reached.)" (2002:18, step 7)	"Complainant or aggrieved party" "Lay criminal charges" "civil action" "alleged offender" "Laws of the land" "Revoke any charge"	

"Step 5. The Diocese acts: The Bishop or appropriate officer after due consultation shall act on the report received from the investigative team within 7 days of receipt. Possible actions, which could be taken, include: • Bringing reconciliation between individuals or groups; • Counselling, retraining or warning employees or lay volunteers; • Discipline, withdrawal of licence or dismissal, save only that this shall not be done unless, in the case of priests and deacons, the matter is referred to trial in terms of Canon 39; • Working with law enforcement agencies in matters involving any alleged criminal activity including e.g. fraud, rape or children abuse; • Calling the Bishop's Court in terms of Canon 36, section 6." (2002:17, Step 5) **"Step 6. Initiation of parallel pastoral process:** The diocese may initiate a pastoral process, alongside the investigative process, in order to inform and reassure parishioners, secure the normal and orderly continuance of ministry in a pastoral charge, and provide therapy or other support to a situation in crisis." (2002:18, step 6)	"Bishop" "Counselling, retraining or warning employees or lay workers" "save only that this shall not be done unless, in the case of priests" "Bishop's court" "Parallel pastoral process" "Inform and reassure parishioners" "normal and orderly continuance of ministry"	**Institutional agenda**
"Step 5. The Diocese acts: The Bishop or appropriate officer after due consultation shall act on the report received from the investigative team within 7 days of receipt. Possible actions, which could be taken, include: • Bringing reconciliation between individuals or groups;" (2002:17, step 5) **"Step 6. Initiation of parallel pastoral process:** The diocese may initiate a pastoral process, alongside the investigative process, in order to	"reconciliation" "pastoral" "ministry"	**Theological agenda**

inform and reassure parishioners, secure the normal and orderly continuance of ministry in a pastoral charge, and provide therapy or other support to a situation in crisis." (2002:18, step 6)		

The "Pastoral Standards: Practices and procedures for all in ministry in the Anglican Church of Southern Africa" (2002) is a twenty-eight-page hard copy booklet found at the Anglican Church of Southern Africa Publishing Committee. It functions as a detailed guide for all people in ministry on expected pastoral standards. The booklet opens with a one-page commendation by the Metropolitan of the ACSA, Archbishop Thabo Makgoba, who gives an indication that the purpose for this booklet arises out of a realization that the Church has had to face some sad truths about its own fallibility, and it has had to tighten its rules and procedures to try and protect its people." (2002:3). It is followed by another page introduction by the Chair of the Pastoral Commission of ACSA, Bishop Peter Lee, who provides a general commentary about whom the booklet is designed for, i.e., "…to any and all who partake pastoral leadership in the parishes…" (2002:4). The following pages, six and seven, offers us some developments to the booklet as of 2010 where definitions, affirmations and clarification of terms arising from Provincial Synod 2010 are described. From pages seven to twelve we are provided with various pastoral standards, practices, and their subsequent biblical values. Then, pages thirteen through to nineteen gave me three parts detailing procedures to follow when a complaint of misconduct is lodged against a lay person, a priest, and a bishop. Thereafter, pages twenty gave me a clarification of how sexual assault and harassment is understood as by the ACSA. Finally, the last eight pages of the document concludes with letters of declarations to be made by laity, lay ministers and clergy officers agreeing to the Pastoral Standards set out in the booklet.

The booklet outlines definitions of terms used in the booklet and thus relevant to this study. These are:

a) Minister: "This refers to any person who engages in public or private ministry in the church , whether formally authorized by ordination or licensing, or elected as a lay official, or informally recognized as having authority or influence over others in the Christian community. It naturally includes, but not limited to, bishops, priests and deacons, lay officers, all licensed lay ministers, Parish

Councilors, Sunday school teachers, sides persons, councilors, music leaders, youth leaders and office holders in church guild and organizations." (2002:5)

b) Tribunal: "Tribunal or Court as used in this and other Canons is meant a Tribunal of this Church having jurisdiction as can be claimed by, and may be exercised in, a voluntary association upon the footing of mutual contract or agreement." (2002:5)

c) Canon: "The Canons of The Anglican Church of Sothern Africa provide for judicial proceedings when a cleric is alleged to have broken the undertakings they have made to the church at their ordination or licensing. The Canons take precedence over the procedures set out in Act XV or elsewhere in provincial policy or diocesan rules." (2002:5)

d) Parishioner: "In this Act XV the term refers primarily to members and their families of Anglican parishes, of any age or in any community in ACSA. It may also apply to visitors from any church background, enquirers from outside the church, casual ministerial contacts, and neighbours." (2002:13)

e) Pastoral relationship: "means a relationship between a minister and a parishioner in which the minister provides spiritual leadership, counselling, pastoral care, spiritual direction or guidance, hears confession or receives private or sensitive information" (2002:14)

f) Relevant Diocesan Authority: "means the Diocesan Bishop or the person or persons to whom authority has been delegated for any purpose under this Act." (2002:14)

g) Sexual misconduct: "is unethical conduct of a sexual nature by a minister towards a parishioner with whom the minister has a pastoral relationship, or towards an employee or colleague." (2002:13)

4. Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand (2019)

In 2019 the Anglican Church of Southern Africa's Synod of Bishops held a meeting and subsequently released a letter titled "Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand" (SoB Letter). In the letter, the bishops were responding to allegations of clergy sexual abuse laid against one of their members by a member of the clergy in the Diocese of Zululand. The letter serves as the official response by the Church on this matter which details the precise manner, in text, through which the Church responded to the complaint and the subsequent decision by the accused bishop to resign from office. Below is the coded data based on the pastoral letter from the synod of Bishops.

Table 5: Representing a qualitative coding inquiry into the ACSA's Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand (2019)

Raw data	Preliminary data	Final code
"The archbishop explained to us that he first heard of allegations against the Bishop some time ago but that he could not act unless the person making the allegations was willing to put them in writing. It took some time before that person decided that he wanted to submit a written statement. In response, the archbishop appointed the Dean of the Province, the Deputy Registrar of the Province and a lay businesswoman with experience in such matters to look into the statement."	"allegations against" "not act" "in writing" "written statement" "Deputy Registrar"	**Legal agenda**
"During the process which followed, Bishop Monument decided to resign as Bishop of the Diocese. We have accepted his resignation on the very clear understanding that this does not reflect our judgement on the allegations against him. Apart from hearing that the allegations concern sexual misconduct, we do not know the detail and are unable to judge their truth. Under the Canons the task of	"process" "resign" "judgement" "allegations" "sexual misconduct" "their truth" "the Canons" "Ecclesiastical Tribunal"	

judging their truth or otherwise is assigned to an Ecclesiastical Tribunal."		
"The steps now being taken follow two parallel tracks: • …In a legal process, the Canons require that we reach final resolution by establishing an Ecclesiastical Tribunal to judge whether or not the Canons and Pastoral Standards have been contravened in this case."		
"If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness" 1 Cor 12:26	"Body" "one"	
"Greetings to you in the name of our Lord and Saviour, Jesus Christ. We, the Bishops of the Anglican Church of Southern Africa, representing Dioceses in South Africa, Angola, Lesotho, Mozambique, Namibia, Swaziland and the Islands of St Helena and Ascension, met in Synod at Benoni from Monday February 18 to Thursday February 21, 2019"	"We" "Bishops of the Anglican Church of Southern Africa" "Synod"	
"We are intensely aware of the hurt and confusion that prevails in the Diocese. We apologise that you have waited for some time to hear from us, but the Archbishop felt that it was important after his visit to you last December to consult with the next session of the Synod on the way forward and we welcome this."	"We" "Diocese" "Archbishop" "session of the Synod"	**Institutional agenda**
"On this understanding, the Synod has accepted Bishop Monument's resignation on the basis that it is a wise, moral and ethical statement and one taken in	"Synod" "interests"	

the interests of avoiding months of possible disruption in the Diocese and Province"	"disruption in the Diocese and Province"	
"The Synod is determined to ensure that the processes that will now unfold will be fair, just and pastoral as possible while at the same time respecting the rights and interests of all involved and our wider Church community. As your Bishops, we appeal to you to respect the privacy of those concerned."	"Synod" "respecting the rights and interests of all involved" "wider Church community" "As your Bishops" "respect the privacy of all concerned"	
"Brothers and Sisters in Christ"	"Christ"	
"The steps now being taken follow two parallel tracks: • In a pastoral process, both the person making the allegation and the Bishop and his family will receive pastoral care and guidance through the Province's Safe Church Ministry; and…" "Most important, we appeal to you to soak in prayer all the individuals involved…"	"pastoral process" "both" "pastoral care"	**Theological agenda**

5. Anglican Church of Southern Africa's Principles & Process for Safe and Inclusive Church Ministry (2019)

In the wake of the several allegations of CSA made in the ACSA, the Synod of Bishops met in February 2019 to discuss matters concerning the church which also included a proposal for the charter on safe and inclusive church to be passed. The bishops all signed the charter and enacted it with immediate effect. The charter itself was accompanied by a detailed step by step principles and process by the Church in response to cases of CSA in the church. Below is the coded data from the ACSA's principles and process for Safe and Inclusive Ministry.

Table 6: Representing a qualitative coding inquiry into the ACSA's Principles & Process for Safe and Inclusive Church Ministry (2019)

Raw data	Preliminary data	Final code
All and every complaint will be investigated without fear or favour. There will also be a starting point of believing the complainant.	"complaint" "investigated" "complainant"	**Legal agenda**
Where appropriate the complainant will also be encouraged to open a case with the relevant legal authorities (e.g. SAPS)	"a case" "relevant legal authorities"	
"The allegation will be put and responded to by the involved person…..Giving Given? the nature of the complaint the Ministry will create and assign the matter to a Response Team"	"allegation" "involved person" "response team"	
This Ministry has overall accountability for the reputational damage that accrues to ACSA as a result of contraventions of Act XV. This accountability is embedded in the recognition that we operate in the context of the larger Communion and must account for 7 different country legal systems bound by the Canon's.	"reputational damage" "ACSA" "accountability" "larger Communion" "Canons"	**Institutional agenda**
Recognize that communication is key to ensuring each case is handled with the sensitivity and confidentiality that is necessary. The Ministry will therefore develop a comprehensive communication strategy for each portion of its work, relying on the maxim "confidentiality not secrecy".	"confidentiality"	
Complaint can be lodged online using a dedicated email address. We are working on setting up a Facebook account.	"dedicated email address"	
	"the ministry" "reduce complainant to writing"	

The Ministry will then work with the complainant to reduce the complaint to writing Once the complaint has been responded to, if appropriate there may be a public appeal through official church channels & Safe Church Ministry structures for those who have information to come forward. (if the complaint is lodged against the Bishop we use the Dean for the official channels of communication)	"if appropriate" "official church channels" "against Bishop we use the Dean"	
All our work is grounded in developing a strong theological foundation which can be tested against the 4 sources of authority in the Anglican Communion (namely: Scripture, Tradition, Reason and Experience) This theology will also be marked by a preferential option for the most vulnerable. The Response Teams will be set up on the understanding that Prayerful Discernment is of utmost importance rather than Legalism. We abide by the principle of Restorative Justice, recognizing that instances of abuse create a crisis of faith for all parties involved. Thus, spaces must be opened for perpetrators of abuse to come forward and be embraced by the notion of "love the sinner, hate the sin".	"theological foundation" "Scripture" "Tradition" "Reason" "Experience" "prayerful discernment" "crisis of faith" "love the sinner, not the sin"	**Theological agenda**

6. Feminist critical discourse analysis of ACSA's pastoral response to clergy sexual abuse

In this section I engage the Pastoral Standards document, the Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand, and the Anglican Church of Southern Africa's Principles & Process for Safe and Inclusive Church Ministry. From my coding process on the three documents, three broad themes were identified as the ways through which the ACSA responds to cases of clergy sexual abuse. The three themes are: A legal agenda, An institutional agenda, and A theological agenda. I interrogated these three themes which emerged from the data using a feminist critical discourse analysis with the help of Thompson's (1990) modes of ideology within a text. This meant that I had to examine the modes through which ideology and power operate within a text (Thompson, 1990) to explore "the complex, subtle and sometimes not so subtle ways in which frequently taken-for-granted gendered assumptions and hegemonic power relations are discursively produced, sustained, negotiated and challenged in different contexts and communities" (Lazar, 2007:142).

6.1 Legal discourse

In many ways scholarship around issues of sexual abuse critique an overdependence on the law and legal resources in responding to sexual abuse (Nadar & Gerle, 2016). This reliance on the law appears to have found its way into religious institutions as well. For example, the so-called regulated churches which embrace Canon law and order often rely on their policy documents, tribunal processes, and pastoral standards when responding to issues of sexual abuse in the church yet movements such as #MeToo keep re-emerging. While state law may be sufficient, and sometimes not, in responding to criminal behaviour such as murder, theft and corruption, the church cannot rely solely on the law when confronting issues of sexual abuse and the oppression of women in the church. Keeping this in mind this research's data will be analysed using a feminist critical discourse analysis to detect how the Pastoral Standards document (herein referred to as PSD), Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand (SoB Letter), and the Principles & Process for Safe and Inclusive Church Ministry (PPSIC) use legal discourse and processes in responding to cases of clergy sexual

abuse. I will strive to map out the complex ways in which legal processes are applied in the documents as means of maintaining hegemonic power relations in the Church.

Thompson defines dissimulation as the process where relations of domination are concealed or obscured (1990:61). One way of achieving this is by using figurative language such as tropes whereby you use metaphorical language to obscure relations of domination. The legalistic language used in all three documents led me to investigate if there were any concealed relations of power within the text of these documents. Due to the legalistic language used in the document, very little use of figurative or metaphorical language except for biblical metaphors and the use of euphemism was applied in the documents. Having observed this, I found tropes not particularly effective in analysing power and ideology within this text. This was not surprising because it supports the view made by Thompson (1990) that when analysing text not all modes of analysis will be present within a text. I found it interesting, albeit, that the lack of figurative language may be a strategic effort to appeal to the reader in a way that he/she may receive the text as literal and straightforward whilst dissimulating its manipulativeness. I therefore decided to apply Thompson's modes of ideology on the legal jargons used in the documents.
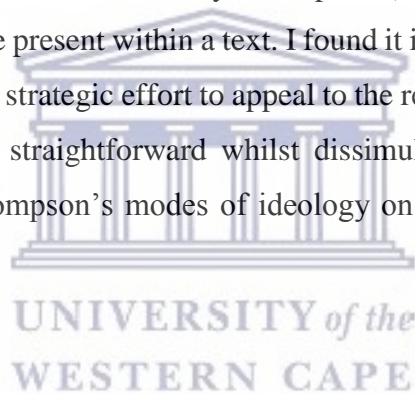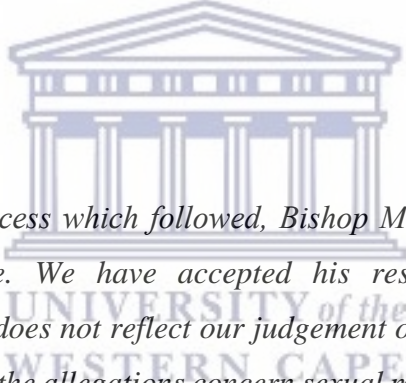
In the letter from the synod of bishops to the people of the diocese of Zululand the following passage is written:

> *"The Archbishop explained to us that he first heard of allegations against the Bishop some time ago but that he could not act unless the person making the allegations was willing to put them in writing. It took some time before that person decided to submit a written statement." (SoB letter, 2019:1)*

Indeed, when it comes to state law, cases are only responded to when they are lodged in writing. However, the church can alternatively respond in a more embodied manner when responding to cases of clergy sexual abuse. According to feminist scholars (Fortune, 2013; Cooper-White, 1995) who research on sexual abuse, it is not easy for survivors of clergy sexual abuse to report

when they have been sexually abused by their priests. Often, they blame themselves because society paints them as tempters who seduce 'the man of God', however, Fortune (2013) reminds us that even if the victim is the one who initiated the sexual relation with the priest, it is the priest's responsibility to maintain appropriate boundaries within the pastoral relationship. Furthermore, the text uses legal reasoning to legitimize the indolent response by the Archbishop in responding to these allegations upon hearing of them. Instead the blame is put back on the victim for failing to put the allegation in writing. This is a form victim-blaming because it ignores one the most common effects of sexual abuse which is being silenced (Cooper-White, 2013:73). Pawade points out that "when violence happens, it takes a lot of courage to speak out" (2013:123) because victims are afraid of being stigmatized in the church and that they might not be able to explain that it is not their fault (2013:124). Regardless of whether the victim has put the matter in writing or not, "the church should not keep quiet about sexual abuse" (2013:124)

The letter continues:

> "During the process which followed, Bishop Monument decided to resign as Bishop of the Diocese. We have accepted his resignation on the very clear understanding that this does not reflect our judgement on the allegations against him. Apart from hearing that the allegations concern sexual misconduct, we do not know the detail and are unable to judge their truth.

The following legal words: words "sexual misconduct, allegations," (SoB, 2019), "The matter is addressed" (PSD, 2002) and "incident" (PSD, 2002) are critiqued by feminist scholars such as Kennedy (2013) who argue that it is vital to name any act of sexual violation of women without using euphemistic or metaphorical language. Her argument is that when we use legal terms such as allegations, incidents, and misconduct to describe women's sexual violations, we are minimizing the violation that women suffer and reducing it to mere 'incidents'. In the letter, the Bishops further distance themselves from the apparent resignation of the accused. According to Thompson's mode of fragmentation the bishops use differentiation to avoid accountability on the resignation of the accused.

Sexual misconduct is defined in the document as:

> *"unethical conduct of a sexual nature by a minister towards a parishioner with whom the minister has a pastoral relationship, or towards an employee or colleague and includes: sexual involvement or contact with someone who is under the age of sixteen or of feeble or unsound mind; sexual exploitation, including attempts to develop an improper sexual relationship between a minister and a parishioner" (PSD, 2002:13)*

According to this definition, sexual relations with someone who's above the age of sixteen is not a form of sexual misconduct, neither is having sexual relations that are deemed "proper." My critique here is based on Cooper-White (1995), Fortune (2005, 2013, 2021), and Kennedy (2013), who argue that there can never be any sexual relations between a pastor and a parishioner regardless of their age nor 'so-called' consent. Whereas the definition offered in the Pastoral Standard document seems to suggest that being an adult is an indicator of consent, it is not. The definition ignores the spiritual power that is bestowed on the priests.

According to the Pastoral Standards document, when a case of CSA has been reported to the relevant church authority, usually to the diocesan bishop, the following action may be followed:

> *"Discipline, withdrawal of license or dismissal, save only that this shall not be done unless, in the case of priests and deacons, the matter is referred to trial in terms of Canon 39" (2002:17).*

Although this is an example of legal proceedings and referrals it creates a binary between non-ordained and ordained ministers whereby a different framework is proposed for the latter. This binary opposition serves to maintain and reproduce the power disparity between laity and priests. This form of fragmenting the ministers is also a form of dissimulation because it is in direct contradiction with the documents' earlier stance on the notion of all people who minister in the church should be accountable to the same framework (2002:).

6.2 Institutional discourse

"No news is good news" is identified by Stephens (2013:51) as one of the ways myths are used to produce and sustain sexual abuse of women in the church. This particular myth operates on the false assumption that lack of reports of CSA in the church exonerates the church from this form of abuse. Stephens critiques this by arguing that any church that denies its complicity in clergy sexual abuse due to lack of reported cases should not make the mistake of thinking it is free from clergy sexual abuse. In her view, the more people get taught and sensitized on issues of clergy sexual abuse, the more people will start coming forward with reports. This myth serves to protect the church as institution by denying that clergy sexual abuse exists.

In the "Pastoral Letter to the people of the Diocese of Zululand" (2019), the Synod of bishops respond to allegations of clergy sexual abuse against one of their own bishops with a letter that begins with the following scripture:

"If one part of the body suffers, all the other parts suffer with it; if one part of is praised, all the other parts share its happiness" 1 Cor. 12:26

According to Fortune (2013), to protect the institution of the church, religious leaders use scripture to avoid action. For example, by quoting Corinthians the Synod of bishops have used what Thompson refers to as dissimilation through displacement. It is when words are strategically taken from one context and placed in another context to do a different kind of work. For example, this verse has been used to replace a similar verse which promotes unity and reciprocity "Judge not so that you not be judged" Mat. 7:1-5. This is done with the hope of evoking emotions of pity as well as collective responsibility for the alleged sexual abuse perpetrated by the accused. Furthermore, to begin with a letter responding to allegations of sexual abuse with a verse that promotes unity is what Thompson also describes as unification. A strategy whereby words are used to maintain relations of domination by creating a form of unity to unite individuals as a collective identity even though their relation to each other has been estranged.

The verse used is from 1 Corinthians where Paul was emphasising the importance of being united in Christ as the church is the body of Christ. By choosing this verse to address the church, people of the Diocese of Zululand, the text serves to discourage the members of the church from reporting the allegation to the media as that will cause reputational damage to the institutional church as the body of Christ which they are part of. Hence in the letter they state: *"As your bishops, we appeal to you to respect the privacy of those concerned"* (SoB Letter, 2019:2). Thompson defines fragmentation as another mode of how ideology and power operates within a text, therefore, interestingly the letter begins with sentiments of unification whereby we are all part of one body, however, here, the words "As your bishops," show how fragmentation is used through differentiation in order to create the 'Other', i.e., bishops, as authority.

Fortune further argues that the institutional church protects itself by using language to distort reality when responding to cases of clergy sexual abuse. For example, in the Pastoral Standards document the following phrase is used to refer to priests who are accused of clergy sexual abuse: "The person against whom the allegation has been made…" (PSD, 2002:15). This is described by Thompson as reification through nominalisation and passivisation. Nominalisation refers to instances where actions and the people causing them are turned into nouns. For example, in the Pastoral Standards document, the definite article "the" is used in front of the word 'person'. Instead of "Any priest who's accused of…" the text says, "The person against whom an allegation has been made". Replacing 'priest' with 'the person' helps to reify the identity of the alleged accused and the reader is led to focus on certain themes at the expense of others. The article *"the"* in front of *"person"* simultaneously establishes standardization by not specifying which person leaving the reader to assume the identity of the person as if its shared information. Lastly, passivisation has been applied whereby the active voice has been converted to passive voice in the sentence so that the actor, i.e., priest, is concealed from the act.

Another example of using language to distort reality to protect the institutional church is how in all three documents the term clergy sexual abuse is not used, instead the term sexual misconduct is used. This is what Thompson calls using dissimulation through euphemism to conceal and deny modes of power through deflection. Euphemism is widespread in the Pastoral

Standards document. The term sexual misconduct is a form of euphemism for sexual abuse or sexual violence. By using sexual misconduct, the text denotes inappropriate behaviour without pointing to the violent nature of that behaviour. Misconduct is used broadly and can refer to any actions that are in violation of a certain code of conduct. By using this term instead of abuse, especially in cases of clergy sexual abuse, the document conceals the criminal nature of certain acts of CSA such as rape etc.

The definition of sexual misconduct itself presents elements of euphemism and concealment. On page 13 sexual misconduct is described as *"unethical conduct of a sexual nature by a minister towards a parishioner with whom the minister has a pastoral relationship…"* (PSD, 2002:13). This suggests that there can be an ethical conduct of a sexual nature with parishioners. This argument is rejected by Fortune (2005) and Cooper-White (1995) who argue that any form of sexual relationship between a parishioner and a priest is unethical and abusive[31], regardless of consent or the age of the parishioner. Sexual misconduct is euphemistic because it's a form of using minimising language to dissimulate the actual nature of the act. For example, one would not use the term "inappropriate acquisition of church funds" to refer to stealing or theft in the church. This form of language portrays clergy sexual abuse as a far less serious act than it is. Sexual Misconduct is used as euphemism to undermine the abusive and serious nature of the act. It presents the sexual abuse as a slightly embarrassing violation of the code of conduct and not as a sexual violation.

One of the ways through which the church protects itself when cases of clergy sexual abuse are reported is by "*developing policies whose sole purpose is to protect the institution from liability*" (Fortune, 2013:19) and complicity. This is often done subtly. I argue here that by painting an image that the church is holistically and effectively responding to cases of clergy sexual abuse aligns with what Thompson calls legitimation through rationalisation. Rationalisation is described by Thompson as relations of domination which are created and justified by being presented as legitimate, just and worthy of support (1990:61). One of the

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[31] I do however acknowledge that some women do have agency in their romantic relationships regardless of the context thereof. For example, in her article "Can Religious Women Choose? Holding the Tension between Complicity and Agency" (2019), Elizabeth le Roux explores the tension between religious women's choices and actions within what is only interpreted from patriarchal resistance or compliance.

ways of achieving this is through the strategy of rationalisation – whereby the text uses a chain of reasoning to defend and justify a point.

For example, the Pastoral Standards document uses chains of reasoning which rely on cause and effect to establish a justification for its existence. On page 3, the commendation letter by the Church's metropolitan, Archbishop Thabo Makgoba states: *"It is also good that stocks have run out, as this shows that people are actually following PSC's requirement that training should be happening around the Church;* (PSD, 2002:3). Here the chain of reasoning is established in the instance whereby the phrase*: "It is also good that stocks have run out",* serves as the cause and the phrase: *"this shows that people are actually following PSC's requirement that training should be happening in the Church"*, serves as the effect. The writer uses the lack of stock as evidence to persuade the reader that the Pastoral Standards document is effective and being used widely in the Church.

This form of reasoning legitimates arguments which suggests that the existence of policy documents as sufficient efforts to respond to issues of abuse in the church such as clergy sexual abuse. By solely advocating for the formation of policy documents, this line of reasoning also dissimulates other structural causes of clergy sexual abuse such as institutional complicity through patriarchy and clericalism.

An institutional discourse also urges liturgies that immediately focus on forgiveness, which will only serve to 'heal the wound lightly' (Fortune, 2013:18). For example, in the "Anglican Church of Southern Africa's Principles & Process for Safe and Inclusive Church Ministry" (2019) the following words form part of their fundamental principles:

> *"We abide by the principle of Restorative Justice, recognizing that instances of abuse create a crisis of faith for all parties involved. Thus, spaces must be opened for perpetrators of abuse to come forward and be embraced by the notion of "love the sinner, hate the sin". (2019:1)*

While this text clearly advocates for forgiveness and reconciliation, which I will discuss next as one of the theological discourses embedded in the text, the text also uses what Thompson calls legitimation through narrativization. Narrativisation is described by Foshaugen as a strategy that seeks to legitimize ideology and power by using stories "to recount the past and treat the present as part of a timeless and cherished tradition" (Foshaugen, 2004:191), meaning the text uses stories to embody timeless truths. For example, the phrase "love the sinner, not the sin" might not be a story, but, the phrases echoes biblical narratives thus used to motivate the argument of forgiving authority.

The accused bishop of Zululand resigns prior to the investigation:

> *"During the process which followed, Bishop Monument decided to resign as Bishop of the Diocese. We have accepted his resignation on the very clear understanding that this does not reflect our judgement on the allegations against him…. On this understanding, the Synod has accepted Bishop Monument's resignation on the basis that it is a wise, moral and ethical statement and one taken in the interests of avoiding months of possible disruption in the Diocese and Province"* (SoB letter, 2019)

The decision to allow the bishop to resign serves the institution and the accuser but not the victim. Resignation before a case is concluded is not an act of justice nor is it repentance, instead it is an effort to protect the institution from scandal at the expense of the victim. The letter explicitly welcomes the resignation on the basis that it is wise, moral and ethical, thus the person resigning is portrayed as a wise, moral and ethical person even though he stands accused of clergy sexual abuse. Stephens (2013:51) argues that "resignation does not close a case", it simply abrogates justice. It's best to resign after the adjudication process has ended because once the accused resigns, facts may never be discovered. The Synod of Bishops has used what Thompson describes as dissimilation through displacement by assigning the accused as a wise, moral and ethical man thus concealing the fact that he stands accused. The reader is thus persuaded to focus on those characteristics and not the allegation.

6.3 Theological discourse

Three theological discourses were identified in all the three documents analyzed which inform the ACSA's pastoral responses to clergy sexual abuse. There may be more theological discourses in the documents however I have decided to limit my focus on these three: 1) Reconciliation, 2) Clericalism, and 3) Biblical principles. Using feminist critical discourse analysis, I interrogated these theologies to establish how they inform pastoral care responses to clergy sexual abuse in the Anglican Church of Southern Africa.
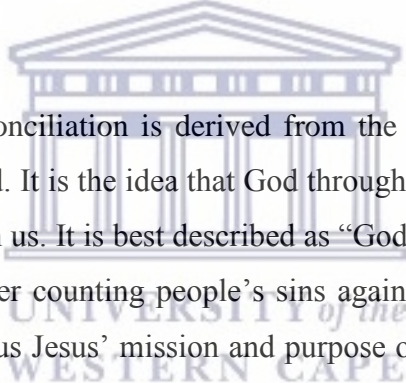
6.3.1 Reconciliation

In both the Pastoral Standards document (PSD) and the ACSA's Principles and Processes for Safe & Inclusive Church (PPSIC) there's evidence that the church embraces reconciliation and forgiveness within the context of sexual abuse. As religious discourses these two theologies are critiqued by feminist scholars within the context of sexual abuse. In the pastoral standards document it states that when a case of clergy sexual abuse is reported, the bishop appoints an investigative team which will investigate the sexual abuse and revert to the bishop with the report. Thereafter, the bishop will act on behalf of the diocese in the following manner:

> *"Step 5. The Diocese acts. The bishop or appropriate officer after due consultation shall act on the report received from the investigative team within 7 days of receipt. Possible actions, which could be taken, include: Bringing reconciliation between individuals or groups;" (PSD, 2002:17)*

In the ACSA's Principles and Processes for Safe & Inclusive Church, the following principle is highlighted as one of the fundamental principles of how ACSA should respond to cases of clergy sexual abuse:

> *"We abide by the principle of Restorative Justice, recognizing that instances of abuse create a crisis of faith for all parties involved. Thus, spaces must be opened for perpetrators of abuse to come forward and be embraced by the notion of "love the sinner, hate the sin". (PPSIC, 2019)*

Reconciliation as a concept has been contested extensively in various discourses (Solomons, 2018). For example, addressing matters of sexual abuse in a pastoral relationship requires a critical focus on reconciliation as a function of pastoral care. Feminist theologians have critiqued reconciliation as a symbol to harness healing within contexts of sexual abuse (Cooper-White, 1995; Brock and Parker, 1989; Fortune, 2005). For it to be effective, it needs to take into consideration the different contexts it may be applied in, however, based on how it has been applied in the two documents, it is clear that the church's understanding of reconciliation is that of bringing two estranged parties together through forgiveness. In the PPSIC reconciliation is understood through the lens of restoration, whereby upon repenting, the accused is given a chance and "space" to be embraced by the church through forgiveness, including the victim, as the principle states we are encouraged to hate the sin and not the sinner.

As a theological discourse reconciliation is derived from the biblical notion of *missio dei,* translated as the mission of God. It is the idea that God through God's son Jesus Christ, came in to the world to reconcile with us. It is best described as "God was in Christ, reconciling the world to himself [sic], no longer counting people's sins against them" (2 Corinthians, 5:19 [NRSV]). This therefore gives us Jesus' mission and purpose on earth – to reconcile us with God. The implication for this, given that Christians are called to be like Christ, is for the church on earth to be reconcilers as well. The Anglican Church of Southern Africa embraces forgiveness of sins as well as reconciliation in their liturgies – it is therefore not surprising that their pastoral care responses to clergy sexual abuse would include reconciliation.

Feminist theologians have critiqued this view on pastoral care, especially with regards to the abuse of women. Marie Fortune argues that forgiveness is not a bad thing even within the context of sexual abuse, however, it must always be viewed from the perspective of the victim or survivor not the offender, where an environment is created that is conducive enough for justice to be achieved (Fortune, 2005:163; 165). This view of forgiveness in service of the victim is also shared by Desmond Tutu. In his reconciliation theology he argues that when one forgives one is helping themselves and not the offender, because one then frees themselves from the chains of hatred and revenge. For reconciliation to be genuine there has to be

retribution, reparation, restitution, and the restoration. The principle in the PPSIC seem to have missed this and jumped straight to restorative justice. When applied without any qualification and careful consideration, reconciliation theology may perpetuate clergy sexual abuse instead of addressing it because the offenders will keep convincing themselves that God will forgive them, and the victim will also reconcile with him because the church's theology instructs so.

In response to the case of clergy sexual abuse put against one of the ACSA's bishops, the Synod of Bishops released a joint pastoral letter to the people of the Diocese of Zululand, this includes both the accused and the victim, which begins with the following biblical passage:

"If one part of the body suffers, all the other parts suffer with it; if one part of is praised, all the other parts share its happiness" 1 Cor. 12:26

In this passage the modes of ideology used are unification and dissimulation. Unification is established in the text because it creates a collective identity between the perpetrator and the victim as members of the audience to whom the letter is written to. The author(s) use unification to encourage a process of reconciliation between the two estranged parties by encouraging them to see each other as *"part of the body"* that suffers. The text also uses dissimilation to deflect attention from the perpetrator by persuading the victim to identify the perpetrator as part of the family of God. From a feminist perspective, using reconciliation through unification without restitution does not enhance the chances of reconciliation (Fortune, 2005:168), nor does insinuating that the perpetrator is also suffering. On the notion of "part of the body", feminist scholar Dee Ann Miller points out that "if we think of the Church as a family, we are far more prone to give solace to deviants within the group" (Miller, 2013:38), such as the accused in this instance.

6.3.2 Clericalism

As discussed earlier in the study's literature review chapter, clericalism refers to a process and tradition within the church that empowers the clergy and disempowers the laity (Doyle, 2003, 2006; Plante, 2020). Clericalism separates the clergy and the laity and it is often instrumental in maintaining hierarchies in the church. Thompson's mode of ideology called standardization was used to help conceal clericalism in the document. For example, priests are encouraged to all "regularly look to the wording of their ordination service s to remind them of the undertakings they have given in this regard" (PSD, 2002:12). In the Anglican Church of Southern Africa using the Anglican Prayer Book of 1989 as standardised liturgy for the ordination service creates collective identity for all regardless of gender, race, or class. However, this reference to the ordination service conceals the patriarchal nature of the liturgical language used in the ordination service which only caters for men. Another example of how standardisation has been used to establish collective identity is found on page 7 where both ordained and non-ordained ministers are required to "be accountable to the same framework of Christian behaviour" (PSD, 2002:7). This collective identity is a pretend unity because while the text presents all ministers as equal and bound by the same framework, the church's structure highlights specific powers bestowed on ordained clergy which gives them authority over the laity. Whilst doing so, the church equally creates fragmentation to establish reverence towards the clergy to maintain ideological systems of power such as clericalism. The Pastoral Standards document uses unification to present itself as applicable for all ministers who minister in the church (2002:4), but, as previously argued, ministers are different and have different roles with different powers and functions. This is important to note because within the context of clergy sexual abuse, the exploitation of clerical power is one of the greatest enablers of clergy sexual abuse.

6.3.3 Pastoral Standards 'biblical principles' (2002:7)

Theologically the ACSA's pastoral care responses to clergy sexual abuse is informed by the theology we find in Paul's Pastoral Letters. These letters are 1 & 2 Timothy as well as Titus, although the scriptures claim that they were written by Paul to Timothy and Titus, some scholars argue that the letter of 1 Timothy was not written by Paul (Dewey, 2012). The Pastoral Letters are widely regarded as letters which contained guidance to the religious leaders of the

church in Ephesus. It is therefore not surprising that the Pastoral Standards document refers to 1Timothy when describing the 'biblical principles' (PSD, 2012:7) which inform the document.

In the Pastoral Standards document (2002:7), the first of these principles state that:

> *"Paul told Timothy to set an example – literally "to make his mark", or "stamp" the impression of his own life in the lives of believers in speech, life, love, faith and purity (1 Tim 4:12). For this to happen, the minister's own life needs first to be modelled on that of Christ. Paul says, 'imitate me as I imitate Christ' (1 Cor 11:1)"*

This principle appears to be about setting an example in faith and in actions, thus one can assume that it is straight forward and innocent, but, in socio-rhetorical interpretation, Vernon Robbins warns us about treating a text as straightforward or literal. His argument is that text is like 'tapestry' with various textures and angles, and when we analyse the text from those various angles we often discover "multiple textures of meanings, convictions, values, emotions and actions" (Robbins, 1996:18). This form of biblical interpretation comprises various textures which can be analysed in a text however, because I'm only interested in the theological discourses that inform pastoral care responses to clergy sexual abuse, I only applied Robbins' sacred texture technique to the text. Sacred texture allowed me to explore the way the text transfers insights on how humanity interacts with God.

According to Fortune (2021), the first chapter of 1 Timothy deals greatly with Paul's agitation and defence against false teachings about God and worship. This was probably because of the different types of understanding God from different groups of people, e.g., Gnostics. The subsequent chapter encourages the church to remain firm in their traditions and not change. Interestingly this meant staying true to the dominant culture of patriarchy. We find examples of this throughout the chapter such as the instructions given to women concerning submission in Chapter 2 and the reference to slaves honouring their masters in Chapter 6. The chapter after the one mentioned in the PSD's biblical principles is chapter 5 and it focuses on the importance

of protecting old people, men, in leadership positions and not questioning them nor accusing them. The last chapter ends with pastoral instructions to Timothy himself from Paul. It is quite clear from the 5 previous chapters that religious leadership was restricted to men. Much like the time of Timothy, Pastoral standards were restricted to men, regardless of the women who were also religious leaders at the time. By solely using 1 Timothy and Paul's "Imitate me as I imitate Christ" in 1 Corinthians, the PSD is restricting pastoral standards to men. Only male priests can relate to these principles which inform pastoral care responses to clergy sexual abuse in ACSA.

The second principle states:

> *"Jesus washed his disciples' feet and urged them to do so for each other (John 13). He gave up power and position to serve, to suffer and to die for us (Phil 2). We are called to have the same attitude as he had." (PSD, 2002:7)*

In this passage 'suffering', and 'serving' emerge as principles which inform pastoral care responses to clergy sexual abuse. Scholarship on feminist theology has long been suspicious of Christological claims of salvation or redemption through Christ's suffering (Webb, 2012; Williams, 2013). Claims that the crucifixion of Jesus Christ holds redemptive significance coerces women into weak forms of self-sacrifice which ultimately places Christianity at the heart of oppression and abuse. The idea of self-sacrifice and suffering implicates Christianity as an all-powerful and terrifying God. The constant reminder of Christ's suffering has been used too easily in justifying the abuse of women in abusive relationships – women are often encouraged to be Christ-like by bearing their own cross too like He did. Feminist scholars have argued further that Christianity as a religion is an abusive religion that celebrates a divine 'Father' who can offer his own Son to be sacrificed. However, feminist theologian Nasimiyu-Wasike offers an alternative to this by arguing that Christ never promoted suffering instead He alleviated it in his works (2000:132).

The overall text in the PSD uses legitimation as a strategy to justify and create rationale for its existence and effectiveness. Furthermore, it legitimates the notion that there is no fundamental difference between ordained persons and the laity. This we see throughout the entire document where constant reference is made to "All who minister in the church". However, in the Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand, the bishops identify themselves as authoritative and use that authority to encourage members of the church to protect the reputation of the church by keeping these reports of CSA as private.

One of the arguments I make in this study is that while the Pastoral Standards document prescribes pastoral standards and guidelines to follow when a case of clergy sexual abuse is reported, it does not clearly define nor describe this as sexual abuse. Instead, it uses euphemistic language to dissimulate and lessen the severity of the abuse. The strategic application of euphemism in this document, concerning sexual misconduct, reflects the failure of taking violence and abuse against women in society and the church seriously. By describing clergy sexual abuse as misconduct is to minimise the reporting of clergy sexual abuse as abuse

Furthermore, the ideological effects of fragmentation and unification in the PSD overlap because they both seek to establish a false unity between people who minister in the church so that it may seem as if the clergy are solely bound by this document's principles and guidelines whilst they are not. By creating a false unity, the text leads the reader through a dissimulation process whereby the extensive power disparity between a priest and a parishioner. The documents are informed largely by patriarchal understandings of pastoral care and priesthood as well as theologies which seem to serve the interests of male clergy and male clergy perpetrators.

CHAPTER 6: CONCLUSION

The previous five chapters introduced, discussed and presented this study on *Pastoral Care Responses to Clergy Sexual Abuse: A Case of the Anglican Church of Southern Africa.* The key objective of the study was to explore and analyse how the ACSA frames discourses on pastoral care responses to clergy sexual abuse. The study has revealed that the ACSA relies on policy documents and pastoral letters when responding to clergy sexual abuse in the church. In this research I used feminist critical discourse analysis as a method to interrogate those documents in order to explore the possible discourses which may have been used to inform the way the ACSA pastorally responds to cases of clergy sexual abuse.

1. Research questions

The research was steered by three research questions:

a) 'How is clergy sexual abuse conceptualized in the Anglican Church of Southern Africa?'

b) 'What are the discourses which inform the conceptualizations of pastoral care to clergy sexual abuse?'

c) 'Why do the discourses inform the conceptualizations of pastoral care in the way that they do?

To address the objectives of this study, the first research question for this study was addressed in chapter four of this research. In the methodological framework of this study, I drew on Michelle Lazar's (2007:142) feminist critical discourse analysis to argue that as an analytical tool FCDA will assist me in uncovering how taken-for-granted gendered assumptions manifest within a text to either maintain discursive power relations or conceal them. Based on this conviction, this study explored the concept of *clergy* before mapping out the ACSA's conceptualisation of clergy sexual abuse. In my fist level of analysis I described the term clergy and discovered that the way the ACSA understands the term and its role in the church may have an implication on how it conceptualizes clergy sexual abuse.

1.1 Becoming clergy

The Church uses, what Robertson (2019) describes as institutional culture, commonly shared history of values and assumptions of what it means to be clergy in the Church and the subsequent power that gets bestowed on one who is ordained to be part of the clergy. This institutional includes, but limited to, the liturgical language used during the ordination service when one is translated from the office of laity to the office of the clergy. This culture revealed that the church does not use a gender inclusive language in its liturgy, albeit it embraces women ordination in its policies and Canons. Apart from the rites and rituals conducted during the ordination service, which also serve as part of the institutional culture, the liturgical language used during ordination is a reflection of how the Church understands the term 'clergy'. The Church may consider revisiting its liturgy to interrogate issues of clericalism and patriarchal embedded in their understanding of who and what a cleric is in relation to the laity. For example, as I highlighted in chapter four, the issue of using feminine ecclesial metaphors perpetuates clergy sexual abuse by appearing to be in service of male headship and clericalism.
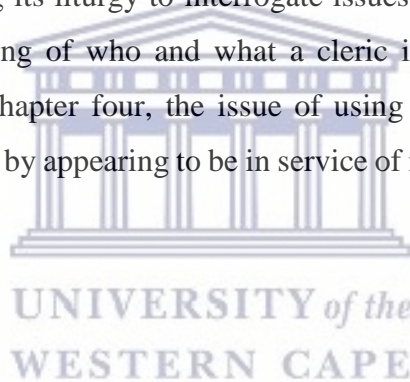
1.2 Naming abuse

This research further showed that the manner in which the term clergy sexual abuse is described in the ACSA is equally problematic. Strikingly in all the documents the terms 'clergy sexual abuse' or sexual abuse perpetrated by the clergy' have been left been omitted. Instead the less descriptive term of 'clergy sexual misconduct' is offered. This minimalist description of clergy sexual abuse together with the age and consent conditions of CSA provided in the definition may be perceived as efforts to downplay the seriousness of CSA. Misconduct refers to misappropriate behaviour however it does not explicitly

2. Findings

The last two questions explored discourses that informed ACSA's pastoral care responses to clergy sexual abuse. It sought to establish what those discourses were and why they were used in that manner that they were. Chapter five of this study attempted to answer these questions together during the analysis, with Thompson's (1990) modes of ideology specifically providing us with possible answers to the why question. To this, three distinct, yet not mutually exclusive, discourses were identified as legal, institutional and theological discourses.

2.1 Let the law run its course

As noted earlier in this study's theoretical framework, Ross (2019:644) argues that instead of recognizing its potential role as a misogynistic and patriarchal institution the church's response to CSA is through denial and silencing of victims, whilst putting the blame and onus to react on the victims by seeking written reports etc. This is similar with the findings we get from the SoB letter where the Archbishop's initial response to the complaint of CSA ends with him stating his inability to act without the legal process of laying a written complaint against the accused (SoB, 2019:1), Whilst I concede that the response from the church was legally sound and rationalized, it was pastorally weak because as Stephens (2013:153) argues, the church cannot delegate its responsibility [to act] to law.

It is evident from the analysis that all three documents make use of a legal framework when responding to cases of CSA. From the onset this may seem as appropriate since the law is often perceived as objective and just. However, the main issue with this approach is that it neglects the nature and context of this type of abuse. The problem of CSA is not a state issue nor a sexuality issue, instead as argued in the literature it is an issue of power abuse. The Church not delegate an issue that is intrinsically embedded in the church to the state (Stephens, 2013:153). Based on the analysis conducted, one of the reasons why the church may "allow for the law to take its course" or demand victims to submit written reports before they can act, may be to protect the church. A legal framework approach may exonerate the teachings and doctrines of the church from being interrogated as plausible causes of CSA. Furthermore, a legal approach may allow the Church to 'keep its image clean' and thus protect itself as an institution.

2.2 Church of order

In our analysis we find that the SoB praises the accused bishop for taking the decision to resign with immediate effect so that the order in the Church may not be disturbed (SoB, 2019: 1). Stephens (2013:151), argues that a collective confession of sin is imperative when the pastoral relationship has been distorted and damaged, not a resignation, as briefly stated in the analysis, resignations do not serve justice, more especially when they are done in the middle of an investigation because they hinder with the investigation process. Often resignations are done as a way of 'putting the matter to rest' and protecting the institution without confronting the discourses and teachings which make CSA happen in the first place.

Institutional churches are often perceived as orderly churches with structures to uphold and protect in order to keep the hierarchical order of the church. The analysis showed that the church used an institutional discourse to protect itself from being implicated in clergy sexual abuse. This form of secrecy, as argued by Stephens (2013:51), only fuels the rumours surrounding the case and allows for false information to be communicated. An institutional discourse may also put an over-reliance on the existence of policies and procedures as adequate means of addressing the problem of CSA. Although institutional policies and procedures are helpful in highlighting the pastoral standards expected from each priest, they do not address the systemic causes of CSA, instead they offer a "zero tolerance" approach where the priest is immediately removed from one parish to another, or they may cause the perpetrator to resign, much like the case with the Bishop of Zulaland, which does not address the subtle and not so subtle issues embedded in CSA, such as theological abuse and power abuse.

2.3 The Bible says

The Canonization of the bible was patriarchal by nature – in that it served to only narrate God's revelation through the eyes and ears of men. It is thus not a surprise that it is implicit in the oppression and abuse of women. In the Pastoral Standards document, the standards that have been set for those who are to pastorally care for the victims of sexual exploitation are embedded in the patriarchal theology of Paul in 1 Corinthians where women are to be excluded from religious matters – thus pastoral care.

Although some scholars may think that biblical criticism is a waste of time given that we no longer live in a society that resembles much of the world of the Old Testament, the constant reference to scriptures in all three the documents analyzed in this study suggests that the [Word] of God is still important in creating and maintaining discourses which serve particular agendas. Given that CSA destroys the union and trust within a pastoral relationship, the ACSA seems to have applied certain biblical scriptures and teachings in their responses to CSA. In this dissertation it was discovered that theological discourses were used to encourage reconciliation and forgiveness where cases of CSA appeared. One of the ways this was encouraged was in the form of restorative justice as prescribed in the PPSIC document. The implication of this form of justice within this context of CSA is in itself problematic. From a passive theological point of view and a spiritual focus, the idea of forgiving each other is as Christ forgave us our sins seems to be in line with the dominant Christian teaching on unconditional forgiveness entails, however, from a context of sexual abuse, unconditional forgiveness or restorative justice may not be adequate to harness healing for the victim.

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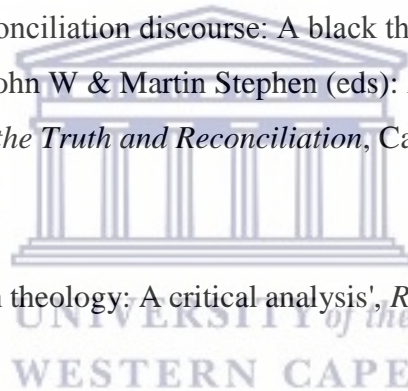
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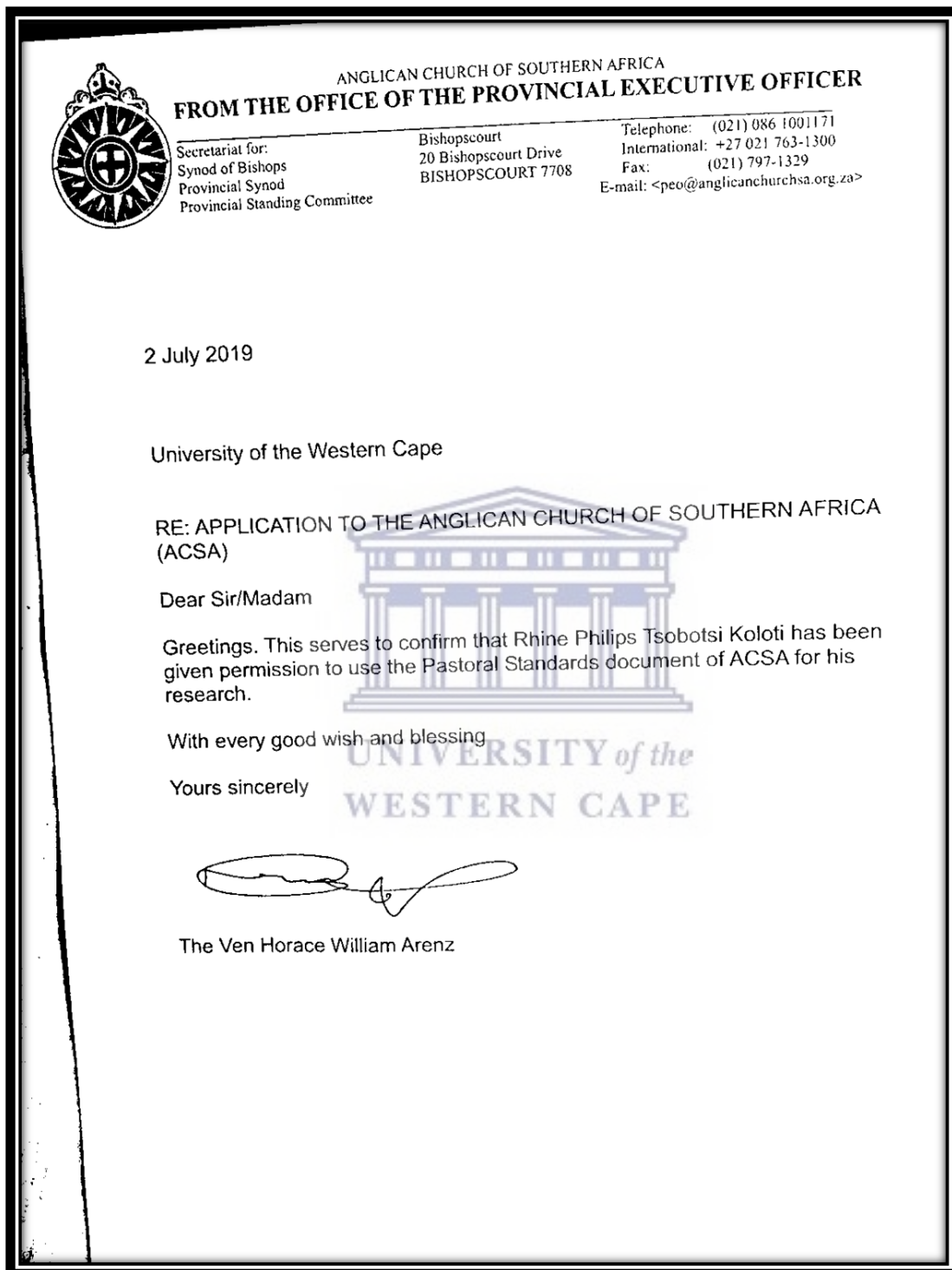Ruether, R. 1983. *Sexism and God-Talk: Toward a Feminist Theology*. Boston: Beacon

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APPENDIX 1: Institutional permission letter from the Anglican Church of Southern Africa

ANGLICAN CHURCH OF SOUTHERN AFRICA

FROM THE OFFICE OF THE PROVINCIAL EXECUTIVE OFFICER

Secretariat for:
Synod of Bishops
Provincial Synod
Provincial Standing Committee

Bishopscourt
20 Bishopscourt Drive
BISHOPSCOURT 7708

Telephone: (021) 086 1001171
International: +27 021 763-1300
Fax: (021) 797-1329
E-mail: <peo@anglicanchurchsa.org.za>

2 July 2019

University of the Western Cape

RE: APPLICATION TO THE ANGLICAN CHURCH OF SOUTHERN AFRICA (ACSA)

Dear Sir/Madam

Greetings. This serves to confirm that Rhine Philips Tsobotsi Koloti has been given permission to use the Pastoral Standards document of ACSA for his research.

With every good wish and blessing

Yours sincerely

The Ven Horace William Arenz

APPENDIX 2: Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand

Front page

FROM THE ANGLICAN ARCHBISHOP OF CAPE TOWN
The Most Reverend Dr Thabo Cecil Makgoba, DD(hc), PhD (UCT)

BISHOPSCOURT CLAREMONT CAPE 7708
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21 February 2019

Pastoral Letter from the Synod of Bishops to the People of the Diocese of Zululand

"If one part of the body suffers, all the other parts suffer with it; if one part is praised, all the other parts share its happiness." – 1 Cor 12:26

Dear Brothers and Sisters in Christ

Greetings to you in the name of our Lord and Saviour, Jesus Christ. We, the Bishops of the Anglican Church of Southern Africa, representing Dioceses in South Africa, Angola, Lesotho, Mozambique, Namibia, Swaziland and the Islands of St Helena and Ascension, met in Synod at Benoni from Monday February 18 to Thursday February 21, 2019.

During the meeting we held intensive and heart-felt discussions in which we voiced our distress and pain at the situation in your Diocese leading up to and resulting from the resignation of your Bishop, the Right Revd Monument Makhanya.

We are intensely aware of the hurt and confusion that prevails in the Diocese. We apologise that you have waited for some time to hear from us, but the Archbishop felt that it was important after his visit to you last December to consult with the next session of the Synod on the way forward and we welcome this.

The Archbishop explained to us that he first heard of allegations against the Bishop some time ago but that he could not act unless the person making the allegations was willing to put them in writing. It took some time before that person decided that he wanted to submit a written statement. In response, the Archbishop appointed the Dean of the Province, the Deputy Registrar of the Province and a lay businesswoman with experience in such matters to look into the statement.

During the process which followed, Bishop Monument decided to resign as Bishop of the Diocese. We have accepted his resignation on the very clear understanding that this does not reflect our judgment on the allegations against him. Apart from hearing that the allegations concern sexual misconduct, we do not know the detail and are unable to judge their truth. Under the Canons the task of judging their truth or otherwise is assigned to an Ecclesiastical Tribunal.

On this understanding, the Synod has accepted Bishop Monument's resignation on the basis that it is a wise, moral and ethical statement and one taken in the interests of avoiding months of possible disruption in the Diocese and Province.

The Synod has also welcomed the Archbishop's appointment of Bishop Funginkosi Mbhele, retired Bishop-Suffragan of Natal, and the Revd Canon Hamilton Mbatha as Co-Vicars-General of the Diocese.
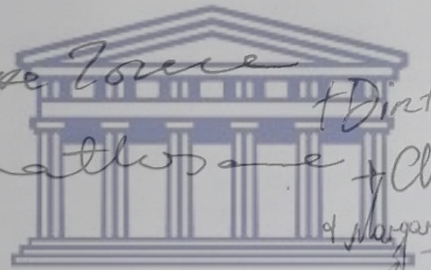
The steps now being taken follow two parallel tracks:
- In a pastoral process, both the person making the allegation and the Bishop and his family will receive pastoral care and guidance through the Province's Safe Church Ministry; and
- In a legal process, the Canons require that we reach final resolution by establishing an Ecclesiastical Tribunal to judge whether or not the Canons and Pastoral Standards have been contravened in this case.

The Synod is determined to ensure that the processes that will now unfold will be as fair, just and pastoral as possible while at the same time respecting the rights and interests of all involved and of our wider Church community. As your Bishops, we appeal to you to respect the privacy of those concerned.

Most important, we appeal to you to soak in prayer all the individuals involved, including their families, as well as your Vicars-General, the Safe Church Ministry, the Church's legal advisers and the Archbishop and Bishops involved in bringing the matter to finality. At the appointed time, the Archbishop will announce when the election of the new Bishop will take place.

God bless you.