

SEXUAL FAILURE AMONG SPIRITUAL LEADERS

by

RICHARD CECIL THOMAS

B.A., 1971, Acadia University;

M.Div., 1973 Acadia University,

Submitted to the Faculty of Theology,

Acadia Divinity College

in partial fulfillment of the requirements for

the degree of Doctor of Ministry

Acadia Divinity College,

Acadia University

SPRING CONVOCATION 1997



National Library
of Canada

Acquisitions and
Bibliographic Services

395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale
du Canada

Acquisitions et
services bibliographiques

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-22041-9

ABSTRACT

This thesis-project looks at the problem of sexual failure among spiritual leaders, with a goal of providing resources for a seminar/workshop for these professionals. It begins by considering, from an evangelical perspective, the biblical teaching on human sexuality, and marriage and the family. Consideration is also given to the biblical teaching on the morality of spiritual leaders in ancient Israel, and in the church during the apostolic age. In an effort to understand why spiritual leaders succumb to sexual temptation, the author looks at the principal characteristics of contemporary society, the contributions of contemporary psychology, and the marriages of these spiritual leaders. Surveys by Citi/Leadership (1992), the Evangelical Fellowship of Canada (1994), and by the author of pastors in the United Baptist Convention of the Atlantic Provinces (1995), provide data concerning marriage and family life.

In an effort to understand why certain women become the victims of sexual misbehavior by spiritual leaders, the insights of contemporary psychology are once again brought into focus. The thesis-project concludes with an appeal for professionalism as a safe-guard to sexual failure.

ACKNOWLEDGMENTS

This process has been arduous, and I owe a great debt of gratitude for their patience to my family: to my wife Sheila, my son Bruce and his wife Wendy, and to my sons Michael, Calvin and Daniel. Nor would this undertaking have been completed without the prayers and encouragement of my parents and in-laws, and the churches I served during the process- the United Baptist churches at Lincoln, N. B., and Petitcodiac, N. B.

At the academic level, Dr. Gary LeBlanc, Atlantic Baptist University, Moncton, N. B., and Dr. Roy Williams, Acadia Divinity College, Wolfville, N. S., provided invaluable guidance and encouragement. At the pastoral and professional levels, Rev. Robert Steeves, Area Minister for Area Three, the United Baptist Convention of the Atlantic Provinces, and my ministry Supervisor, mentored, prayed and encouraged me each step of the way as he held me accountable for family, ministry, and studies.

RESOURCES APPROVAL

In the Seminar/Workshop, Part II, use has been made of resources gleaned from a number of books. In each case, the author or publisher has been contacted and approval secured to use this material:

- Stephen Arterburn, Addicted to Love: Recovering from Unhealthy Dependencies in Romance, Relationships and Sex, (Ann Arbor, Michigan: Servant Publications, 1991), 115-129, re. Levels of Addiction, and The Addiction.
- Dave Carder, Torn Asunder: Recovering from Extramarital Affairs, (Chicago: Moody Press, 1992), 56, re. Three Types of Affairs, and Personal Patterns Predicting Infidelity.
- Patrick Carnes, Out of the Shadows: Understanding Sexual Addiction, 2 ed., (Minneapolis, Minnesota: CompCare Publishers, 1992), 15, re. the Addictive System.
- J. Allan Petersen, The Myth of the Greener Grass, Rev. ed., (Wheaton Illinois: Tyndale House Pub., 1983, 1991), 217-227, re. Marriage Tests for Husbands and Wives.

TABLE OF CONTENTS

APPROVAL.....	ii
PERMISSION.....	iii
ABSTRACT.....	iv
ACKNOWLEDGEMENTS.....	v
RESOURCES APPROVAL.....	vi
TABLE OF CONTENTS.....	vii
PART I THESIS: SEXUAL FAILURE AMONG SPIRITUAL LEADERS..	1
CHAPTER	
1. INTRODUCTION.....	2
A Tale of Two Pastors.....	2
Issues and Questions.....	9
Purpose and Parameters.....	11
Descriptions.....	12
Part I: Thesis.....	12
Part II: A Seminar/Workshop.....	14
Literature Review.....	15
2. TOWARD UNDERSTANDING THE BIBLE ON HUMAN SEXUALITY....	21
I. The Old Testament on Human Sexuality.....	23
A. The Nature of Human Sexuality.....	23
1. What Is Human Sexuality.....	24
2. The Dynamic of Creation.....	27
B. The Purpose of Sexuality.....	35
1. Companionship.....	36
a. Bonding.....	39
b. Pleasure.....	43

2. Procreation and the Family.....	44
Summary.....	45
II. The New Testament On Human Sexuality.....	46
A. Jesus and Paul on Sexuality.....	47
1. Affirmations.....	47
2. Criticisms.....	49
B. Sexuality and Love.....	54
1. Love- the many-splendored thing.....	55
2. Sexual Salvation.....	59
Summary and Theological Reflection.....	63
3. TOWARD UNDERSTANDING THE BIBLE ON MARRIAGE AND FAMILY.....	67
I. The Old Testament On Marriage and Family.....	69
A. The Meaning and Purpose of Marriage and Family.....	69
1. Creation and Marriage.....	70
2. Marriage and Family in Israel.....	74
B. God and Israel.....	82
Summary.....	84
II. The New Testament on Marriage and Family.....	85
A. The Meaning of Marriage and Family.....	86
1. Jesus on Marriage and Family.....	86
2. Apostolic Attitudes Toward Marriage and Family.....	91
3. Adultery and Divorce.....	99
B. The Purpose of Marriage.....	107
1. Sexual Expression, Procreation and Companionship.....	107
2. Spiritual Metaphor.....	111
Summary and Theological Reflection.....	114
4. TOWARD UNDERSTANDING THE BIBLE ON THE MORALITY OF SPIRITUAL LEADERS.....	118

I. The Old Testament and the Morality of Spiritual Leaders.....	120
A. The Fall and Sexuality.....	120
1. Sexual Offense.....	122
2. Adultery.....	128
B. Spiritual Leaders and Morality.....	131
1. Patriarchs.....	131
2. Priests.....	132
3. Judges and Kings.....	136
4. Prophets.....	138
II. The New Testament and the Morality of Spiritual Leaders.....	140
A. Jesus.....	140
B. Apostles, Prophets, and Evangelists.....	145
C. Pastors (Bishops, Elders), Teachers, and Deacons.....	151
Summary.....	154
5. TOWARD UNDERSTANDING SOME SOCIOLOGICAL FACTORS.....	157
I. Spiritual Leaders and Their Cultural Environment	157
A. Ethics and Morality in Canadian Society....	160
B. The Morals of Spiritual Leaders.....	169
Some Implications.....	172
II. Spiritual Leaders and Their Work Environment.....	173
A. Who The Players Are.....	174
B. Spiritual Leaders and Sexual Failure.....	180
Summary and Implications.....	184
6. TOWARD UNDERSTANDING SOME PSYCHOLOGICAL FACTORS.....	187
I. Types of Perpetrators.....	188

A. Wanderers.....	189
B. Predators.....	194
II. Some Reasons for Susceptibility.....	195
A. Developmental Issues.....	200
B. Psychological Issues and Personality Types.	206
1. The Avoidant Personality.....	206
2. The Dependent Personality.....	208
3. The Narcissistic Personality.....	209
4. The Antisocial Personality.....	212
5. The Passive-Aggressive Personality.....	213
6. The Compulsive Personality.....	214
Summary.....	215
7. TOWARD UNDERSTANDING THE MARRIAGE FACTORS.....	218
I. Spiritual Leaders and Their Home Life.....	219
A. Spiritual Leaders and Their Family Life....	220
B. Spiritual Leaders and Their Marriages.....	223
II. Affair-Proofing the Marriage.....	237
A. Factors in Affairs.....	239
B. Dynamics of Sexual Temptation.....	248
Summary.....	252
8. TOWARD UNDERSTANDING THE VULNERABILITY OF CONGREGANTS	254
I. The Impact of Sexual Exploitation	255
A. On Spiritual Leaders.....	255
B. On Others.....	257
C. On the Victims.....	260
II. The Vulnerability of the Victims.....	263
A. Issues of Power and Trust.....	264
1. Power Issues.....	265

2. Trust Issues.....	272
B. Personality Types and Vulnerability.....	277
Summary.....	286
9. PROFESSIONALISM IN PASTOR-CONGREGANT RELATIONSHIPS...	288
I. Prevention of Sexual Misconduct.....	289
A. Self-Awareness.....	290
1. Personal Susceptibility.....	291
2. Professional Susceptibility.....	294
B. Professionalism.....	301
1. Training and Competency.....	302
2. Responsibility.....	305
C. Accountability.....	308
1. Spousal Accountability.....	310
2. Church Leadership and Peer Group Accountability.....	311
3. Professional Accountability.....	313
II. Morality, Ethics and the Law: Some Observations and Recommendations.....	314
1. Define Moral and Ethical Standards.....	316
2. Provide Therapy.....	318
3. The Law.....	319
Summary.....	321
PART II SEMINAR/WORKSHOP.....	323
APPENDIX A.....	345
APPENDIX B.....	354
APPENDIX C.....	366
BIBLIOGRAPHY.....	368

PART I

THESIS

SEXUAL FAILURE AMONG SPIRITUAL LEADERS

CHAPTER ONE

INTRODUCTION

A Tale of Two Pastors

This story is about two pastors¹ who in a tragic sense are representative of those spiritual leaders who, for one reason or another, succumb to the temptations of sexual immorality. Both men are average pastors, serving the Lord and his church in the trenches of every-day pastoral work. They are neither any better nor any worse, neither more spiritual nor less spiritual than hundreds of other pastors in dozens of other churches and denominations!

It was about mid morning on a beautiful spring day when the telephone in Pastor John's office rang. At the other end of the line was a fellow pastor who was a close personal friend. In fact, both pastors and their wives frequently would meet after their respective evening services and travel together in one vehicle to the local doughnut shop,

¹All names are pseudonyms.

more for the fellowship than the refreshments. The voice on the line did not initially convey any urgency, but as the conversation progressed beyond the typical pleasantries, urgency and uncertainty began to manifest themselves. "Are you busy?" asked Pastor Bob. "No more than usual," came the response. "Can I come to see you? I really need to talk to you!" "Sure, come along," replied Pastor John. Within about fifteen minutes the troubled pastor was seated nervously in his friend's study at the church office. That morning the two men sat together for several hours in deep conversation interrupted by neither phone calls nor visitors. Part way through the morning Pastor Bob, at his wife's earlier insistence, asked Pastor John to invite his wife to the study so that she could hear his confession. It was a morning, and a conversation, none of the three is likely to soon forget!

Pastor Bob told his sad story of how for several months he had been involved sexually with a married woman in his congregation and that, to the present time, absolutely no one except his spouse knew of the situation. As a matter of fact, the information had only recently been shared by Pastor Bob with his wife, and it was at her insistence that he now sat in Pastor John's study, relating his sexual failure.

It happened each morning at coffee-break time as Pastor Bob worked in his study located in the church building, that Mrs. Green, who worked in the church's day-school program as a teacher's helper, would come to his office with a cup of coffee. This practice raised no suspicions for several reasons. In the first place, it was coffee-break time, and a teacher's helper had fewer responsibilities than the teachers. Further, this particular woman was not nearly as attractive as Pastor Bob's wife. Moreover, Pastor Bob and his wife had both a stable marriage, and a fairly open relationship, or so it seemed.

It wasn't long before Mrs. Green was sharing with Pastor Bob many of the details of a bad marriage in which her husband was not only less than sensitive to her needs but actually quite brutal, both psychologically and physically. She would grumble and complain, and this often was followed by deep sighing and uncontrollable weeping. Of course, Pastor Bob, although he knew better, would respond by holding Mrs. Green's hand and by hugging her. Eventually, this led to more intimate touching, and ultimately, sexual intercourse. Once the line of sexual integrity had been crossed, Pastor Bob was ensnared by the

excitement of illicit sexual experiences. Simultaneously, he was devastated by the betrayal of his vows to his wife.

Who is Pastor Bob? He is in his late twenties, a graduate of a four-year ministerial program in an evangelical Bible college, the product of a conservative Christian home, and the brother of two siblings in full-time pastoral ministry. Pastor Bob is very conservative theologically- in fact, almost a fundamentalist. He is married to the daughter of a missionary couple, and has four children, all under ten years of age. Pastor Bob is a good preacher and teacher, and is well-loved by his congregation. His wife is attractive physically and very talented in terms of gifts for ministry. Further, she is in love with both her husband and the work to which she believes God has called them. As a matter of fact, perhaps as a result of growing up the child of missionary parents, she has always had a special sense of "call" to the ministry.

Before the affair began between Pastor Bob and Mrs. Green, he spoke to his wife about the matter of husbands being accountable to their wives, and encouraged her to keep a close watch on him so that she could warn him of danger. It is more than interesting to note that she took this challenge seriously when she noticed the frequency of Mrs. Green's visits to her husband's office. He became angry

with her and belittled her concern, accusing her of not trusting him, especially since Mrs. Green was so homely. She retreated, a little hurt, but completely unsuspecting of her husband's growing sexual entanglement.

Now Pastor Bob sits in Pastor John's study, confessing his sin and weeping tears of brokenness and guilt. In less than four months he will be moving to another province to take up ministry in a new church. Should he, he wonders, just move on without saying anything to anyone in the present church? After all, he has confessed his sin to the Lord and to his wife, and as far as he knows both have forgiven him. No one need know about this heinous sin. Or should he, he wonders, confess his sin to his church and his denominational supervisor? "After all," he says, "doesn't the Bible warn, 'Be sure your sin will find you out?'" Most surely then, Mrs. Green will "blow the whistle" on him!

As the two pastors talk it becomes evident that Pastor John, who deeply loves Pastor Bob and his wife, will not let his friend off without considering the ramifications of which decision he might make. Eventually it was agreed that if forgiveness in the deepest sense was to be realized, full confession must be made. Pastor Bob convened a meeting of his Deacons' board, confessed his sin to them, and then met with Mrs. Green's husband to do the same. (He sustained a

black eye in the process). Next, he notified his denominational supervisor who came immediately to his home, then stood with him as he faced his congregation and made confession to them. Immediately he was removed from his ministry, and within four months Pastor Bob and his family moved to another province, but not to another church.

Pastor Bob requested and received help from another pastor and congregation. For nearly four years now, he and his wife have been in counseling with a view to restoration to ministry after a suitable period of probation. His present denomination has a policy which prohibits reinstatement to ministry following sexual immorality, but Pastor Bob is pressing the situation, hoping that there will be a change in denominational polity. Failing this, he will offer himself to a more forgiving denomination such as the one in which one of his siblings serves.

Pastor Ron's story is quite different. He is in his mid-thirties, married and the father of two teen-aged children. He had been adopted into a conservative Christian home as a young child by an older childless couple and was raised as an only child. Pastor Ron has some theological training from an evangelical Christian liberal arts college and a bachelor's degree from a quasi-religious university. Theologically, he identifies himself as sympathetic to the

charismatic movement, and feels specially gifted in "discerning spirits" and exorcism. He is a good preacher and teacher, gifted musically, and quite well loved by his people. His wife works outside the home and is also involved in his ministry. She may be described as a "plain-Jane," often appears despondent, and is quite the opposite of her extroverted, "tall, dark and handsome" husband.

One Sunday evening, right out of the blue, two ladies in Pastor Ron's congregation asked for permission to address the assembled worshippers. To the utter surprise and stunned silence of all gathered, these two ladies confessed to an only recently terminated sexual relationship with Pastor Ron. People wept openly!

Reluctantly, Pastor Ron resigned, but not without feeble attempts to justify himself. In fact, to this day, nearly four years after the disclosure, Pastor Ron has refused to give an account of himself to his church, much less ask their forgiveness. He has been defrocked by his denomination, but has moved into a non-denominational, charismatic church, where he has confessed his sin, and is once again involved in ministry as a lay pastor. For a while, Pastor Ron and his wife separated, but they have participated in several counseling sessions and are again living together. Pastor Ron has refused all efforts by his

former church to discuss and resolve the matter of pastoral sexual immorality.

Issues and Questions

The scenarios related in the preceding pages are true in terms of overall content, but changed in some details so as to protect the identities of the principals. Similar tragic stories could be told, but the two that have been recounted are sufficient as a means whereby issues relating to sexual infidelity by spiritual leaders may be raised and discussed.

Some of the biblical and theological issues seem to be clear and straightforward: God calls people to serve Him in leadership roles in the community of faith, and He has high ethical and moral standards by which they are to live and work; immorality of any kind is forbidden; those who fail morally must be removed from leadership positions, at least temporarily; when the sinner confesses his or her sin and repents, he or she is forgiven by God and hopes also to be forgiven by the church. But, there are other issues which are not so easily determined! To whom must confession of sin be made? Is there any sin that permanently disqualifies a person from spiritual leadership? Does forgiveness always imply restoration? Does restoration always apply to those in a position of spiritual leadership? Must there always be

a period of probation, and if so, how long must it be? Does it matter whether or not the spiritual leader is divorced as a result of the sexual failure? Is there any difference between the spiritual leader who "slips" into immorality and the spiritual leader who may be described as a "predator," or "infidel?"

There are other ecclesiastical and denominational concerns. Does the local church, the denomination or the para-church organization have a policy concerning such situations? Is there a program in the denomination or para-church organization for the restoration of these spiritual leaders? Are the moral standards of the local church, denominational or para-church organizations consistent with biblical standards?

More questions have been raised than can be answered by this study. Therefore, it is important that we focus on those specific issues that will be addressed. This thesis-project will focus primarily on the cultural, psychological, and marriage factors which contribute to the susceptibility of some spiritual leaders to sexual temptations. Consideration will also be given to the factors which contribute to the susceptibility of certain women to sexual advances by their spiritual leaders.

Purpose and Parameters

The purpose of this thesis-project is to develop a model out of which will come a program for ministering to spiritual leaders, church professionals, in the hope of preventing sexual failure.

For the purpose of this thesis-project, a church professional is defined as a "person who is reimbursed for his or her ministry within the local church or denomination." This includes pastors, Christian education directors, music directors, and denominational staff, but not ancillary staff such as secretaries and janitors.²

Further, for the purpose of this thesis-project, sexual failure shall be defined as, and restricted to, sexual involvement by the church professional with a person of the opposite sex other than the person's spouse, regardless of the context in which this behavior is expressed. Marie Fortune suggests, "The behavior which occurs in the sexual violation of boundaries includes, but is not limited to, sexual comments or suggestions (jokes, innuendoes, invitations, etc.), touching, fondling, kissing, seduction,

²The great tragedy in our Atlantic United Baptist Convention, as with other ecclesiastical institutions, is that many professionals are often lost to the church, not just as a result of their moral failure, but especially because of failure by the denomination to provide both information and training, and counseling after the fact.

molestation, or rape.”³ These are issues of harassment, most of which, in terms of our purpose, will not be discussed. Our primary concern will be adultery.

Descriptions

This thesis-project will consist of two parts: thesis and project.

Part I: The Thesis

In the first three chapters, consideration will be given to the biblical and theological understanding of human sexuality, marriage and family, and the morality of spiritual leaders.

The second chapter, “Toward Understanding the Bible On Human Sexuality,” will explore a number of concepts from both Testaments including the nature and purpose of human sexuality, the teachings of Jesus and Paul on human sexuality, and the significance of the doctrine of the resurrection for human sexuality. We shall also look at the relationship between love and sexuality, and the problem of sexual sin, especially for spiritual leaders.

The third chapter, “Toward Understanding the Bible on Marriage and Family,” will explore the meaning of marriage in both Testaments, the purpose of marriage including its

³Marie Fortune, “Is Nothing Sacred?” Touchstone (Sep. 1991): 13,14.

sacredness, and marriage as a spiritual metaphor. The premise here is that marriage is a covenant relationship akin to the covenant relationship between God and his people, and therefore so special and sacred that immorality does violence to the "one flesh" concept characteristic of Judaeo-Christian theology.

The fourth chapter, "Toward Understanding the Bible on Morality of Spiritual Leaders," will give consideration to the high ethical and moral standards set by the Lord for those who lead his people.

Chapters five through nine will give consideration to the insights of the social sciences into the susceptibility of certain pastors to sexual temptation, and the susceptibility of certain women to the sexual advances of their spiritual leaders.

In the fifth chapter, "Toward Understanding the Sociological Factors," we will look at spiritual leaders in their cultural and work environments with special attention to the sexual behavior of spiritual leaders in North America.

In the sixth chapter, "Toward Understanding the Psychological Factors," consideration will be given to other various factors and influences which it is felt contribute significantly to the susceptibility of spiritual leaders to

misbehave sexually. The basic premise of this thesis is that spiritual leaders rarely "fall" into immorality out of the blue, but that such a "fall" is predicated on certain moral, social, psychological and spiritual factors.

The seventh chapter, entitled "Toward Understanding the Marriage Factors," looks at spiritual leaders in the context of their home life with particular focus on the marriage. In this chapter, use will be made of a survey conducted to determine sexual attitudes and habits of spiritual leaders in the United Baptist Convention of the Atlantic Provinces.

The eighth chapter, "Toward Understanding the Vulnerability of Congregants," will direct attention to the issues of power and trust, and will seek to understand the personality types of victims of sexual exploitation.

Chapter nine, "Toward Professionalism in Pastor-Congregant Relationships," will focus on the prevention of sexual misconduct by spiritual leaders through training in professionalism in ministry, especially in counseling.

Part II A Seminar/Workshop for Spiritual Leaders

It is understood that normally a project is designed and administered by the researcher, and that a thesis is then developed from the project. This has been done, to a degree, in that a survey of approximately 400 pastors in the United Baptist Convention of the Atlantic Provinces was undertaken in the summer of 1995. This survey sought to

discover, among other things, some of the sexual habits and practices of these spiritual leaders. Material from this survey is incorporated in several of the chapters. However, the primary purpose of this thesis-project is to develop a model out of which will come a program for ministering to church professionals. It is anticipated that if spiritual leaders can be informed and educated about the factors which contribute to immoral inclinations, they may think twice before entering immoral relationships. Thus, the seminar/ workshop is in fact the project.

It is intended that the seminar/workshop be presented to church leaders in a one-day time frame. There is an old adage which says, "an ounce of prevention is worth a pound of cure," and if there is any truth in this, the present effort will be more than justified.

Literature Review

While the problem of immorality among spiritual leaders is as old as the Old Testament, the literature dealing with the issue from an academic perspective is confined to the period beginning in the mid 1980s, about the time of the sexual failure of televangelists Jim Bakker and Jimmy Swaggart, and culminating in the mid 1990s.¹

¹The only book length treatment of the subject until this past decade was Charles L. Rassieur, The Problem

In an effort to identify the essential causes of sexual failure among spiritual leaders, various models have been set forth by the experts in the field. John Vogelsang identifies five basic models, while acknowledging that "in practice people tend to operate with combinations of models, sometimes in contradictory ways."⁵

Model One "Sexual Sin"

Sexual Abuse: It is a form of sexual expression. It is wrong because it may involve adultery, sex with a minor, sex outside of marriage bonds, or other proscribed sexual activity.

Cause: The minister has sinned or has had a lapse of judgment due to overwork, stress, burnout, or alcohol addiction.⁶

As important as this model is, we will not study it because it is beyond the parameters we have set. However, we should note that this model focuses, as Marie Fortune says, "on the who, what, where, when and why of sexual activity. . . [and does not] consider the substance of the sexual interaction, for example, the quality of the relationship, including the presence or absence of consent and the distribution of power."⁷

Clergymen Don't Talk About (Philadelphia: Westminster, 1976).

⁵John D. Vogelsang, "Reconstructing the Response to Clergy Sexual Abuse," Quarterly Review 13 (Winter, 1993): 4.

⁶Ibid.

⁷Marie Fortune, Sexual Violence: The Unmentionable Sin (New York: Pilgrim Press, 1983), 71. Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry (Dallas: Word, Inc., 1995), and Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the

Model Two "The Act of a Disturbed Individual"

Sexual Abuse: It is the harmful sexual acts of disturbed individuals.

Cause: The accused are sociopaths or sex addicts who lack character and conscience, are unreformable, and must be removed from their positions.³

This second model, based in large measure on the pioneering work of Patrick Carnes, permits people to speak in strong language of the perpetrator as a sex addict, a sociopath, or a predator who lacks character and conscience and will continue to prey on other victims.⁴

Model Three "Psychological Disorder"

Sexual Abuse: It is a violation of an individual's emotional and/or physical boundaries with destructive effects on both the complainant and the accused.

Cause: Both the complainant and the accused are unclear about their own psychological boundaries. They may suffer from low self-esteem. They may be unclear about how to get their needs met in a direct and healthy way. They may come from alcoholic or dysfunctional families, and they may have suffered some form of abuse as children. Complainants are vulnerable to abuse; the accused are at risk to commit abuse.¹⁰

Pastorate (Downers Grove, Illinois: InterVarsity Press, 1995), represent Models One, Three and Four.

³Vogelsang, "Reconstructing," 4,5.

⁴Patrick Carnes, Contrary to Love: Helping the Sexual Addict (Minneapolis: CompCare Publishers, 1989), and Out of the Shadows (Minneapolis: CompCare Publishers, 1983); Harry W. Schaumburg, False Intimacy: Understanding the Struggle of Sexual Addiction (Colorado Springs: NAVPRESS, 1992).

¹⁰Vogelsang, "Reconstructing," 5.

While a small number of perpetrators may be sociopaths or sex addicts, most are psychologically predisposed to this behavior in ways that will respond to therapy.¹¹

Model Four "Betrayal of a Professional Relationship"

Sexual Abuse: It is a betrayal and abuse of the professional relationship between the minister, the congregant, and the congregation, in which ministers are expected to act in the best interest of their congregants, to live an exemplary life, to work according to high standards, to honor the trust placed in them, and to use their authority for benevolence, not maleficence.

Cause: The professional is ill-prepared, lacks supervision, and is given to abusing the power and authority of his or her position. The congregation and larger church lack clear policies and an accountability and support system for professional ministers.¹²

¹¹Raymond T. Brock and Horace C. Lukens, "Affair Prevention in the Ministry," Journal of Psychology and Christianity 8 (1989):44-55; John F. Shackelford, "Affairs in the Consulting Room: A Review of the Literature on Therapist-Patient Sexual Intimacy," Journal of Psychology and Christianity 8 (Winter 1989): 26-43; Peter L. Steinke, "Clergy Affairs," Journal of Psychology and Christianity 8 (1989): 56-62. For a combination of Models Three and Four, see: Jack Balswick and John Thoburn, "How Ministers Deal With Sexual Temptation," Pastoral Psychology 39 (1991):277-286; Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry (Dallas: Word Inc., 1995); James N. Poling, The Abuse of Power: A Theological Problem (Nashville: Abingdon Press, 1991); Peter Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers, and Others- Betray Women's Trust (Los Angeles: Jeremy P. Tarcher, 1989); John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1994): 285-294; Thoburn and Balswick, "A prevention Approach to Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1993): 45-51. For a combination of Models Three and Five, see G. Lloyd Rediger, Ministry and Sexuality: Cases, Counseling and Care (Minneapolis: Fortress Press, 1990).

¹²Vogelsang, "Reconstructing," 5, 6.

This model focuses on the social role of the spiritual leader, maintaining that sexual misconduct is not about sex but about betraying the integrity and expectations of the professional role. This approach investigates how the professional relationship between the pastor and the congregant has been violated.¹³ Further, it recognizes that the power differential between the spiritual leader and the congregant precludes meaningful consent. This model also is apt to ask how the system allowed them to do what they did.

Model Five "Culturally Condoned Oppression"

Sexual Abuse: A manifestation of the culturally condoned use of power and sexuality perpetrated by men on women and children.

Cause: Men have been socialized to have power over women and to use sex as a way to control women and/or to seek intimacy. Women have been socialized to collude with this culturally condoned way of acting. Most of our social systems, including congregations, are constructed in ways to perpetuate this oppression.¹⁴

This model attempts to identify the larger systemic issues within acts of sexual abuse, including patriarchalism

¹³ For a treatment of Model Four, see: Donald Capps, "Sex in the Parish: Social-Scientific Explanations for Why It Occurs," Journal of Pastoral Care 47 (Winter 1993) 350-361; Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the Pastorate (Downers Grove, Illinois: InterVarsity Press, 1995); Jerry Edelwich with Archie Brodsky, Sexual Dilemmas for the Helping Professionals (New York: Brunner/Mazel, 1982); Karen Lebacqz and Ronald G. Barton, Sex in the Parish, (Louisville: Westminster/John Know Press, 1991); Mary Pellauer, "Sex, Power, and the Family of God," Christianity and Crisis 47 (16 February 1987): 47-50.

¹⁴ Vogelsang, "Reconstructing," 6, 7.

and sexism.¹⁵ When a male spiritual leader misbehaves sexually with a female congregant, he exploits his professional position of power and his culturally conferred power to invade the emotional and physical space of his victim.

It may sound like a cop-out to maintain that each of these models has much to commend it, but that in fact, is precisely the case. For the purpose of this thesis-project, a decision was made not to investigate Model One. Further, it has become apparent after reading the literature, that only a few investigators focus on disturbed individuals. This is because most of the perpetrators fall into this behavior accidentally, rather than making a life style of it. The literature also indicates that while a few, mainly feminists, make much of Model Five, as indeed they should, most of the attention focuses on Models Three and Four. In this light, this investigator has become convinced that Models Three and Four are of the utmost importance in terms of developing a seminar/workshop for use with spiritual leaders.

¹⁵Pamela Cooper-White, The Cry of Tamar: Violence Against Women and the Church's Response (Minneapolis: Fortress Press, 1995).

CHAPTER TWO

TOWARD UNDERSTANDING THE BIBLE ON HUMAN SEXUALITY

Sex! Just the mention of the word conjures up images in one's mind that run the gamut from the beautiful to the sleazy. Obviously, there are different ways of viewing this intriguing subject, for one's understanding is governed by one's worldview.¹ According to James Sire,

A world view is a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously,

¹For information on worldviews see: Gordon H. Clark, A Christian View of Men and Things (Grand Rapids: Eerdmans, 1952); Norman L. Geisler and William D. Watkins, Worlds Apart: A Handbook on Worldviews, 2nd ed. (Grand Rapids: Baker, 1989); Ronald H. Nash, Worldviews in Conflict (Grand Rapids: Zondervan, 1992); and James W. Sire, The Universe Next Door: A Basic World View Catalog, 2nd ed. (Downers Grove, Illinois: InterVarsity Press, 1988). The major worldviews include: theism, deism, naturalism, nihilism, Marxism, existentialism, Eastern mysticism, and the new consciousness of the New Age.

consistently or inconsistently) about the basic makeup of our world.²

Because it is based on the Bible, the very Word of God,³ it may be said that a Christian worldview is radically different from non-Christian worldviews. The Christian worldview is supernatural, objective, eternal and idealistic. However, it must be admitted that this portrayal is overly simplistic, for the Christian worldview is anything but uniform. In fact, it is quite fragmented, depending on one's understanding of theology and anthropology, among other things. For example, a Christian's worldview is influenced by whether or not one is committed to the authority of Scripture, by one's commitment to creationism, evolutionary theory, or theistic evolution, and by one's appreciation of the discoveries of the modern social sciences, such as anthropology, psychology and sociology.

²James W. Sire, The Universe Next Door: A Basic World View Catalog, 2nd ed. (Downers Grove, Illinois: InterVarsity Press, 1988), 17.

³The reader may wish to consult the following: Donald G. Bloesch, Holy Scripture: Revelation, Inspiration and Interpretation (Downers Grove, Il.: InterVarsity Press, 1994); R. Laird Harris, Inspiration and Canonicity of the Bible (Grand Rapids: Zondervan, 1957); Carl F. H. Henry, ed. Revelation and the Bible (Grand Rapids: Baker, 1959, reprint 1969); Carl F. H. Henry, God, Revelation and Authority (Waco, TX: Word Books, 1976); J. I. Packer, 'Fundamentalism' and the Word of God (Grand Rapids: Eerdmans, 1958, reprint, 1959).

Obviously, many books have been written on the topic of human sexuality. However, the objective of the present study is to consider those matters which relate to inappropriate sexual activity by spiritual leaders, whether single or married. Consideration will be given to both the Old and New Testaments, and their teachings concerning the nature of sexuality, the creation of mankind in the image of God, the purposes for which we were created male and female, the concept of family, the problems posed for our sexuality by our fall into sin, the affirmations and criticisms of Jesus and Paul, the relationship of sexuality and love, and sexual salvation.

I. The Old Testament On Human Sexuality

The Old Testament is replete with references to human sexuality: Genesis 1 and 2 record, among other things, the creation of humankind in the 'image of God' and the command to procreate; Genesis 3 records humanity's fall into sin; the Pentateuch, Proverbs, and the Prophets identify and denounce sexual sins- especially adultery; and the Song of Solomon talks about the delights of legitimate sexual activity.

A. The Nature of Human Sexuality

What is sexuality? Does sexuality matter? Are gender distinctions- male and female- an integral part of our

essential being? Do we have being without sexuality? Can we pare away maleness and femaleness and find underneath an essential humanity that is neither, perhaps a basic humanness that is androgynous?

1. What Is Human Sexuality?

Humankind is part of a creation which includes other creatures that also reflect sexuality- maleness and femaleness, and which, as a result of that distinction copulate and multiply. We deduce, based on both careful observation and disciplined scientific study, that the exclusive purpose of sexual activity among the non-human species is reproduction. We also believe, based on the same two principles, that there is more than one purpose for human sexual activity. However, before we consider the purposes of sexual activity among human beings we need to consider what it means to be human and sexual.

By definition human beings are sexual creatures,⁴ male('iysh) and female('ishshah). How we think, how we view the world, and how others view us are all affected by our

⁴Genesis 1:26,27 reads, "Then God Said, 'Let Us make man in Our image, according to Our likeness; . . .'. And God created man in His own image, in the image of God He created him; **male** and **female** He created Them." [bold type mine]. Unless otherwise noted, all Biblical quotations are from the New American Standard Bible (La Habra, California: The Lockman Foundation, 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977).

sexuality. Addressing the question, what is sexuality?

theologian Stanley Grenz puts it this way,

It encompasses that aspect of our being which lies behind, produces, and is given expression by physical anatomy and reproductive capacity. More fundamentally, sexuality refers to our total existence as male and female. It is a basic datum of our existence as individuals, for it refers to our way of being in, and relating to the world as male and female.⁵

While this description covers the basics, a more comprehensive description is offered by Christian Ethics Professor, James Nelson, who writes,

Regardless of age or physical condition, whether sexually 'active' or celibate, we are all sexual beings until death. For our sexuality is far more than genital activity. It is our way of being in the world as gendered persons, having male or female biological structures and socially internalized self-understandings of those meanings to us. Sexuality means having feelings and attitudes about being 'body-selves.' It means having affectional orientations. . . . It means having the capacity for sensuousness.

Above all, sexuality is the desire for intimacy and communion, both emotionally and physically. It is the physiological and psychological grounding of our capacity to love. At its undistorted best, our sexuality is that basic eros of our humanness- urging, pulling, luring, driving us out of loneliness into communion, out of stagnation into creativity. Indeed, the word 'sexuality' itself comes from the Latin *secare*, meaning 'to cut or divide.' The word suggests our appetite for a wholeness that can be appeased only through intimacy. It suggests the primitive human longing for union and communion. Sexuality is thus a deep human energy driving us toward bonding and compassion, and without it life would be cold and

⁵Stanley Grenz, "The Purpose of Sex: Toward A Theological Understanding of Human Sexuality," Crux, XXVI (June 1990): 29.

metallic. Even in its distorted and destructive expressions, sexuality betrays this fundamental longing. It is God-given for no less than that.⁵

On the physical level humanity's maleness and femaleness is reflected in the differing physical characteristics so obvious to the eye, including body shape and proportion, physical strength, and differing, we may say, complementary, gonads (ovaries and testes), and external genitalia. Even a casual glance suggests that these differences pertain to reproductive capability.⁷ At a deeper level, and obvious under the lens of a microscope, maleness and femaleness is reflected at the level of the cell, as in the x and y chromosomes. However, to suggest that the differentness between the sexes is limited to the purely physical or biological is to overlook complex emotional or psychological differences³ including the deep sense of incompleteness most humans feel within, and the

⁵James B. Nelson, The Intimate Connection: Male Sexuality, Masculine Spirituality (Philadelphia: The Westminster Press, 1988), 26.

⁷Gregg Johnson, "The Biological Basis for Gender-Specific Behavior," chap. in Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism (Wheaton, Illinois: Crossway Books, 1991).

³George Alan Rekers, "Psychological Foundations for Rearing Masculine Boys and Feminine Girls," chap. in Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism (Wheaton, Illinois: Crossway Books, 1991).

wonderful capacity we have to love. Thus, there is a profound sense in which our sexuality both defines us as human beings and draws us together so that we may experience a wholeness otherwise missing. We do not live in this world just as individual males and females, but as individual males and females in relation with other males and females, and ultimately as males and females in community and in relation to our creator. To quote Grenz again,

In this way, our sexuality calls us to move toward completeness. It forms the dynamic that lies at the basis of the uniquely human drive toward bonding. Sexuality forms the foundation for the drive which moves male and female to come together to form a unity of persons in marriage. But this yearning for completeness also forms the basis of the interpersonal and religious dimensions of life.³

Our sexuality not only manifests itself in an innate desire for completeness or wholeness, but also in an innate desire to love and be loved. Ultimately, the capacity to love reflects the fact that we are created in the 'image of God,' an issue to which we will now turn.

2. The Dynamic of Creation.

The claim that sexuality characterizes our fundamental nature as human beings arises from two Christian doctrines, creation and resurrection. "God created us as embodied beings, and in the resurrection recreates us in like

³Grenz, "The Purpose of Sex," 29.

fashion."¹⁰ Presently, we will consider the former, and in the next chapter, the latter.

God has given us two distinct accounts of creation. The first, Genesis 1,¹¹ is general and affirms the equality of the sexes, since both share in the image of God and the stewardship of the earth. The second account, Genesis 2, is particular, and affirms the complementarity of the sexes, which constitutes the basis for heterosexual marriage.¹²

¹⁰Stanley Grenz, Sexual Ethics: A Biblical Perspective (Dallas: Word Publishing, 1990), 12.

¹¹OT scholars of the historical-critical school believe that this account is the more recent of the two. Claus Westermann, Creation, trans. John J. Scullion, S.J. (Philadelphia: Fortress Press, 1974), observes,

The historical-critical examination of the Old Testament discovered that the two accounts, 1.1-2.4a and 2.4b-24 (together with ch. 3) belonged to two different sources, the latter to the older source, J, (Yahwist, tenth-ninth centuries B.C.) and the former to the later source, P, (Priestly Code, sixth-fifth centuries). . . . In the old account there is God's action, the forming of the man from clay and of the woman from the rib of the man; in the later account, Creation is by the word: he spoke and so it happened. But the investigation of the Creation texts did not end there. Literary-critical research was taken a step further by the study of the history of tradition. It was recognized that the texts which have come down to us have had a long oral tradition, and that the written sources where we meet these traditions are the final stage of a long process of tradition which must itself be examined. (5-6)

¹²In the present chapter we will seek to understand the concept of complementarity and in the next chapter its natural implication, marriage.

The Passages in Genesis 1:26-28; 5:1-3; and 9:6 read,

Then God Said, "Let Us make man in Our image, according to Our likeness; . . ." And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and the birds of the sky, and over every living thing that moves on the earth."

This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created. When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.

"Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.

There are a number of important words and concepts in these texts, but for the moment, we will consider only two—the "likeness"¹³ and "the image of God."¹⁴

¹³Wenham, Genesis 1-15, reminds us that there are five major views concerning "likeness" and "image:" a) "image" and "likeness" are distinct; b) image refers to the mental and spiritual faculties that man shares with his creator; c) the image consists of a physical resemblance, i.e., man looks like God; d) the image makes man God's representative on earth; and, e) the image is a capacity to relate to God. (29-31)

¹⁴David A. Hubbard and Glenn W. Barker, eds. Word Biblical Commentary (Waco, TX: Word Books, 1987), vol. 1, Genesis 1-15, by Gordon J. Wenham, reminds us,

Of its 17 occurrences, 10 refer to various types of physical image, e.g., models of tumors (I Sam 6:5); pictures of men (Ezek 16:17); or idols (Num 33:52); and two passages in the Psalms liken man's existence to an image or shadow (Ps 39:7; 73:20). The other five occurrences are in Genesis 1:26,27; 5:3; 9:6. (29)

Broadly speaking, theologians are divided into three schools on the meaning of "image of God." *Substantialists* identify the key component as rationality, including man's mental and moral capacity. *Relationalists* hold that the original image consisted in a threefold 'being in communion' established by God between humanity and himself, between human beings one to another and between human beings and the created world.¹⁵ Finally, some consider the image to be,

Sinclair B. Ferguson and David F. Wright, eds. New Dictionary of Theology (Downers Grove, Illinois: InterVarsity Press, 1988), s. v. "Image of God," by Sinclair B. Ferguson, who writes,

'Image' suggests the idea of a statue or plastic representation (Eichrodt). 'Likeness' qualifies 'image' in two ways: 1. limitation- man is not identical to God; and 2. amplification- man is actually a reflection of God himself, and is to live as his created analogy."

After a brief review of the interpretations of *imago dei* in the history of theology, Ferguson observes that in biblical theology Gen. 1:26-28 stresses certain features of the biblical view of man including:

1. Man in his entirety is the viceroy of the earth. He is to be to the earth what Yahweh is to the entire universe. His life is to be a microcosm of the macrocosm of divine life.
2. As such man is the 'son' of the Great King (cf. Lk. 3:28). Man is made for filial fellowship with the divine and intended to express the family-likeness in righteousness, holiness, and integrity.
3. All men and women (not only kings, or occasionally also priests) are thus created. The doctrine of the image of God is the foundation for human dignity and for the biblical ethic. . . .

¹⁵David J. Atkinson and David F. Field, eds. New Dictionary of Christian Ethics & Pastoral Theology (Downers

not something that man is or experiences, but something that he does. This is the *functional* view.¹⁶

Gordon Wenham believes that "The strongest case has been made for the view that the divine image makes man God's vice-regent on earth."¹⁷ Since, according to verse 27, women also bear the divine image, neither one sex nor the other is God's image, both are. Further, this image is not asexual, irreligious, or immoral. Biblical scholar Walter Brueggemann, commenting on this passage, writes,

The statement of verse 27 is not an easy one. But it is worth noting that humankind is spoken of as *singular* ("he created him") and *plural* ("he created them"). This peculiar formula makes an important affirmation. On the one hand, humankind is a single entity. All human persons stand in solidarity before God. But on the other hand, humankind is a community, male and female. And none is the full image of God alone. Only in community of humankind is God reflected. God is, according to this bold affirmation, not mirrored as an individual but as a community.¹⁸

Grove, Illinois: InterVarsity Press, 1995), s. v. "Humanity," by F. W. Bridger.

¹⁶Erickson, Christian Theology, 496-517. Until recently, the most thorough treatment of this subject was by Gunnlaugur A. Jonsson, The Image of God: Genesis 1:26-28 in a Century of Old Testament Research, trans. Lorraine Svendsen, rev. Michael S. Cheney, (Lund: Almqvist & Wiksell International, 1988).

¹⁷Wenham, Genesis 1-15, 31-32. cf. Walter Vogels, "The Human Person in the Image of God," Science et Esprit, XLVI (1994), 194-198.

¹⁸James L. Mays, ed., Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox Press, 1982), Genesis, by Walter Brueggemann, 33-34. For

So, man and woman are created together, at once, in God's own likeness. Although created as sexually distinguished individuals, it is in their being together as individuals that they are like God, for God himself exists in community—a community of love, as Father, Son and Holy Spirit.¹⁹

This, of course, raises the question, can a single person be a 'whole' person, a person in the image of God? Perhaps theologian Lewis Smedes gives an adequate response when he writes,

A single person is the image of God; but he is God's image only when he personally relates in love to others. . . . We must remember that male and female can and do

his understanding of the *imago dei*, Brueggemann is indebted to Emil Brunner, Revelation and Reason, trans. Olive Wyon (Philadelphia: The Westminster Press, 1946), 68-70. For the purpose of this thesis-project, Brueggemann's definition will be accepted as a working hypothesis. If the reader is interested in the perspective of a developed systematic theology, the following may be consulted: Anthony Hoekema, Created in God's Image (Grand Rapids: Eerdmans, 1986); R. S. Anderson, On Being Human: Essays in Theological Anthropology (Grand Rapids: Eerdmans, 1985); Philip E. Hughes, The True Image (Grand Rapids: Eerdmans, 1989).

¹⁹However, to suggest that the reference to plurality in the Genesis 1 passage is to be interpreted as a prototrinitarian reference is to read into the passage more than is there. Obviously, from the perspective of New Testament theology this interpretation is reasonable, but from the perspective of the Old Testament, the most we can say, as Mays, Interpretation, suggests, is

that he [the writer] envisages God as associating others with himself in some mysterious way as partners in the act of creation, and that he regarded Man as constituted in some sense after the pattern of a plurality of supernatural beings. (33-34)

relate to each other without touching each other's skin, just as they can be skin-close without relating as persons. Sexual union is the physical climax of personal communion between a man and a woman. . . . And although virgins do not experience the climax of sexual-personal existence, they can experience personal wholeness by giving themselves to other persons without physical sex. Through a life of self-giving- which is at the heart of sexual union- they become whole persons. They capture the essence without the usual form.²⁰

Singles then, are every bit the image of God that couples are.

Does God possess sexual identity? No! It is important to note that even though humankind is made in God's image as male and female, this does not mean that God possesses sexual identity in the same sense as humankind, for, as Brueggemann notes,

Sexual identity is part of the creation, but it is not part of the creator. This text provides no warrant for any notion of the masculinity or femininity or androgyny of God. Sexuality, sexual identity, and sexual function belong not to *God's person*, but to *God's will* for creation.²¹

God does not possess sexual identity as human beings do. On the other hand, Grenz is equally correct when he writes,

God is beyond sexuality not in that God is nonsexual, but in that God encompasses what to us are the sexual distinctions of male and female. What we perceive as

²⁰Lewis B. Smedes, Sex for Christians: the limits and liberties of sexual living (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1976, 1994), 20,21.

²¹Mays, Interpretation, 33.

feminine and masculine characteristics are present in and derive their significance from the divine reality.²²

We may illustrate by noting that in the Bible God is pictured both in terms of masculine-oriented motifs- king, father, husband, Son, and by the use of masculine pronouns; and also by the use of feminine-oriented motifs- the one who nurtures creation, and the one who is compassionate like a mother.

At another level, we must be careful not to conclude when we have defined the 'image of God' in humankind as manifested in maleness and femaleness, that we have exhausted the meaning of this phrase. German evangelical theologian Helmut Thielicke observes,

. . . the theological ontology of human existence must not go so far as to imagine that it can express the idea of *imago Dei* only by means of sex differentiation. It is true that this differentiation is very important as a medium of our relationship to God and our fellow man and thus is one of the media in which, through which, and despite which that relationship is realized. The *imago Dei*, however, both in its implications for our creaturehood and its Christological implications, expresses our unmediated relationship to God.²³

Perhaps Erickson expresses it more clearly in these words:

. . . the image should be thought of as primarily substantive or structural. The image is something in

²²Stanley Grenz, Sexual Ethics: A Biblical Perspective (Dallas: Word Publishing, 1990), 32

²³Helmut Thielicke, The Ethics of Sex, trans. John Doberstein (Grand Rapids, Michigan: Baker Book House, 1964), 6.

the very nature of man, in the way in which he was made. It refers to something man *is* rather than something he *has* or *does*. By virtue of his being man, he is in the image of God; it is not dependent upon the presence of anything else. . . .

The image refers to the elements in the makeup of man which enable the fulfillment of his destiny. The image is the powers of personality which make man, like God, a being capable of interacting with other persons, of thinking and reflecting, and of willing freely.²⁴

The first chapter of Genesis concludes with this benediction, "And God saw all that He had made, and behold, it was very good. . . ." We have seen then that the Hebrew understanding of creation viewed human persons as unitary, embodied beings, made in the image of God, and therefore good. Because sexuality belongs to the mystery of personhood and to the mystery of the image of God it is not to be displaced, replaced, or denied, for it is a positive expression of who we are as God's creatures. We may therefore reject both the dualistic Greek philosophical notion which maintains that the soul/spirit is good and the body/flesh is evil, and any theologies which may be based thereon.

B. The Purpose of Sexuality

In the preceding material we have more than hinted at the purpose or purposes for human sexuality. Using an economy of words perhaps possible only with the Creator,

²⁴Erickson, Christian Theology, 513.

Genesis 2:18 reports, "Then the Lord God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'" From this verse two fundamental truths emerge: the need of man for companionship, and the response of the Creator to that need. In the following verses we discover how God meets that basic need by instituting a relationship later called marriage. As Lebacqz and Barton observe, ". . . sexuality is the Creator's ingenious way of calling people constantly out of themselves into relationships with others."²⁵ Sexuality then forms the dynamic which unites male and female together to form a unity of persons, a community, and in a profound sense this leads to a fulfillment of personhood.

1. Companionship

The passage in Genesis 2:18-25 reads,

Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him." . . . but for Adam there was not found a helper suitable for him. So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of the ribs, and closed up the flesh at that place. And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man. And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh. And the man and his wife were both naked and were not ashamed.

²⁵Karen Lebacqz and Ronald G. Barton, Sex In The Parish (Louisville: Westminster/John Knox Press, 1991), 35.

With respect to his other works of creation, God speaks his words of approval and declares that they are "good." Only with respect to the creation of man does he utter the negative judgment "not good." "It seems the solitary Adam is not yet 'man;' he is still not the fulfillment of the creation of man."²⁶ While humankind may require times of solitude, the general principle is that it is not good to be alone. Why? Surely because the God who created humankind is himself a social being living in community- the Father, the Son and the Holy Spirit. So, the creation of a "helper"²⁷ for the man is God's idea, and she will live "alongside" or "opposite" him as his counterpart, his companion. The word ". . ." seems to express the notion of

²⁶Thielicke, 4.

²⁷U. Cassuto, A Commentary on the Book of Genesis: Part I From Adam to Noah- Genesis I-VI 8, trans. Israel Abrahams (Jerusalem: The Magnes Press, 1989), suggests that the English word "helper" translates a Hebrew word "'ezer k^{ng}hdo [literally, 'a helper as in front of him]- a helper like him, suited to him, worthy of him, corresponding to him." (127). See also Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1983, 1984, 1985),

The word rendered "help," . . . is used of God in several places in the Old Testament: Exodus 18:4; Deuteronomy 33:29; Psalm 33:20; 70:5; 115:9,10,11. This would suggest that the helper envisioned in Genesis 2:18 is not inferior in essence to the one helped. Rather the helper is to be thought of as a coworker or enabler. (546)

complementarity rather than identity."²⁸ This does not imply that she is in any sense inferior, for, as Grenz points out, "The Hebrew word 'ezer, derived from the word 'azer, which means 'other' or 'helper,' also refers to one who saves or delivers."²⁹ But what does the woman deliver the man from? Among other things, loneliness. Victor Hamilton notes that "As his helper, woman rescues man from his loneliness and delivers him from his solitude."³⁰ She is really a helper suited to him, and not just in the sense of helping him tend the garden, or in begetting posterity, but in the broadest sense of the word, a mutual help in every sphere of life. Little wonder then, that Westermann writes,

To mutual help must belong mutual understanding in word and response, in silence and in activity. This simple description of human community, primarily the community of man and woman, but not only this, is surprisingly relevant; the community of man and woman in our present day can also be described in this way, despite all differences and changes in culture.³¹

²⁸Wenham, Genesis 1-15, 68.

²⁹Grenz, Sexual Ethics, 19.

³⁰David Noel Freedman, ed. The Anchor Bible Dictionary Vol. 2 D-G (New York: Doubleday, 1992), s. v. "Marriage" by Victor P. Hamilton, 568.

³¹Claus Westermann, Creation, trans. John J. Scullion, S.J. (Philadelphia: Fortress Press, 1974), 86.

a. Bonding

Bonding is a process that occurs on several different levels- physical, emotional, social and spiritual, and involves people in a relationship called love.³² Not only are Adam and Eve of the same "bones and flesh," but more importantly, they will come to "know"³³ one another, to love one another- they will come to experience "one flesh." Ultimately, love is both the means to and the essence of community. God himself dwells in the community of the Godhead, and this community is characterized by love.³⁴

³²Attention will be given this matter later in this chapter.

³³The Hebrew word *yada'* occurs a total of 944 times in the Old Testament. Among its meanings, according to Gleason Archer, ed. Theological Wordbook of the Old Testament Volume 1 (Chicago: Moody Press, 1980), s. v. "*yada'* **know**," by Paul R. Gilchrist, is the following, "*yada'* is also used for sexual intercourse on the part of both men and women in the well-known euphemism 'Adam knew Eve his wife' and its parallels." (366)

³⁴Donald G. Bloesch, God The Almighty: Power, Wisdom, Holiness, Love (Downers Grove, Illinois: InterVarsity Press, 1995), observes,

A more biblical perspective would affirm that the essence of God is neither to be nor to create but to coexist in love. God is not a solitary being, detached and remote from the world of human discourse and activity, but a trinitarian fellowship of love.

God is not simply the principle of being, nor even an eternal being, but a fellowship of mutual relatedness who remains the same even in his changing modes of action. (39-40)

Since God is love, and has made us in his own likeness, he has given us the capacity to love and be loved. Thus, love must be expressed in community.

In the first place, and perhaps at the most superficial level, bonding occurs at the physical level. Adam and Eve were both similar and different, but for our purposes it is important to note that they were similar in that they are of the same species- what anthropologists call *homo sapiens*. One is "man" and the other is "woman," or, as Cassuto observes, "She is worthy to be called by the same name as myself."³⁵ Further, they are complementary- physically, they "fit" together. There is a compatibility about their physical nature that will lead them into a sexual relationship. It is no accident that sexual intercourse actually involves penetration- in a very real sense, one body is joined to another. Sexual desire, which is rooted in one's innate sexuality, will express itself in the desire for sexual relationships.

There was another way in which Adam and Eve were similar, that is, complementary. Because Eve is Adam's "helper" they socialize; they live together, work together, play together, plan together, experience temptation together, fall into sin together, and together experience a

³⁵Cassuto, 127.

multitude of other social activities. Moreover, they will experience a partnership in the stewardship of God's creation that will not only please the Creator, but will fulfill them. In fact, when they were created God gave them the mandate to "rule the earth."

It is possible, of course, to communicate without experiencing communion. But if "one flesh"³⁶ is going to be experienced at a satisfying level, communion, that is, fellowship, must be experienced. In his relationship with this woman, the man will find something that he did not find

³⁶Wenham, Genesis 1-15, observes,

This [phrase] does not denote merely the sexual union that follows marriage, or the children conceived in marriage, or even the spiritual and emotional relationship that it involves, though all are involved in becoming one flesh. Rather it affirms that just as blood relations are one's flesh and bone, so marriage creates a similar kinship relation between man and wife. They become related to each other as brother and sister are. (71)

However, John R. W. Stott, "Homosexual 'Marriage,'" Christianity Today 29 (22 Nov. 1985), refers to this "one flesh" experience as, ". . . the union of two persons who originally were one, were then separated from each other, and now in the sexual encounter of marriage come together again." (25) Later in the same article he adds this insightful comment,

Heterosexual intercourse is much more than a union of bodies; it is a blending of complementary personalities through which, in the midst of prevailing alienation, the rich, created oneness of human being is experienced again. And the complementarity of male and female sexual organs is only a physical symbol of a much deeper spiritual complementarity.

in his relationship with the other creatures- communion- and this communion, like the communion found among siblings, will contribute to the sense of fulfillment for which he had been made.

It is not accidental that the writer of the book of Genesis concludes the story of the creation of humankind by noting, "And the man and his wife were both naked and were not ashamed," (2:25). God had not commanded Adam and Eve to be naked and unashamed;³⁷ it was their nature to be such, for human sexuality, in the proper context, manifests itself in an appreciation of opposite sex.

Perhaps the most satisfying experience of bonding is that which is experienced at the spiritual level. When a human being, who is made both in the image of God and for fellowship with God, enters into communion with God in concert with a fellow human being, there is a bonding, a partnership, occurs which adds a sense of holiness to that human bond. The two experience "one flesh," oneness, as God intended it to be experienced.

³⁷Raymond C. Ortland, Jr., "Male-Female Equality and Male Headship in Genesis 1-3," chap. in Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism (Wheaton, Illinois: Crossway Books, 1991), writes, "They felt no shame because they had nothing to hide." (101)

In the contemporary western world, bonding is a process that leads, in its initial expression, to marriage, and marriage is a state that enriches bonding and enables it to develop into its divinely intended fullness. As this fullness is realized the man and the woman experience the sense of fulfillment the Creator intended.

b. Pleasure

God made sex to be enjoyed.³⁵ In a quaint turn of phrase John White notes, "Your body has the capacity to be deliciously stimulated because God made it so."³⁵

³⁵The book of Proverbs and especially the Song of Solomon contain clear, albeit poetic, expressions of sexual intimacy. At least two contemporary authors focus attention on the sensual nature of the Song of Solomon; cf. Dillow, Joseph C. Solomon On Sex. Nashville: Thomas Nelson Publishers, 1977, and Glickman, S. Craig. A Song for Lovers. Downers Grove, Illinois: InterVarsity Press, 1976.

³⁶John White, Eros Defiled: the Christian and Sexual Sin (Downers Grove, Illinois: Inter-Varsity Press, 1977): 10. When we look at sexual issues in the New Testament, consideration will be given to the meaning of eros, sensual love. While some might be inclined to think his appraisal too modern and western, the Song of Solomon hints that Herbert J. Miles, Sexual Happiness in Marriage (Grand Rapids, Michigan: Zondervan Publishing House, 1967), might be on to something when he writes,

This phrase ["shall be one flesh"] refers to the bodily and spiritual union of husband and wife in sexual intercourse. It includes a definite sexual experience (orgasms) for both husband and wife. This 'one-flesh' relationship does not refer specifically to reproduction, but rather to sex as a profound personal experience of spiritual and physical pleasure between husband and wife. . . . The nature of this pleasure is at the same time both physical and spiritual. It

2. Procreation and the Family

As noted earlier, sexuality possesses a corporate dimension, for it is closely linked to our situation as social beings. One does not have to be a scientist to know that the sexual relationships often result in conception. Nor is this accidental, for so the Creator intended, as is indicated in the command of God at the time of human creation- "be fruitful and multiply."⁴⁰ Beyond this however, human beings possess an innate desire to reproduce, as did other creatures- "after their kind." Once the "one flesh" relationship is initiated, whether or not children result, a family comes into being, but, especially is this so if there are offspring.

In the Genesis 2 narrative, the writer makes reference not only to the two becoming "one flesh," but also to the fact that the ". . . man will leave his father and mother and be united to his wife. . . ." The search for wholeness, for completeness, leads to the establishment of a bonded community, a family, a dyad at the beginning, but eventually

involves the total physical body and the total mental, emotional, and spiritual nature of both husband and wife. It involves the action of the total personality. God created this one-flesh experience to be the most intense height of physical intimacy and the most profound depth of spiritual oneness between husband and wife. (28)

⁴⁰Genesis 1:28. This text will be expounded later.

including children. This family, whether consisting only of husband and wife, or including children, is the primal human community. From this humble beginning the primal human community expanded into the extended family,⁴¹ beyond the extended family to the tribe, and beyond the tribe to the nation. However, the family remained the primary focus for the experience of human community.

Summary

No doubt a lot more could be written about sexual matters in the Old Testament, but sufficient has been written to establish some fundamental truths. First, God has made humankind sexual creatures, male and female, and our innate sexuality reflects the divine image within. Second, it is our nature as sexual beings to seek companionship with another person of the opposite sex and to bond with that person. The Bible call this union "one flesh." In the context of that special relationship our

⁴¹Grenz, Sexual Ethics, observes, "For the ancient Hebrews, the primary social unit was the extended family, headed generally by a male patriarch and including his wife/wives, offspring, and household." (20) See also James B. Hurley, Man and Woman in Biblical Perspective (Grand Rapids, Michigan: Academie Books, Zondervan Publishing House, 1981): 34, who stresses the fact that the Israelite form of the family was patriarchal and centered around the clan or tribe. In fact, the nation itself was related by blood ties as its members were all 'children of Abraham,' so that it was in reality one large extended family. These themes will be expanded upon in the next chapter.

sexuality finds physical expression, and this results in intense pleasure and an accompanying sense of fulfillment. Third, the normal consequence of the physical sexual relationship is procreation and the coincidental formation of family, a doublet initially, then extended. Thus, community is established.

II. The New Testament On Human Sexuality

One does not have to spend much time in the New Testament to discover that sexual issues were every bit as important to Christians as they had been to Hebrew believers. Not only were they concerned about issues of morality, but they also were concerned about related matters of theological significance, such as "the flesh," and "the world." In fact, to look at the history of the church over most of the past two thousand years, one would think that sex is not only a dirty word but also a worldly experience, far removed from every semblance of spirituality. On the one hand, the apostle Paul battled in those churches influenced by Greek philosophy the tendency to dualism, and on the other hand, for much of its history Christendom's major denomination, Roman Catholicism, adopted an asceticism

more characteristic of dualistic Greek anthropology than the holistic or unitary anthropology of the Hebrews.⁴²

A. Jesus and Paul on Sexuality

Justification, if such is needed, for considering the teachings of Jesus on human sexuality is found in the fact that he is both the divine author and the subject of the New Testament. What he teaches about anything is important to those who call themselves Christians. On the other hand, the apostle Paul is recognized as the premier theologian of the apostolic church. Together, Jesus and Paul affirmed the basic goodness of human sexuality, and together they condemned the abuse and misuse of God's good gift.

1. Affirmations

Jesus did not say as much about sex as perhaps we could have wished. However, what he did say affirmed both marriage and the blessing of children.⁴³ It seems that his primary concerns were the integrity of the marriage relationship, including justice for the wife, and the fact that adultery is a compromise to both.

⁴²Ruth Tiffany Barnhouse, Clergy and the Sexual Revolution (Washington, DC: The Alban Institute, 1987; reprint 1989), 20-24.

⁴³Marriage- Matt. 19:3-12, and parallels; John 2:1-10; children- Matt. 18:1-6, and parallels; Matt. 19:13-15, and parallels.

On the other hand, even though he did not approve of sexual sin as indicated by his call for repentance, Jesus was very forgiving of those who had broken the law,⁴⁴ and he names harlots among those who repented at the preaching of John the baptizer, and who will enter the kingdom of God ahead of those who refuse to repent.

Like St. Paul after him, Jesus did have something to say about celibacy. In the text, Matthew 19:11,12,⁴⁵ the statement in verse 11, "Not all men can accept this statement, but *only* those to whom it has been given," does not refer exclusively the issue of divorce, but also to the issue of celibacy. Jesus' point is that it is "not fear of having to cope with the problems of marriage, nor of its permanence, but devotion to the kingdom [that] will lead

⁴⁴Cf. The Samaritan woman at the well and the woman taken in adultery.

⁴⁵The verses read,

But He said to them, "Not all men can accept this statement, but *only* those to whom it has been given. For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are *also* eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it."

some people to this conclusion,"- that celibacy is preferable.⁴⁶

The apostle Paul likewise speaks favorably about sexual expression, but always in the context of marriage.⁴⁷

However, because he was convinced of the imminency of the second coming of Christ, he too recommended celibacy.⁴⁸

2. Criticisms

Most of what Jesus had to say of a negative nature about sexuality was spoken against divorce,⁴⁹ fornication, lust, and adultery.⁵⁰ For example, he said that whoever looks at a woman lustfully commits adultery with her in his

⁴⁶James B. Hurley, Men and Women in Biblical Perspective (Grand Rapids, Michigan: Zondervan Publishing House, 1981); 105-108.

⁴⁷I Corinthians 7:1-6,9.

⁴⁸I Corinthians 7:1,7,8,25-40.

⁴⁹We will give thorough consideration to the matters of adultery and divorce in the next chapter where the issue of marriage will be considered.

⁵⁰Adultery- Matthew 5:27,28; 19:3-7, and parallels; fornication- Matthew 15:19, and parallels; lust- Matthew 5:28. The word "fornication" translates the Greek word *porneia*, and invariably refers to sexual immorality. The word "lust" translates the Greek word *epithymia*, which also means "desire," and which can be positive or negative. In the passage in Matt. 5:28 it has a negative connotation- "It is clear. . . that Jesus considered *epithymia* as a sin with a highly destructive power," Colin Brown, ed., The New International Dictionary of New Testament Theology Volume 1: A-F (Grand Rapids, Michigan: Zondervan Publishing House, 1975, 1986), s. v. "Desire, Lust, Pleasure" by H. Schonweiss. (456-461)

heart, and, in each of the Synoptic gospels he repeats his statement that remarriage during the lifetime of one's first spouse constitutes adultery. The New Testament seems to be emphatic in restricting genital sexual activity to the marriage relationship, reflecting a high view of both sexuality and marriage.

The apostle Paul's negative judgments on sexual relations are the corollary to his views on marriage. He maintained consistently that sexual immorality was a manifestation of "the flesh." In his writings "the flesh" is not to be identified with the body, but rather, with the sin principle, the depraved force that influences humanity toward disobedience of God.⁵¹

Apart from those passages which deal directly with marriage, there are three issues about which Paul was concerned. The first pertained to a man who in the church

⁵¹In Galatians 5:19,20, Paul lists some of the "works of the flesh," and, although they include "immorality, impurity, and licentiousness," which seem to be sexual in nature, he also includes "idolatry, sorcery, enmity, strife, jealousy, anger, dissension, party spirit, envy, drunkenness, and carousing." The English word "flesh," which is used in the NT 147 times, translates the Greek word *sarx*, and is used by Paul 91 times. It can refer to the human body, to temporary relationships, and to physical kinship, but most frequently it refers to "man's existence apart from God. . . a drive that is opposed to God," Colin Brown, ed., The New International Dictionary of New Testament Theology Volume 1: A-F (Grand Rapids, Michigan: Zondervan Publishing House, 1975, 1986), s. v. "Flesh" by A. C. Thiselton.

at Corinth who had established a sexual relationship (*porneia*) with his stepmother, a type of incestuous relationship considered immoral by Jews and pagans alike.⁵² Paul insisted that the Corinthians take disciplinary action for the sake of the congregation's own well-being and in hope that the man himself might eventually be saved.

A second issue also occupied Paul in his Corinthian correspondence- the problem of homosexual relations. While this demands extensive treatment,⁵³ we shall try to summarize Paul's position.

First, Paul's comments on homosexual relations are congruent with a biblical theology of creation. . . . Second, Paul did not single out homosexual behavior for special condemnation, but extended his argument to proclaim a judgment on all humanity.⁵⁴

The third, and most important text is I Cor. 6:16-20.⁵⁵ Beginning at the first verse of the previous chapter, Paul

⁵²I Cor. 5:1-5. For source material see Gordon Fee, The First Epistle to the Corinthians (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1987): 194-214.

⁵³This writer did extensive research on this topic several years ago for a paper in a D. Min. course on Contemporary Theology. The best work available at that time defending an Evangelical understanding of this issue was that by Richard Lovelace, Homosexuality and the Church (Old Tappan, N. J.: Flemming H. Revell Co., 1978).

⁵⁴Craig R. Koester, "The Bible and Sexual Boundaries" Lutheran Quarterly, 382-383.

⁵⁵The passage reads,

addressed the problem of sexual misconduct in the Corinthian church; next he prepared the ground for what now comes in this particular text. Biblical scholars are divided as to the full significance of the eighteenth verse, "Every other sin that a man commits is **outside the body**, but the immoral man sins against his own body," [emphasis mine]. Two different positions are taken, which in the end may not be all that different. The first, represented by C. K. Barrett maintains that sexual immorality is a sin against the body because it is in a class by itself. He writes,

A distinction is made between fornication and all other sins in respect of their relation to the body. Is this distinction valid? . . . Fornication is a sin not only against God, and not only against the other person involved, but against the fornicator's own body, which is designed to belong not to a harlot, but to the Lord (verse 13), and is wronged if devoted to any other end.³⁴

Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! Or do you not know that he one who joins himself to a harlot is one body *with her*? For He says, "The Two Will Become One Flesh." But the one who joins himself to the Lord is one spirit *with Him*. Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.

³⁴C. K. Barrett, The First Epistle to the Corinthians (New York: Harper & Row Publishers, 1968): 150-151. The same point is made by R. C. H. Lenski, The Interpretation of

The second position, represented by Gordon Fee, maintains that, because the body is the temple of the Holy Spirit and is destined for resurrection, every sexual sin is directed against the body, and therefore against the place where God's Spirit resides. How so?

The answer lies with what has already been said in verses 15-17 and in light of what he will say about "one's own body" in 7:4. His concern is not with what affects and does not affect the body, but with the special character of sexual immorality and how that sin is directed especially against the body as "for the Lord." In fornicating with a prostitute a man removes his body (which is the temple of the Spirit, purchased by God and destined for resurrection) from union with Christ and makes it a member of her body, thereby putting it under her mastery (6:12b; compare with 7:4). Every sin is apart from (i.e., not "in") the body in this singular sense. . . . Thus the unique nature of sexual sin is not so much that one sins against one's own self, but against one's own body as viewed in terms of its place in redemptive history.⁵⁷ [*italics Fee's*].

Sexual union is the joining of all that one person is, in body, soul and spirit, with all that another person is. Psychiatrist John White is so convinced that Paul's

I and II Corinthians (Minneapolis, Minn.: Augsburg Publishing House, 1937), who writes that here Paul

really states the major premise of a syllogism: Fornication, as does no other sin, violates the body. The minor premise will follow: The Christian's body is the Spirit's sanctuary. And then the conclusion of this syllogism is plain: Fornication, as does no other sin, desecrates the very sanctuary of God. (267-268)

⁵⁷Gordon D. Fee, The First Epistle to the Corinthians (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1987): 262-263.

discussion of immorality and idolatry in I Corinthians 10 is related to his discussion in chapter 6 that he writes,

Sexual sin enslaves us to the "gods" to whom (in our case) we unwittingly yield ourselves. Every time we sin by using the sexual parts of our bodies . . . their power over our behavior increases. Sexual sin is sin because it is idolatry. And while idolatry can enter into many forms of sin, it does not do so in the way sexual sin seems to. . . . Sexual sin always involves the presentation of one's body (and therefore also of our whole selves) to the dark powers that wish to control it.

Sexual sinners are under the control of darkness, not because it is more evil than other sins but because we are more easily controlled by sex. Hence its strategic significance in [spiritual] warfare.⁵⁸

B. Sexuality and Love

Sex and love may or may not be found together. That is, one can engage in sexual activity with or without love, and, one can love with or without expressing it genitally. Central though to the image of God in which we are created is the will to loving communion.⁵⁹ As James Nelson

⁵⁸John White, Eros Redeemed: Breaking the Stranglehold of Sexual Sin (Downers Grove, Illinois: InterVarsity Press, 1993), 45.

⁵⁹Several theologians are helpful in articulating this understanding of human nature. See Norman Pettinger, Making Sexuality Human (Philadelphia: Pilgrim, 1970), Chaps. 2, 3, 4; Goodness Distorted (London: Mowbray, 1970), Chap. 3; Unbounded Love (New York: Seabury, 1976), Chap. 3; Daniel Day Williams, The Spirit and the Forms of Love, esp. 220 ff.; and Paul Tillich, Morality and Beyond (New York: Harper & Row, 1963), cited in James B. Nelson, Embodiment: An Approach to Sexuality and Christian Theology, (Minneapolis: Augsburg Publishing House, 1978), 283, n.1.

observes, "We are social beings through and through. We are nurtured into our humanness in community, and we have some deep, often unarticulated, sense that loving communion is our intended and ultimate destiny."⁶⁰

1. Love- the many-splendored thing

The Bible has a fair amount to say about love and marriage, but there is not a shred of evidence in either Testament that love is the basis for marriage, at least not in the modern sense that one "falls in love" as a prelude to marriage. On the other hand, love is mandated in the marriage relationship, and that love is to resemble the love God had for Israel and that Christ has for the church.

The Greek language uses four different words to give expression to concept of love- *stergo*, *phileo*,⁶¹ *eros* and

⁶⁰James B. Nelson, Embodiment: An Approach to Sexuality and Christian Theology, (Minneapolis: Augsburg Publishing House, 1978), 104.

⁶¹The Greek word *stergo*, is used rarely in the NT, and "means to love, to feel affection, especially of the mutual love of parents and children," but is "less common for the love of husband and wife." The Greek word *phileo* is used frequently in the NT, and means "to regard with affection," the "main emphasis . . . is on love for people who are closely connected, either by blood or by faith," Colin Brown, ed. The New International Dictionary of New Testament Theology Volume 2: G-Pre (Grand Rapids, Michigan: Zondervan Publishing House, 1975, 1986), s. v. "Love" by W. Gunter and H.-G. Link. Obviously, each of these loves ought to be present both in marriage relationships and in celibate relationships.

agape. Each of these is important, but two will occupy our consideration.

First, there is *eros*,⁶² about which both positive and negative comments can be made. *Eros* is both pleasure and ecstasy and therefore focuses on the intensity of sexuality and human sexual emotions. *Eros* is desire, a sensual love that seeks fulfillment through communion with the object of our love. *Eros* is longing; or as Nelson explains

We experience *eros* when we are drawn to another, when we strongly sense the other's attraction, when we find ourselves both filled and filling in communion with the other. *Eros* is sensuous and bodily. It has strong emotions. We want to touch, to feel, to experience the other.⁶³

Peter Steinke says of *eros*,

Eros is natural; it says, "I need you to complete me." It is the human energy for oneness; it is the desire and capacity for closeness. *Eros* is not the "fallen" life, though it can be subject to it. But without *eros*,

⁶²*Eros*, which is not used in the New Testament, "denote[s] the love between man and woman which embraces longing, craving, and desire." Colin Brown, ed. The New International Dictionary of New Testament Theology Volume 2: G-Pre (Grand Rapids, Michigan: Zondervan Publishing House, 1975, 1986), s. v. "Love" by W. Gunter and H.-G. Link. Anders Nygren argues that *eros* and *agape* are two contradictory theories of love, with *eros* being anthropocentric and egocentric, while *agape* is theocentric and unselfish, even sacrificial. David J. Atkinson and David F. Field, eds. New Dictionary of Christian Ethics & Pastoral Theology (Downers Grove: Illinois: InterVarsity Press, 1995), s. v. "Love" by David H. Field.

⁶³James B. Nelson, The Intimate Connection: Male Sexuality, Masculine Spirituality (Philadelphia: The Westminster Press, 1988): 55.

sensuousness turns into sensuality or "mere sex." It is passion without compassion. In the absence of eros, sexual desire wants "it," the thing itself, or another as a "necessary piece of apparatus."

Eros, however, wants a specific person. It searches for the beloved in mutual pleasure, not pleasure for pleasure's sake. When eros combines with sexual desire, sex becomes an expression of being together, not a means of coming together. Eros (need-love) is a sign of our incompleteness; it is the yearning, not, the completion.⁶⁴

Other authors suggest that eros by itself is not enough, which alludes to its downside. Peter Mosgofian and George Ohlschlager write,

Eros is also subject to the law of attraction and revulsion. Since eros focuses on temporary fulfillment, once it is released and its energy spent, the person can become repulsed by the very object that was the source of desire.

The erotic urge, because of sin, can quickly reveal its dark and dangerous side. . . . Eros is in serious need of redemption within the soul of each man and woman as part of the total inner transformation. Without God's help, eros is simply hormonal and instinctual. . . . Eros without grace aims to take, to give to oneself.⁶⁵

So, it is in God's design that eros requires *agape*⁶⁶ for completion. *Agape* calls the people of God to see beyond

⁶⁴Peter L. Steinke, "Clergy Affairs" Journal of Psychology and Christianity 8, no. 4 (1989): 59.

⁶⁵Peter Mosgofian and George Ohlschlager, Sexual Misconduct In Counseling And Ministry (Dallas: Word, 1995): 44.

⁶⁶ Colin Brown, ed., The New International Dictionary of New Testament Theology Volume 2: G-Pre (Grand Rapids, Michigan: Zondervan Publishing House, 1975, 1986), s. v. "Love" by W. Gunter and H.-G. Link, defines and describes

surface beauty or ugliness and look for the *imago dei* in others. Though it may be overstated, it has been observed that *eros* cannot wait to get, while *agape* cannot wait to give.

Eros unredeemed stresses the utilitarian value of the person- what you can do for me. Agape, on the other hand, is concerned about what I can do for you, how I can serve your best interests with delight.⁶⁷

While *eros* is natural, born of need, and selective, *agape* is supernatural, satisfying and indiscriminate.⁶⁸

Therefore,

Christian love . . . can save sexual love by injecting itself inside it. It works from within in at least three ways: (1) *agape* enriches sexual love, (2) *agape*

the verb *agapao* and the noun *agape* in the following ways: "In the NT, however, [they] have taken on a particular significance in that they are used to speak of the love of God or the way of life based on it." (538). "In the NT love is one of the central ideas which expresses the whole content of the Christian life (cf. Jn. 3:16). God's activity is love, which looks for men's reciprocal love (Cf. I Jn. 4:8,16)." (542). ". . . Jesus decisively stepped over the boundaries of Jewish tradition in the radical command to love one's enemies. . . ." (544). ". . . there is the OT picture of marriage dating from the time of Hosea with the implication of a relationship of fidelity and covenant love. What is true for the Christian community is true also for the individual, and is also true for marriage. God's love is able to overcome every kind of difficulty and infidelity." (545).

⁶⁷Mosgofian and Ohlschlager, Sexual Misconduct, 45.

⁶⁸Lewis B. Smedes, Sex for Christians: the limits and liberties of sexual living (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1976, 1994): 76-79.

stabilizes sexual love, and (3) agape corrects sexual love.⁶⁹

Perhaps a brief statement by Helmut Thielicke will help to summarize the important, maybe even critical relationship between *agape* and *eros*,

First, in *eros* the worth of the other person is the object; in *agape* the *authentic being* (*Eigentlichkeit*) of the other person is the object. Secondly, in this connection sexual community represents the point at which these two strivings intersect.⁷⁰

2. Sexual Salvation

Will the day ever come when human sexuality will be as God intended when first he made humankind? Absolutely, for sexual salvation is Christ's work in our sexual lives to bring us closer to the Eden he originally planned. The promise that this will become reality is seen in two events: salvation and resurrection.

The first event is our salvation⁷¹ in which *eros* is redeemed by *agape*, the subject of the previous section, and in which the equality of male and female is restored.

⁶⁹Ibid., 79.

⁷⁰Helmut Thielicke, The Ethics of Sex, trans. John W. Doberstein (Grand Rapids, Michigan: Baker Book House, 1964): 28.

⁷¹As James B. Nelson, Embodiment, 70, observes "Salvation, in its original meaning, is healing. It is the reuniting of what has been torn apart and estranged."

Historically, three unbiblical attitudes toward sexuality have dominated Christian thinking. Some, like the Medievalists, have tried to control it by will and reason. This has led to attempts to mortify the flesh.⁷² This approach, in turn, produced a not unexpected reaction. Since sexuality has been artificially repressed, we must throw off the social masks, reclaim our inner forces and feelings, and in this way be united with the cosmic vitality. Following this, there is a third attitude: sex is unimportant, it is simply there.⁷³ However, a thoroughly biblical view of sexuality sees it as a good gift from God, which, used as he intends, blesses and enriches the life of men and women.⁷⁴ Salvation is sexual. As Nelson suggests,

This does not mean that we are saved by our sexuality. . . . But "sexual salvation" does mean that we are given new life not in spite of the fact that we are sexual body-selves but precisely in and through this entire selfhood which we are.⁷⁵

The second event which affirms sexual salvation is the resurrection of the saints at the final day. According to early Greek philosophical tradition, the sinful, materialistic human body had to be shed, which it is at

⁷²Ibid., 71.

⁷³Ibid.

⁷⁴This theme will be pursued in subsequent chapters.

⁷⁵Nelson, Embodiment, 70.

death, so that an unencumbered soul/spirit could be free to enter eternity. This, of course, stood in stark contrast to the teaching of the New Testament that a "human being enters eternity as an animated body, as an embodied person transformed in one's entire being through the resurrection."⁷⁶ Just as the Judeo-Christian doctrine of creation affirmed that the body is essential to personhood, so the doctrine of the resurrection affirms the same truth. It is not disembodied souls/spirits that inherit eternal life, but resurrected, glorified bodies which have been reunited with soul/spirits. This is evidenced, primarily, in the resurrection of Jesus of Nazareth, who had been crucified, and buried, but who also arose from the grave in a glorified body. In every sense he was recognized by those who were witnesses to his resurrection, as an embodied reality, as the man, the male sexual creature, he previously had been. This suggests that the basic masculine features of Jesus of Nazareth were preserved through the transformation experience of the resurrection. Once again, Grenz observes,

If in the paradigm of the eschatological resurrection the eternal maleness of the Risen Jesus is preserved

⁷⁶Stanley Grenz, Sexual Ethics: A Biblical Perspective (Dallas: Word Publishing, 1990): 13. For a discussion of the NT concept, see Oscar Cullmann, Resurrection of the Dead or Immortality of the Soul? (London: Epworth, 1958).

(albeit only as it is transformed) so that he remains physically recognizable, then how much more are the deeper characteristics of maleness/femaleness preserved (yet again only as transformed), in the glorified state entered through the general resurrection at the consummation of history.⁷⁷

While there may be some who would argue, based on Matthew 22:30, "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven," that sexuality is neutralized in the eschatological community, no reputable scholars do. However, it is not our essential sexuality as a distinctive human quality, that will be affected, but, rather the institution of marriage, and the obligatory genital sexual activity. John Frame, somewhat gingerly, argues the following case for our continued sexuality:

- Those who appear after death in Scripture always appear similar to their earthly forms (I Samuel 28:11-15; Matthew 17:1-13; 27:52ff.; Revelation 11:1-12).
- Even angels (whom Jesus says we will resemble in the resurrection) tend to appear in Scripture as men, rather than as women or as asexual beings (Genesis 18:2,16,22; Joshua 5:13; Hebrews 13:2).
- Jesus' resurrection body also resembled the form He bore on earth, even down to the wounds in His hands and side (John 20:25,27), although His new existence is mysterious in many ways.
- Sexuality, as we have seen, is part of the image of God, part of what it now means to be human. . . . But if we lose our sexuality, why should we not also lose our arms, eyes, and brains?
- Our sex organs and secondary sexual characteristics have functions other than procreation. They also image

⁷⁷Ibid.

different attributes of God and express the variety of human personality.⁷⁹

Summary and Theological Reflection

In the Old Testament we read that when the Lord had completed the creation, he declared it "very good." Among all the creatures that God had made was a very special creature, one made in God's own image, called Man. This Man existed in two persons, Adam and Eve, male and female. Together they reflect the God who made them, and together they reflect the desire of the Creator for them for community. Made in the image of God, male and female, it is both our sameness, *homo sapiens*, and our differentness, male and female, which draws us together in a "bonding" experience (sex) and in a relationship (marriage). The attraction males and females experience is visibly demonstrated to the community in the pledging of a covenant, and is consummated in the sexual relationship. Sexual passion, the natural corollary of sexuality, is God's good gift to humanity, and was from the beginning restricted in its expression to the monogamous relationship.

In the New Testament, Jesus and Paul endorse the Old Testament understanding of the nature of human sexuality,

⁷⁹John Frame, "Men and Women in the Image of God," chap. in Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism (Wheaton, Illinois: Crossway Books, 1991), 232.

and the purpose of sexuality. Further, they also endorse the restrictions on sexual behavior, and they both look to the day when the sexual salvation, initiated in our redemption, is consummated at the resurrection.

It seems quite safe to assume that evangelical spiritual leaders, especially those who are Baptists, would not only know what the Scriptures teach in this regard, but that they would also endorse these things wholeheartedly. In fact, statistics indicate that the vast majority of spiritual leaders are faithful to their conviction, and for this we may be grateful. But for those who are not so committed, or who have failed in their commitment, we need to seek to understand why they are susceptible to sexual temptations. As we shall discover in the following chapters, the fundamental problem is not one of theology, but one of thinking- wrong thinking. However, this fact does not negate the importance and value of affirming biblical standards for sexual morality.

With this chapter, we began a study of the important issue of immorality among spiritual leaders by considering the Biblical teaching of human sexuality. As a matter of fact, our premise was that the Bible forbade all expressions of immorality among human beings, especially the people of

God and their spiritual leaders, because of its understanding of the nature of human sexuality.

We have seen that the Bible teaches that in sexual intercourse there is established a oneness, a unity, which, when one is immoral, is despoiled. Essentially, a person cannot be one with more than one person at a time. For a spiritual leader who has established a unity with another person to engage in sexual relations with someone else is to compromise, even destroy, the oneness or unity that existed with the other person.

But there is more. Because the experience of sex is a means of expressing love, or intimacy, something happens to the one who is the object of that affection and love when it is shared with another person. Sexual experience is such that it is by nature intimate, personal, and private, and to share it with more than one person at a time compromises its intimacy. As intimacy is broken, emotional and psychological damage is experienced which results in the inability of the person so violated to trust the other in the way which should characterize love and intimacy. When trust is compromised both communion and communication are also jeopardized, and this undermines the concept of community, which is the ultimate goal of God for humankind.

At the spiritual level, there are consequences also. Human fellowship, communion, is supposed to point to the ultimate fellowship between humankind and our triune God. When a spiritual leader violates the oneness he or she has with another person, and that person experiences a break in communion or fellowship with the one who has been trusted, it reflects on the trustworthiness of the God in whose image we are made, and whose holiness and trustworthiness should never be questioned.

Further, God made sex to be enjoyed, to be pleasurable, but when one person knows that the other person has taken the sex act to another's bed, pleasure loses its significance. What once had been pleasurable may now be anything but, and may now in fact be painful, if not physically, then at least psychologically.

Spiritual leaders then, should consider the consequences of their sexual misbehavior before they involve themselves in what the Bible calls immorality.

CHAPTER THREE

TOWARD UNDERSTANDING THE BIBLE ON MARRIAGE AND FAMILY

This side of eternity, the family is the context for the most intimate and significant of all human relations. It is the cell unit, the basic building block of society. Undergirding this holy, God-given institution is another institution called marriage. Of course, families certainly exist without the formal ceremony that most often characterizes the marriage relationship, the wedding, because there is something special that happens when a couple enters into a sexual relationship- they become one flesh, and it is this, more than anything else, which makes the marriage a reality. The consequence of this bonding is the formation of family, either in its most basic sense with a couple living together, or in an expanded version which includes children.

As we shall discover, the Old Testament suggests that, for most of humanity, the primary place for community becomes marriage and the family. However, in the New Testament, family exists not only in its own right, but also as a metaphor of the family of God, the church, and the church as a precursor of the eschatological community of the New Creation. In the words of Stanley Grenz, the Christian perspective on marriage must comprehend

. . . two significant biblical emphases, *community as God's ultimate intention for humanity and the marital bond as a metaphor for deeper theological truth.*¹

Our basic thesis in this chapter then, is that marriage is an institution designed by the Creator that has both a temporal purpose and an eternal goal toward which it unmistakably points. In fact, the order of creation and the order of redemption converge in the symbol of marriage.²

¹Stanley Grenz, Sexual Ethics: A Biblical Perspective (Dallas: Word Publishing Company, 1990): 44.

²Helmut Thielicke, The Ethics of Sex, trans. John Doberstein (Grand Rapids, Michigan: Baker Book House, 1964), writes,

. . . two theological characteristics . . . transcend all merely statutory fixations of the marriage ordinance. The first is to be found in the relationship of man and woman in creation, which makes them equal in status, goal, and grace under God and before God. And the second is the fact that marriage is capable of being used as a simile for the relationship of God to his people, as it was later for the relationship of Christ to his church (Isa. 50:1; Jer. 2:1f., 3:1ff.; Ezek. 16:23, and above all Hos. 1-

I. The Old Testament On Marriage and Family

Evangelical believers consider the Bible the word of God,³ and therefore definitive for our beliefs and behavior. However, even those writers who are not necessarily evangelical consider it important to recognize that the Scriptures are foundational in matters of faith and practice. For example, Robins Scroggs of Union Theological Seminary, New York, writes,

To relinquish the notion of biblical authority would also, I think, put the biblical texts in their proper place as well. I propose that this proper place is their essential value as the foundational documents of Christianity. . . . By foundational documents I mean that they are those documents that have elicited, set the basic agenda for, and defined what Christianity means as a *historical reality*.⁴

A. The Meaning and Purpose of Marriage and Family

Before there was a church, before there was an Israel, or before there was a government or any other human institution, there were marriage and family,⁵ for no sooner

³; in the New Testament: I Cor. 11:3; Eph. 5:22ff). (108)

³See chapter 2, footnote 3.

⁴Robin Scroggs, "The Bible as Foundational Document," Interpretation XLIX (Jan 1995). Scroggs also observes, "A Christian may disagree with what he or she reads in the texts; a Christian cannot refuse serious dialogue with the texts without calling into question the right of using the term 'Christian' as a self-designation." (23)

⁵Walter Wegner, "God's Pattern for the Family in the Old Testament," in Family Relationships and the Church, ed.

had God created Adam than he made Eve, his companion. We will now focus on two major theological concepts in the Old Testament as related to marriage and family: creation and covenant.

1. Creation and Marriage

It was God, not man, who said, "It is not good for the man to be alone; I will make a helper suitable for him." It was God who created humankind social beings, who intends us to live in community, not in solitude, and who instituted marriage among the human creatures he had made. It was God who made all the creatures in the world and brought them before the Man to be named, and it was God who declared that "for Adam there was not found a helper suitable for him"- who could live "alongside" or "opposite" him, who could be his complement, his companion- let alone his mate. So a special creation was necessary.

Out of the undifferentiated humanity of Adam, male and female emerged. Adam awoke from his deep sleep to gaze upon one who was a reflection of himself, indeed a very part of

Oscar E. Feucht (Saint Louis, Missouri: Concordia Pub. House, 1970), writes

The simple fact is that all statements regarding marriage and family which have come down to us in the Hebrew Scriptures at once put marriage and family relationships into a religious context in which they play their role in the Old Testament proclamation of salvation history. (42-43)

himself. Having created the woman out of the rib of the man, God himself brought her to him, much as a bride's father would, and he presented her to the man. And Adam broke spontaneously into praise,

"This is now bone of my bones,
And flesh of my Flesh;
She shall be called Woman,
Because she was taken out of Man."⁶

With the creation of the woman as a suitable helper for the man, the narrator makes the obvious deduction; "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh."

At least four deductions can be drawn from this passage:⁷

First, the term "a man," as a singular noun, indicates that marriage is an exclusive union between two individuals.

While polygamy became fairly common later on, monogamy was the original plan.⁸

⁶The passage is Genesis 2:18-25. Evangelical Anglican churchman John R. W. Stott, "Homosexual 'Marriage'" Christianity Today (22 November 1985), observes,

According to Genesis 1, Eve, like Adam, was created in the image of God. But as to the manner of her creation, according to Genesis 2, she was made neither out of nothing (like the universe), nor out of "the dust of the ground" (like Adam, v.7), but out of Adam.
(25)

⁷The four deductions are drawn by Stott, "Homosexual Marriage," 25.

⁸Walter Wegner, "God's Pattern," writes,

Second, the phrase "shall leave his father and mother" has in view a public social occasion. Lee McGlone notes,

It is significant that here, unlike elsewhere in the Old Testament and especially in the patriarchal narratives, the man is depicted as forsaking his own family ties in order to relate primarily to his wife. In fact, such a thing would be difficult to find in any of the ancient civilizations.⁹

The third deduction, based on the phrase "and cleave to his wife," is that marriage is a loving, cleaving commitment or covenant, which is heterosexual and permanent. Wenham notes that terms translated "leave" and "cleave" "suggests that the OT viewed marriage as a kind of covenant,"¹⁰ and McGlone suggests that

If we are correct in viewing the union of Adam and Eve of Genesis 1 and 2 as the family as God wants it to be, then there can be no doubt about the fact that the marriage held up for the emulation of ancient Israel was a *monogamous* one. (29)

⁹Lee McGlone, "Genesis 2:18-24; Ephesians 5:21-6:9," Review and Expositor 86 (1989): 243.

¹⁰Gordon Wenham, Genesis 1-15. Wenham translates this phrase, "and sticks to his wife," and comments, "This phrase suggests both passion and permanence should characterize marriage." (71) James L. Mays, ed., Interpretation: A Bible Commentary for Teaching and Preaching (Atlanta: John Knox Press, 1982), Genesis by Walter Brueggemann, writes,

The woman is also God's free creation. Now the two creatures of surprise belong together. The place of the garden is for this covenanted human community of solidarity, trust, and well-being. They are one! That is, in covenant (2:24). (47)

Of greatest significance is not that the husband or wife "forsake" past family relationships. The focus here is on the primacy of the new family being created.¹¹

Finally, the phrase "and they will become one flesh" indicates, at least at a superficial level, that marriage must be consummated in sexual intercourse, which is a sign and seal of the marriage covenant. However, at a deeper level, the "one flesh"

. . . describes a quality of life, the possibility of an ever-deepening relationship within marriage that provides unmeasured opportunities for wholeness. Oneness, or intimacy . . . includes the uniting of hopes and dreams, of spiritual and mental values, and of purpose.¹²

God's purpose, then, was to create another who would deliver Adam from his solitude by being a suitable bonding partner for him, not merely sexually, but in all dimensions of existence. As these two similar but differentiated creatures bonded, community was established. Nor should it be overlooked that there are actually three persons involved in this nascent community- man, woman, and God! It is obvious then that "God's ultimate goal can be described as the desire to enter into covenantal fellowship with human beings who thereby enjoy community with each other and with the Creator."¹³

¹¹McGlone, "Genesis 2:18-24," 244.

¹²Ibid., 245.

¹³Grenz, Ethics, 44.

2. Marriage¹⁴ and Family in Israel

At its deepest level, marriage is a personal-sexual-spiritual companionship ordained and instituted by God. From the very beginning men and women united in marriage, so that family became the primal expression of community. This eventually evolved into the clan or tribe, and that into the nation, though the latter was never as important as the former.¹⁵ However, the nation itself was related by blood ties as its members were all "children of Abraham." In fact, the tribes traced their relationships back through their patriarchal fathers, and within the tribes individuals identified themselves by their "father's house," which expression can be functionally equivalent to "family."

There are several things about marriage in ancient Israel that emerge from the Old Testament. First, marriage

¹⁴The first section dealt with marriage as an institution initiated at the time of creation, while this section deals with marriage as it developed in Israel. Covenant is a major theme in both sections.

¹⁵David Noel Freedman, ed. The Anchor Bible Dictionary Vol. 2 D-G (New York: Doubleday, 1992), s. v. "Family" by C. J. H. Wright, 761-769, differentiates **family**, *bet'ab*, as "fathers house, extended family comprising all the descendants of a single living ancestor in a single lineage, plus non-related dependents;" **clan**, *mispaha*, as "unit of kinship;" and **tribe**, *sebet*, as the "primary unit of social and territorial organization in Israel."

was a covenant relationship.¹⁶ Indeed, there is a sense in which we may say that all marriages began with a "covenant." After the agreement by covenant, the couple was considered to be "betrothed," which was as binding as marriage, if not virtually the same.¹⁷ Further, marriage was actually a covenant between two families.¹⁸ This was a relatively straightforward matter: marriage consisted of a family contract, either written or spoken, plus its consummation in intercourse, all of which transpired in the context of the interested community. So, marriage was both

¹⁶Ezekiel 16:8; Malachi 2:14. More will be written later when consideration is given to the relationship between God and Israel.

¹⁷Deut. 28:30; II Sam. 3:14; and Hos. 2:19,20, where the word is used figuratively to affirm the meaning of the true covenant relation between God and his people Israel. The emphasis is upon faithfulness and permanence. We might note as well that "The language of Matt. 1:18,20, 24-25, shows that in being betrothed to Joseph, Mary was actually his wife, even though he did not know her sexually until after the birth of Jesus." cf. George Arthur Buttrick, ed. The Interpreter's Dictionary of the Bible Volume 3 (Nashville: Abingdon Press, 1962), s. v. "Marriage," by O. J. Baab, 284.

¹⁸George Arthur Buttrick, ed. The Interpreter's Dictionary of the Bible Volume 2 (Nashville: Abingdon Press, 1962), s. v. "Family," by O. J. Baab. Baab also notes,

Our justification for using the word 'covenant' derives in part from the use by biblical writers of the figure of marriage to describe the covenant relation between Yahweh and Israel, and in part from the place of the covenant in social contracts of the biblical community. . . . Two biblical books use the word 'covenant' in relation to marriage (Prov. 2:17; Mal. 2:14). (239)

personal and communal. It is not difficult, then, to imagine that infidelity on the part of the husband or the wife was looked upon with extreme disfavor.¹⁹

A second characteristic of Israelite marriages and families, indeed, Israelite society as a whole, was patriarchy.²⁰ Thieliicke observes that among the Israelites patriarchal supremacy became the principal family-tribal system, and always evidenced itself in three ways,

first, the man has the freedom to have more than one wife; second, he has the right to dismiss his wife (whereas the wife cannot dissolve the marriage); third, and most important, the wife is the object of a legal transaction in the sense of a "Munt"-marriage [*Munt* being ownership or guardianship acquired by purchase].²¹

James Hurley reminds us that,

Within the family the husband and father was the undisputed head. So much was this the case that a 'husband' was the *ba'al* (ruler or one having dominion) of his wife; similarly, to *ba'al* (become ruler over) a

¹⁹Neil G. Smith, "Family Ethics in the Wisdom Literature," Interpretation 4 (O-D 1950):454. cf. Prov. 6:32; Job 31:9-12.

²⁰Eva Marie Laasen, "Family As Metaphor," Scandinavian Journal of the Old Testament 6 (2/1992): 249, notes, "Ancient Israel was patriarchal in the sense that the hierarchy inside the family, with a strong father-figure, was used as a model for society: government, social structure, religion."

²¹Thieliicke, The Ethics of Sex, 105.

woman is to marry her (Dt. 21:13; 24:1; Is. 54:5; Mal. 2:11; cf. Is. 26:13).²²

However, in spite of the fact that the wife was subject to her husband's authority, women could be found to have played important social roles and gained respect. As Eva Marie Laasen observes,

In an erotic relationship, the woman and man could address one another as brother and sister (for instance in the Song of Songs). The use of this metaphor may indicate such a sense of equality.²³

A corollary characteristic of Israelite patriarchalism was the importance of children, especially males, through whom the family name and inheritance are guaranteed. Of course, the greater the number of children, especially sons, the greater the human resources for shepherding or farming. So, marriage and the production of a family, in particular the production of male heirs to carry on the name and the family inheritance, were of major importance to Israelites of both sexes.

In the home the husband and father was expected to be considerate of his wife²⁴ and servants, and strict with his

²²James B. Hurley, Man and Woman in Biblical Perspective (Grand Rapids, Michigan: Academie Books, Zondervan Publishing House, 1981): 34.

²³Eva Marie Laasen, "Family As Metaphor," 248.

²⁴Love and joy in marriage and family relationships are emphasized in such Biblical passages as Psalm 45 and the Song of Solomon. Concerning the place of love in marriage and family, Walter Wegner, "God's Pattern," writes

children, who were expected to obey him. He also was expected to be a good provider for his family²⁵.

Jewish writers had high praise for virtues of the chaste, industrious, and affectionate wife.²⁶ For most Israelite women the great events of their lives were birth, marriage, giving birth, and death. A woman who had given birth, especially to a son who could carry on the family name and inheritance, had a special place of honour.²⁷ Further, nearly everybody married,²⁸ and this resulted in stability in the tribe and even among tribes.²⁹

Prophetic covenant theology not only proclaimed Yahweh's steadfast love (*chesed*) for His people but also called on the people to practice *chesed* in all areas of life. This had a salutary influence on the status of women, the home and the family. (50)

²⁵Neil G. Smith, "Family Ethics," 454-456

²⁶Ibid., 453. cf. Prov. 31:10-31; Prov. 25:24.

²⁷Johannes B. Bauer, ed. Encyclopedia of Biblical Theology: the Complete *Sacramentum verbi* (New York: Crossroad, 1981), s. v. "Woman" by Elisabeth Koffmahn, writes,

The highest happiness of which the Israelite woman was capable was that of *motherhood* (Gen. 24:60; 30:1; I Sam. 1:6f; Ps. 113:9). When she became a mother she constituted the focal point of family life and as such was the object of honor on all sides and was highly prized. (986)

²⁸Thielicke, The Ethics of Sex,

The Old Testament has no word for 'bachelor' at all. . . . So universal and accepted as a matter of course was the institution of marriage that we do not know

Another important corollary of patriarchalism was that the father, as head of the household, usually instituted the plans for marriage on behalf of his son(s) and/or daughter(s).³⁰ This included the selection of a bride, or the father's response to the request of another father for his daughter as a bride for his son. On her part, the daughter was a more or less passive participant in

whether there were any unmarried people in Israel.
(107)

²⁹Ibid. Thielicke also observes,

There is no mention whatsoever in the Old Testament of the tragedy of separated lovers, or of unhappy marriages in which the partners are afflicted with an 'unconquerable aversion' to each other. . . .

One need think only of Jacob's courtship of Rachel (Gen. 28), the relationship of Shechem to Dinah (Gen. 34:1-4), and the marriage of Paltiel to Michal (I Sam. 18:20 ff.; 25:44; II Sam. 3:15 f.). The individual tone of married love is also clear in Malachi 2:15, "Take heed to yourselves, and let none be faithless to the wife of his youth." (106)

³⁰Genesis 24:49-58; Exodus 22:17; Judges 14:1-4. David Noel Freedman, ed. The Anchor Bible Dictionary Vol. 4 K-N (New York: Doubleday, 1992), s. v. "Marriage" by Victor P. Hamilton, makes the following observation,

The norm was the parentally arranged marriage (Gen. 21:21), though there was no law mandating such. This was because of the relatively young age at which boys and girls reached marriageable age. . . . Usually, those who were older when they married played a significantly greater role in mate selection (Jacob, Esau, Boaz). But not always- Isaac is 40 (Gen. 25:20).
(562)

the transaction, since her father gave her to be the wife of the man involved.

Yet another corollary of patriarchalism was a practice called "levirate" marriage. This term is applied to that form of marriage which is defined in the book of Deuteronomy (25:5-10). As Baab comments,

It may also be applied to marriages which involve a deceased husband's brother and his widow, without necessarily conforming at every point to the Deuteronomic legislation. . . . The purpose of the law is clear- to prevent marriage of the Israelite girl to an outsider and to continue the name of the dead husband in Israel.³¹

A third fact about marriage that emerges from the Old Testament is that polygamy was fairly common, even among those who were the people of God,³² even though God's plan at the time of creation was monogamy. From our perspective this practice seems to have nothing to commend it. However, according to Thieliicke, there was a positive side to it,

In this way not only the problem of childless women (and thus the problem of women whose lives, according to the

³¹Buttrick, s. v. "Marriage," by Baab, 282.

³²Abraham had a wife, Sarah, and a concubine, Hagar; Jacob married Leah and Rachel (Gen. 29:21-30); David married Abigail, Ahinoam, and others (I Sam. 25:43,44; II Sam. 5:13); and Solomon was said to have had seven hundred wives (I Kings 11:3). Cf. Freedman, s. v. "Marriage" by Hamilton, 565, observes, that "Polygamy was common: (polygamy, but not polyandry- Gen. 16; 25:1-2; 29:15-30; 26:34; 36:2; 28:9; Judg. 8:30; I Sam. 1:2; 18:17-30; . . .)." See also Walter Wegner, "God's Pattern for the Family in the Old Testament," 35-37.

views then prevalent, were unfulfilled) but also the tragedy of homeless, illegitimate children was avoided.³³

Not least among the characteristics of Hebrew families is the fact that the family functioned as a religious community, preserving the history, law, and traditions of the nation and passing them on through instruction and worship.³⁴ This was especially important when Israel settled in the promised land and found herself surrounded by "heathen" nations, whose pagan practices constantly threatened her commitment to the Lord. For this reason, the Israelite community as a whole was endogamous.³⁵ At times, intermarriage with alien peoples became a serious problem to the Israelites. Apart from the threat of social and cultural breakdown through intimate association with foreign

³³Thielicke, The Ethics of Sex, 107.

³⁴Freedman, s. v. "Family" by Wright, 764. See also Walter Wegner, "God's Pattern for the Family in the Old Testament," 34-35.

³⁵Freedman, s. v. "Marriage" by Hamilton, 563-564, observes, that "Endogamous marriage is the norm in the patriarchal age." However, endogamy was not always inviolable (Gen. 28:6-9; 41:45; 38:2). He notes, "It is an overstatement to claim that the O. T. prohibits intermarriage with all Gentiles," though this seems to be the norm (Ez. 9-10; Neh. 13:23-27; Jud. 3:5-6; Josh. 23:12; Ex. 34:16). In fact, Deut. 21:10-14 makes provision for the Hebrew warrior to take a wife from female prisoners. Hamilton then writes, "What was a minor entry in the Deuteronomic platform became a major component in the reforms of Ezra and Nehemiah, cf. Ez. 9-10; 13:3,23-27,28."

peoples, the real danger, religious leaders realized, was the deadly threat to Israel's' faith.

Finally, the family was also involved with the law and the administration of justice, including both internal, domestic jurisdiction (marriage, divorce, slaves, parental discipline), and external, public administration, of justice such as with the elders at the gate.³⁶

B. God and Israel

It is by means of marriage that God establishes community for his people, and it is by means of marriage as a metaphor that God establishes the nature of his "marital" relationship with his people. One cannot read the Old Testament, especially the prophets, without observing the special relationship between God and the nation of Israel, a relationship comparable to the marriage relationship.³⁷ Since marriage was indeed a covenant relationship, it served a theological purpose, that of defining the meaning of Israel's God and of her obligation to him³⁸.

This use of the marriage concept as metaphor to emphasize the relational theology of the covenant is brought

³⁶Freedman, s. v. "Family" by Wright, 764.

³⁷Isa. 54:5,6; 62:4,5; Jer. 2:2; 7:34; 16:9; 25:10.

³⁸Freedman, s. v. "Marriage by Hamilton, 565, observes that "Yahweh is the husband of Israel as a metaphor for God's covenant relationship."

out clearly in the books of Hosea,³⁹ Micah, Isaiah, Lamentations, Ezekiel and Malachi.⁴⁰ Stanley Grenz notes that in the Bible this metaphor consists of three acts,

Act one describes the betrothal of Israel to Yahweh. . . . The introduction of the marriage metaphor added the idea of love and willing fidelity to the concept of covenant. . . . God's relationship to his people was to be more than legal contract: it was to be a relationship of mutual love.

. . . in act two, Israel shows herself to be an unfaithful spouse, forsaking Yahweh for other gods.⁴¹

Hosea's own marriage paralleled the tragic story of the ruptured relationship between Israel and God,⁴² and gave him

³⁹One might consult: G. Ernest Wright, John Bright, James Barr, Peter Ackroyd, eds., The Old Testament Library (Philadelphia: The Westminster Press, 1969; reprint 1976), Hosea, by James L. Mays); William F. Albright and David Noel Freedman, eds., The Anchor Bible (Garden City, NY: Doubleday and Co., Inc., 1980), vol. 24, Hosea by Francis I. Andersen and David Noel Freedman. Andersen and Freedman, observe,

On the authority of the divine revelation he [Hosea] spoke of Yahweh as the lawful husband of Israel. In Hosea's hands the myth of the divine marriage became an allegory of Yahweh's experience with Israel in Canaan; and the context in which the relation was understood was removed from the magical and cultic world of Canaan to the moral structure of the covenant. (9)

⁴⁰Walter Wegner, "God's Pattern for the Family in the Old Testament," 339-42.

⁴¹Stanley Grenz, Ethics, 47.

⁴²Hosea 2:2,4,5 reads,

Contend with your mother, contend, For she is not My wife, and I am not her husband; And let her put away her harlotry from her face, And her adultery from between her breasts. . . . Also, I will have no compassion on her children, Because they are children of harlotry. For their mother has played the harlot;

a keen and compassionate understanding of what the nation's spiritual adultery meant to the Lord. Unfaithful Gomer, the "wife of whoredoms," became to Hosea the personification and exemplification of the adulterous "wife"⁴³ of Yahweh; and amid his own distress he was even more concerned for the sorrow of God and the fate of the nation.

But, this is not the end of the story,

for act three follows. Despite Israel's 'adultery' Yahweh remains faithful. . . . In this way, then, in the prophetic community marriage serves as a metaphor of the covenant faithfulness of Yahweh to his people.⁴⁴

Summary

The Old Testament presents marriage and family as divinely ordained institutions, rooted in the order of creation, and useful in fulfilling the purposes of God for humankind. In the contexts of the covenant of marriage and family life, community is established, and God demonstrates his desire for community with humankind. Two facts become

She who conceived them has acted shamefully. For she said, "I will go after my lovers, Who give me my bread and my water, My wool, and my flax, my oil, and my drink."

⁴³The unfaithfulness of the covenant people of God is repeatedly likened, in Scripture, to adultery (Jer. 3:9; Ezek. 16:30-32; 23:37;). Israel was God's "bride" (Isa. 62:5; Jer. 2:32; 33:11); a "virgin" chosen from among the nations (Jer. 14:17; 18:13; 31:4,21; Lam. 1:15; 2:13; Joel 1:8; Amos 5:2).

⁴⁴Stanley Grenz, Ethics, 48.

abundantly clear from the Old Testament: marriage and family are valuable in and of themselves as the means for community and communion. In fact, they are so important they can serve as a powerful metaphor of God's love for his covenant people and of his desire for communion with his creatures.

II. The New Testament On Marriage and Family⁴⁵

One might not guess as much by looking at the contemporary church, but marriage and family do manifest special significance in Christianity. For the ancient Hebrews, the sense of community was primarily associated with one's immediate family, extended patriarchal family, and clan or tribe. As we shall see, in the New Testament a shift is witnessed as the central community becomes the fellowship of Christ, the Church. Here, spiritual ancestry becomes more important than physical ancestry, and who one's heavenly Father is more important than who one's earthly parents are.

⁴⁵ The word *patria* refers to the "family from the perspective of historical descent, i.e., its lineage (Lk. 2:4)," while the word *oikos* (Lk. 1:27; Acts 3:25; Eph. 3:14), refers to "family as household. It is the comparable social unit to the Israelite *bet'ab*." Cf. Freedman, s. v. "Family" by Wright, 768-769.

A. The Meaning of Marriage and Family

Carolyn Osiek suggests that "Study of the Jewish family of the Greco-Roman period is still in its infancy, as is direct study of the Christian family (except for study of the household codes and the house church, where good progress has been made."⁴⁶ Nonetheless, much can be learned from the teachings of the New Testament, especially Jesus and Paul.

1. Jesus On Marriage and Family

The fundamental message of Jesus was that "The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the gospel,"⁴⁷ and the fundamental ethic of the kingdom was love.

Overall, following Jesus was as much a social matter as a personal one. "In a culture where individual identity was defined in terms primarily of the household group to which the individual belonged. . . , it was inevitable that

⁴⁶Carolyn Osiek, "The Family in Early Christianity: 'Family Values' Revisited." Catholic Biblical Quarterly, 58 (January 1996), 8-9. She suggests: *The Jewish Family in Antiquity* (BJS 289; ed. S. J. D. Cohen; Atlanta: Scholars, 1993); P. A. Foulkes, "Images of Family Life in the Scriptures," *The Way* 32 (1992) 83-92 (on both Testaments); L. A. Hennessee, "Sexuality, Family and the Life of Discipleship: Some Early Christian Perspectives," *Chicago Studies* 32 (1993) 19-31; P. Lampe, "'Family' in Church and Society of New Testament Times," *Affirmation* (Union Theological Seminary in Virginia) 5 (1992) 1-20.

⁴⁷Mark 1:15.

allegiance to Jesus as Lord (*kurios*) would have an effect on family ties and family life."⁴⁸ For example, often the conversion of entire households would take place. On the other hand, conversion also threatened the family, as new tensions arose because of new religious loyalties. Some adopted an ascetic lifestyle and rejected sexual relations. Some became involved in missionary work, and some became the object of persecution within their own family.⁴⁹

Edward Schillebeeckx reminds us that the Gospels provide us with two fundamental statements made by Jesus himself on the subject of marriage.

The first is an affirmation of the plan of married life within the economy of creation to which Genesis had already given clear consent. Through this affirmation the Old Testament idea of marriage was brought to fulfillment (Mk x. 2-12 and parallels). The second is a specifically eschatological statement, where the quest for the kingdom of God takes precedence over marriage, so that celibacy appears, with marriage, as a characteristic Christian subservience to the kingdom of God (Mt xix. 12). These two fundamental affirmations are thus a direct extension of the two Old Testament confessions of faith: that of creation, and that of the covenant of grace.⁵⁰

⁴⁸Joel B. Green, Scot McKnight, and I. Howard Marshall, eds. Dictionary of Jesus and the Gospels (Downers Grove, Michigan: InterVarsity Press, 1992), s. v. "Family" by S. C. Barton, 226.

⁴⁹Ibid.

⁵⁰Edward Schillebeeckx. Marriage: Human Reality and Saving Mystery (London: Sheed and Ward, 1965): 107.

It is in this framework then, that Jesus' teaching on marriage and family must be understood.

Perhaps a brief overview of the gospels will help. S. C. Barton writes, "While the gospel of Mark is predominantly pessimistic about family ties, it is not anti-family."⁵¹ In Matthew's gospel, there is a strong emphasis on spiritual kingship. Here, Jesus displaces Israel as God's true Son, and his followers become God's children and call him Father (6:9). They also become Jesus' genuine family (12:46-50).⁵²

The theology of Luke, reflected in both the gospel and the book of Acts, is dominated by a salvation-history perspective according to which God's plan of salvation began with Israel, was fulfilled in the coming of Jesus, and was being brought to fruition in the gathering of the Gentiles

⁵¹S. C. Barton, "Family," cites the following examples:

. . . Jesus: condemns divorce and remarriage (10:2-12); affirms the obligations of the fifth commandment (7:9-13); receives children (9:36-37; 10:13-16); uses familial terminology to describe those who do God's will (3:34b-35); promise an alternative family to those in service; and heals members of families (1:30-31; 5:21-43; 7:24-30; 9:14-29). (226)

⁵²Ibid. Barton writes,

So the material in Matthew contributes significantly to the Evangelist's concern to provide an authoritative basis in the story of Jesus for the formation and development of a new household of faith, a people separate from Israel and shaping its own understanding of life together as children of the heavenly Father. (227)

into the people of God in the church. "The material about the family very clearly expresses this theology along with its implications for the life of faith."⁵³

In the gospel of John, Jesus is revealed as the Son of God and Savior of the world. This elicits different responses, including belief and rejection. Whoever receives Jesus the Son becomes a child of God (1:12-13). Thus, "The fourth Gospel's unique emphasis on Jesus as the only way to the Father (Jn. 14:6) is the expression of a group developing an alternative society based on the tie of belief in Jesus rather on ties of natural kinship."⁵⁴

For Jesus marriage and family were important,⁵⁵ both as institutions rooted in God's desire that humankind experience community while here on earth, but also as a metaphor of the "community" that will be realized fully only when he returns.

⁵³Ibid., 228.

⁵⁴Ibid., 228-229.

⁵⁵John 2:1-10 records Jesus' presence at the wedding in Cana of Galilee, and his active participation in the festivities, both of which attest his approval of the institution of marriage. On the other hand, some have seen two non-Johannine passages as suggesting that Jesus might not have commended marriage- Luke 20:28-38 and Matthew 19:11,12. However, no serious commentaries support such an understanding. Ieuan Ellis, "Jesus and the Subversive Family," Scottish Journal of Theology 38 (1985): 173-188, discusses, and dismisses, the arguments of Ernest Renan and David Strauss that family relationships meant little to Jesus.

In the first place, Jesus was born and nurtured in the context of a home where his parents were married.⁵⁶ In this family he no doubt learned the trade of his carpenter father, and as part of this family he worshipped in the synagogue and at the Temple. Luke tells us that he "continued in subjection to them [his parents]." He also espoused the traditional Jewish patriarchalism where a man marries and a woman is married,⁵⁷ and He accepted the contemporary Jewish ethos where children honored their parents.⁵⁸ Further, during his public ministry he frequently distinguished children as examples of faith, and warned adults of the dangers of abusing them.⁵⁹ Nor should it be forgotten that before he died upon the cross, he commended his mother to the care of his beloved disciple John.

Even more importantly, as we have seen, Jesus taught that the arrival of the kingdom with power produced two contrasting results: the importance and permanence of

⁵⁶Matthew 1:18-25; 13:35; Luke 2:4-6.

⁵⁷Luke 14:20; 24:34-35. "Many, probably most, of his disciples were married (Matt. 8:14; 20:20; 27:56; Mk. 1:30; 15:40; Lk. 4:38; 8:3). cf. Freedman, s. v. "Marriage" by Collins, 569.

⁵⁸Mark 10:12-22; Matthew 19:16-22. cf. Collins, 570.

⁵⁹Matthew 18:1-11; and parallels.

marriage within the kingdom of God, and celibacy as a viable alternative to marriage. In this vein, Hurley writes,

The restoration of marriage to the pattern of 'the beginning' was, however, not all that Jesus had to say about the impact of the arriving kingdom upon that relation. Some would, for the sake of the kingdom, make themselves eunuchs (Mt. 19:10-12). This calling, also demanding God's strength, was new with the arrival of the kingdom and looks forward to the status of all believers in the time of the full realization of the kingdom at the resurrection, when they will no longer marry or be given in marriage (Mt. 22:23-33).⁶⁰

2. Apostolic Attitudes Toward Marriage and

Family

The letters of the New Testament reflect a high regard for marriage and family. They picture the social nature of early Christianity as centered on household units. Here, the family (*oikos*), like that in the Old testament (*bet'ab*), included blood relatives and dependents. Therefore, we should not be surprised to discover that

The social and religious functions of the household-church pattern of NT Christianity served the same three functions as the Israelite *bet'ab*: the place of inclusion, authority, and spiritual continuity (by its

⁶⁰Hurley, Man, 81. Schillebeeckx, Marriage, writes,

We are bound to conclude . . . that the charism of religious celibacy has an eschatological significance—that some Christians already have entered, proleptically, and in a special way, into the state of being "sons of the resurrection." (124)

role in teaching and preserving the faith and traditions).⁶¹

While it is the apostle Paul who contributes most to our understanding, others also make a meaningful contribution. In Hebrews 13:4, the author writes, "Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge." In I Peter 3:1-7, wives whose husbands are not yet believers are encouraged to be "submissive"⁶² to them so

⁶¹Freedman, s. v. "Family" by Wright. Concerning inclusion, Wright observes,

In Eph. 2, Paul draws heavily upon the kinship language of the OT., and stresses that in Christ, Gentiles, are no longer foreigners and aliens, but members of God's own household, indeed, fellowhiers (Eph. 2:19ff.; 3:6). Inclusion in the family of God produces strong obligations to one's kin in the faith. The social and ethical demands of koinonia are prominent in the NT (Acts 2:42,44; Gal. 6:6; Phil. 1:7; 4:15ff; Heb. 13:16). The place of the disrupted family is taken by the Christian community (Matt. 19:29; Mk. 10:29,30).

Concerning authority, he observes that the "elders in Israel are replaced by elders in the Church (I Tim. 3:2-7,12; Tit. 1:6)," and concerning worship and teaching, he writes, In the NT, much of the church's functioning life took place in homes: preaching (Acts 5:42; 20:20), baptism (16:15; I Cor. 1:16), communion (2:46), teaching (20:20; I Cor. 14:35; Eph. 6:4). (768-769)

⁶²Much ink has been spilled on this topic, and as interesting as it might be to pursue, it is not particularly relevant to the issue of immorality among spiritual leaders. The present writer's understanding of the Bible's teaching on marriage and submission is expressed well by Susan T. Foh, Women & The Word of God (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1979),

that they might be won to the Lord. On the other hand, husbands are encouraged to ". . . live with your wives in an understanding way, as with a weaker vessel,⁶³ since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered."⁶⁴

While Paul touches on different aspects of marriage and family life in various places in his epistles,⁶⁵ the principal passages are I Timothy 3:2,12; 5:14 and Titus

The woman as Man is equal to the man, but she, as wife, submits herself to her husband as a voluntary act of obedience to God's command. The voluntary nature of her submission is supported by the corresponding command to her husband. He is not told to issue orders or to make his wife obey but to love her. (130)

⁶³The term "weaker vessel" used to describe the wife may refer to the fact that usually women are physically "weaker" than men, but in all probability the term is a reference to her "weaker" position in the marriage, in that she is to be submissive to her husband. Hurley, Man and Woman, 156, writes that husbands ought to "Remember that hers is the subordinate position and don't abuse your stronger position of authority."

⁶⁴Freedman, s. v. "Marriage" by Collins,

The exhortation which is addressed to wives is particularly significant in that it has an apologetic function insofar as Christians in an alien land were expected to live in such a way as to impress the gentiles by their socially acceptable conduct (I Pet. 2:11). (272)

⁶⁵Many scholars maintain that the so-called household codes and the Pastoral Epistles belong to a post-Pauline tradition. See William Lillie, "The Pauline House-tables," Expository Times 86 (Mr 1975): 179-183.

2:4,⁶⁶ I Thessalonians 4:3-8; I Corinthians 7 and Ephesians 5:21-6:4. As significant as these passages are, we may only summarize their contents, and comment on a few important matters.

I Thessalonians 4:3-8 emphasizes that, since sexual and marital mores distinguish God's people from gentiles, believers should avoid immoral behavior, especially adultery. "In typical fashion, Paul proposed fidelity to Jesus, the relationship with fellow Christians, and the fear of divine vengeance (see also Heb. 13:4) as a triple motivation for the pattern of life which he had encouraged the Thessalonian neophytes to live."⁶⁷

Paul, who was unmarried when he wrote I Corinthians, may have been either a bachelor or a widower.⁶⁸ In any event, he had a high regard for both marriage and celibacy,⁶⁹ and saw both as gifts of God. Essentially

⁶⁶See the next chapter for exegesis and analysis.

⁶⁷Freedman, s. v. "Marriage" by Collins, 571.

⁶⁸Hurley, Man and Woman, writes,

If we accept that the first part of the chapter addresses the married, the 'unmarried' of verse 8 who are paired with the widows are in fact 'widowers' in modern language. Paul's 'as I am' in verse 8 thus indicates that he too was a person who had lost his spouse to death. (138)

⁶⁹I Corinthians 7:7-9, Paul addresses both the unmarried and the widows and encourages them to remain unmarried, presumably for the same reason that Jesus

though, Paul's personal preference was for the single state,⁷⁰ yet his explanation makes it clear that he viewed single life as made possible through a gift of God and not as a requirement for all believers.⁷¹ He argues that the proximity of the *eschaton* and freedom for service to the Lord should be the motivating factors.⁷² On the other hand, those who were married were to continue their marriages, in an egalitarian relationship.⁷³ Further, they also were to abstain from the sexual relationship only by mutual agreement.⁷⁴

In Ephesians 5:21-6:4⁷⁵ Paul deals with husband/wife relations and parent/child relations. In each case he first

commended celibacy- the sake of the kingdom. However, if lust (passion) is a problem, it is better to marry than to burn with passion. cf. I Timothy 5:11-14; II Timothy 2:22. The reader may wish to consult Gordon Fee, The First Epistle to the Corinthians (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1987, reprinted 1989), for detailed comments on the various references to this epistle.

⁷⁰I Corinthians 7:8,25-39. See the discussion by Edward Schillebeeckx, Marriage, (London: Sheed and Ward, 1965): 119-132.

⁷¹I Corinthians 7:7.

⁷²I Corinthians 7:12,17,24; 7:8,25,26,39.

⁷³I Corinthians 7:3,4.

⁷⁴I Corinthians 7:5,6.

⁷⁵Ephesians 5:21-6:9 has been called the Ephesian *Haustafel* (Luther's term), and is roughly parallel to the *haustafel* (house table) in Colossians 3:18-4:1. Verse 21 reads, "and be subject to one another in the fear of

discusses the submissive partner. He says that women ought to understand their relation to their husbands in terms of their relation to Christ.⁷⁶ No doubt, Paul had in mind the fact that in the Old Testament God's relation to his people is likened to that of a husband to a wife. In this text there are two matters of importance: "submission," and "headship."

The word translated "submission," is *hypotasso*, from *tasso*, ("arrange," "put in order," "put in place") and means "to arrange under," "to subordinate," "to subject, put in subjection."⁷⁷ Herbert Meyer reminds us that

Christ." Grammatically, this verse is part of verses 18-20. However, verse 22 has no verb which means that it assumes the verb "subject" of verse 21. This means that the verse is probably transitional, thus demanding mutual submission among believers. However, "the idea of mutual submission has to do with various members of the congregation rather than with husbands and wives to each other." James B. Hurley, Man and Woman, 144. In fact, Paul goes on to say that husbands are to "love their wives," (verse 25). See also The Commentary On The Epistles to the Ephesians and the Colossians, by E. K. Simpson and F. F. Bruce, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1957; reprint, 1965): 128-141.

⁷⁶The critical part of this passage is verses 23,24, which read, "For the husband is the head of the wife, as Christ also is head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their own husbands in everything."

⁷⁷ Joseph Henry Thayer, Thayers, 645, *upo-tasso*. Hurley, Man and Woman, 142, writes, "Each of the more than forty New Testament uses of the verb carries an overtone of authority and subjection or submission to it."

In the New Testament the relationship of subordination often is established for the benefit of the inferior, rather than the superior, person. The subordination relationship often places a special responsibility on the superior party. The relationship of subordination among Christians is described as one marked by love, hope, and joy.⁷⁸

The word translated "head," is *kephale*, and most of the time it is used in the New Testament to refer to the head as part of the body. Occasionally it refers to the hierarchy of order: God-Christ-man-woman, including the priority of man in the order of creation in relation to the glory of God.⁷⁹ As a matter of fact, Hurley is convinced that the present text is an example of such usage; he writes

The language of headship, subjection and rule in Ephesians 1:20-22 is paralleled in 5:22-23. In each Christ's headship is responded to by subjection. This model provides the pattern for a wife's relation to her 'head.' Christ's actions as head provide the pattern for the husband. Christ's self-giving love is to be imitated by the husband who uses all his resources for her good. Ephesians 1:20-23 and 5:22-23 have in common the head-body relation, subjection to the head, and self-sacrificing rule for the sake of the body. Only with

⁷⁸Herbert T. Mayer, "Family Relationships in the New Testament," in Family Relationships and the Church, ed. Oscar E. Feucht (Saint Louis, Missouri: Concordia Pub. House, 1970), 67.

⁷⁹Colin Brown, The New International Dictionary of New Testament Theology Volume 2 156-163, citing F. F. Bruce, suggests that "Here [I Cor. 11:2-15] head is probably to be understood not as 'chief' or 'ruler' but as 'source' or 'origin,'" and cites Eph. 5:22ff. as parallel usage. On the other hand, James B. Hurley, Man and Woman, 144-148, offers more convincing arguments that the word in this context refers to "authority" and that the verse presents the model of Christ's headship as the reason for the wife's submission.

violence to the text can it be asserted that the idea of authority is absent from the language of headship and submission in Ephesians 5:22-23.³⁰

So, the wife's submission is not without reason or cause. She is to submit herself to her husband because he is the head, and his headship is based on creation.³¹

On the other hand, Robert Wall argues that in Ephesians the head-body metaphor has to do with the unity (and not hierarchy) of Christ with his church.³² Thus,

. . . the wife's submission to her husband constitutes an aspect of a new social and eschatological reality, the Christian home, which like the church, has been created by God's reconciling grace. . . .

³⁰James B. Hurley, Man and Woman, 144-148.

³¹I Corinthians 11:8,9. Olthuis reminds us in David J. Atkinson, *et al*, eds. New Dictionary of Christian Ethics and Pastoral Theology (Downers Grove, Illinois: InterVarsity Press, 1995) s. v. "Marriage" by James H. Olthuis,

In marriage there is no room for superiority and inferiority. Husbands and wives are called to a co-partnership of equality in difference. Neither may lord it over the other. (566)

Wenham, Genesis 1-15, commenting on Genesis 3:23, writes,

Though they are equal in nature, that man names woman (cf. 3:20) indicates that she is expected to be subordinate to him, an important presupposition of the ensuing narrative. (70)

³²Robert W. Wall, "Wifely Submission in the Context of Ephesians," Christian Scholar's Review 17 (1988), writes,

That is, rather than ruling over the church, Christ holds the church together; rather than taking possession of the church's will and mind, the risen Christ takes responsibility for the church's formation as the historic medium of God's gospel. (281)

More, precisely, we would argue that the wife within the Christian home is analogous to the Gentile within God's household. . . . Indeed, a new social reality is created- "one flesh" (5:31)- analogous to the "one new person" (2:15) which had come to symbolize God's household. During the new age, the wife's submission and her husband's love reflect their reconciliation as one body (5:29), and in some sense their relationship has come to bear historic witness to the heavenly relationship between Christ and his church, who are also one body (2:16; cf. 5:30).⁸³

3. Adultery and Divorce⁸⁴

It is impossible to discuss immorality among spiritual leaders without discussing adultery, and it is impossible to discuss adultery without also discussing divorce.

In the New Testament Jesus is portrayed as offering a radical interpretation of the Genesis narratives of the creation of male and female. Not only does he sanction the principle of monogamy, he also asserts the principle of a life-long commitment which is characterized by fidelity. This, he says, was the divine intention from the beginning. He then articulates a far-reaching assertion concerning the depth of this bond- because they are one, they must not be

⁸³Wall, "Wifely Submission," 279-280.

⁸⁴Concerning the sayings on divorce attributed to Jesus, Carolyn Osiek, "The Family in Early Christianity: 'Family Values' Revisited." Catholic Biblical Quarterly, 58 (January 1996), 4-5, observes, "They are so ubiquitous and varied and so distinct from their context that their basic content must be taken with utmost seriousness as historical."

separated, i.e. divorced.³⁵ This radical teaching of Jesus forms the heart of the biblical understanding of marriage and as such constitutes the ideal in all eras.

There are a number of passages in the Gospels which help us understand Jesus' attitude toward adultery and divorce.³⁶

The most straight-forward and uncomplicated of these texts is Luke 16:18, which simply and clearly states that both the one who divorces his wife and marries another, and the man who marries a divorced woman are adulterers. The issue in simple and straightforward-remarriage is always adultery.³⁷

The next least complicated of these texts is Mark 10:1-12, which simply contrasts the Mosaic view which permitted divorce, with the view of Christ who declared that divorce had been permitted only because of the hardness of

³⁵Matthew 19:4b-6 says,

Have you not read, that He who created them from the beginning MADE THEM MALE AND FEMALE, and said, 'FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH'? Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."

³⁶Matthew 5:27-32; 15:19; 19:3-12,18; Mark 10:1-12,19; Luke 16:18; John 4:17,18; 8:3-11.

³⁷See Norval Geldenhuys, Commentary on the Gospel of Luke, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. C., 1951, reprinted 1966): 421, 423.

men's hearts, i.e. sinfulness. God created men and women for relationship, and the breaking down of that relationship is the product of human sin. Further, because marriage is rooted in the creation of Man as male and female, and because of the "one flesh" nature of this inherent sexuality, marriage is monogamous and permanent, and divorce is outside the will of God. Indeed, God himself seals the covenant of marriage. Therefore, remarriage after divorce, is adultery. The fascinating thing about this text is the reference to a woman divorcing her husband, because it was not the Jewish custom for women to divorce men.³⁸ But, in this text Jesus asserts that either the man or the woman may commit adultery against the other, which means that,

This moves beyond the formal legal categories to the moral issue (a procedure which was followed in the sermon on the mount, Mt. 5). This step is radical in its historical context, placing husband and wife on the same level, but . . . [it] springs naturally from Jesus' view of marriage and divorce.³⁹

The Matthean texts also contrast the Deuteronomic view which permitted divorce, with the view of Christ who declared that the remarriage of a divorcee constitutes adultery. The first of these texts, Matthew 5:31,32, does

³⁸Greek and Roman law permitted women to divorce their husbands. Cf. Paul Steele, Divorce- A modern Tragedy (Cupertino, CA.:, 1981, ed. 2/82), 6.

³⁹Hurley, Man and Woman, 97. See also William L. Lane, Commentary on the Gospel of Mark, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1974): 351-358.

not mention the "hardness of heart" matter, but does mention the issues of "unchastity," divorce, adultery and remarriage. However, there is nothing in this text that is not also in Matthew 19:3-12, which mentions both the issue of "hardness of heart" and the other issues, including "immorality."

It is obvious that the "exception" to the original intent of God concerning marriage as a permanent institution that Jesus endorses to permit divorce, "immorality," is based on Deuteronomy 24:1, which states,

When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some **indecency** in her, and he writes her a certificate of divorce. . . . [emphasis mine].

Among the Jews, two schools of interpretation prevailed.⁹⁰

The first, the school of Rabbi Hillel, which was very liberal, permitted divorce for very minor reasons. This was the position of classical Judaism, as reflected in the question to Jesus of the Pharisees, "Is it lawful for a man to divorce his wife for any cause at all."⁹¹ On the other hand, the school of Rabbi Shammi was very strict, and

⁹⁰R. V. G. Tasker, The Gospel According to St. Matthew, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1961, reprinted 1975), 179-184.

⁹¹The N.I.V. says, "For any and every reason?"

permitted divorce only for an 'indecent' or 'shameful thing.'³²

The critical issue concerns the exception clause in Matthew 5:32 and 19:9. The Greek word translated "unchastity" (5:32), and "immorality" (19:9) is *porneia*,³³

³²Peter Craigie, The Book of Deuteronomy, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1976) writes,

Something indecent ('erwat dabar) may have been a technical legal expression; the precise meaning is no longer clear. The same expression is used in 23:14, where it suggests something impure, though the words do not seem to have normal connotations. In this context, the words may indicate some physical deficiency in the woman, though this meaning is uncertain. A physical deficiency such as the inability to bear children may be implied. (305)

In the footnote, 3, Craigie comments, "It is clear that the meaning cannot be 'adultery,' for adultery was punishable by death (22:22), though elsewhere in the Near East adultery could provide grounds for divorce under certain circumstances." (305). See also J. A. Thompson, Deuteronomy: An Introduction & Commentary, (Downers Grove, Illinois: Inter Varsity Press, 1974), (243)

³³This word refers to illicit sexual intercourse, including pre-marital, extramarital, and homosexual activity, and bestiality. *Porneia* is the act itself (used 26 times in the NT, *pornos* is the man who commits the act (used ten times), *porneuo* is the verb (used eight times), *ekporneuo* is the intensified verb meaning "to give oneself to fornication- Jude 7. *Porne* is often translated "harlot" and is the feminine of *pornos* (used twelve times). (See also Edward Schillebeeckx, Marriage, 144-155, for a thorough discussion of the various meanings of *porneia*).

Charles C. Ryrie, Biblical Teaching On Divorce and Remarriage, 1981, pp. 4-6, reviews and dismisses three major approaches to the interpretation of the exception clause in Matthew 5 and 19: the Patristic view, the Evangelical Protestant view, and the Betrothal view. He then identifies and endorses a fourth position called the Unlawful Marriage

and the question is whether in these verses it is equivalent to *moicheia*, "adultery?"⁹⁴ If it is, then adultery is legitimate grounds for divorce. But, if *porneia* means something else, then any immorality may justify divorce. If we accept Ryrie's interpretation, and take *porneia* at its common face value, as illicit intercourse, then Jesus' response indicates that while there may be legitimate grounds for divorce, there are none that will

view. This view, first developed in 1929 by W. K. L. Clarke (New Testament Problems, New York: Macmillan, pp. 59-60), is now favored by F. F. Bruce (New Testament History, Garden City, N. Y.: Doubleday, 1969, p. 287), Ralph Martin ("Saint Matthew's Gospel in Recent Study," Expository Times 80 [Feb 1969]: 136), J. R. Mueller ("The Temple Scroll and the Gospel Divorce Texts," Revue de Qumran 38 [May 1980]: 247-256), and others. Essentially, it teaches that

. . . *porneia* is understood by those who hold this view to indicate unlawful incestuous marriages, i.e., marriages within the prohibited degrees of kinship proscribed in Leviticus 18:6-18. The proponents of this view see the restricted meaning of *porneia* in I Corinthians 5:1 and especially Acts 15:20 and 29 as the key to understanding its meaning in the Matthean exception clause.

The same view is espoused by Johannes Bauer, who writes, "*Porneia* means unlawful marriage, in particular marriage between blood relatives (Lev. 18:6ff.; Acts 15:20,29), which was practiced among the gentiles and regarded among them as unlawful." Cf. Johannes B. Bauer, ed. Encyclopedia of Biblical Theology: the Complete Sacramentum verbi (New York: Crossroad, 1981), s. v. "Marriage" by Johannes B. Bauer, 552.

⁹⁴There are times when *porneia* could include adultery (Rom. 1:29; Eph. 5:3; Col. 3:5), but there are also times when it does not (I Cor. 5:1). When the terms *porneia* and *moicheia* are used together, there seems to be a distinction between them (Heb. 13:4).

make remarriage anything but adulterous. The issue then, is not whether a divorce can be legitimate, but whether a remarriage is ever legitimate. As Ryrie observes,

. . . the construction of the Matthean texts apply the exception, whatever it means, only to divorce, and not to remarriage. Had the exception clause come after "marries another" it would have sanctioned remarriage, but it does not. Therefore it is an assumption read into the texts to conclude that if there is legitimate ground for divorce then there is automatically permission for a legitimate remarriage. Actually the texts say that such remarriage involves adultery.³⁵

The apostle Paul felt as strong about divorce and remarriage³⁶ as did his master, Jesus. In Romans 7:1-3, Paul develops the concept that death releases the believer from his obligation to the law. He then illustrates this principle with marriage, stating that a woman is bound to her husband as long as he lives. Only when he dies is she

³⁵Ryrie, Divorce, 1981 p. 4. In the same paper, Ryrie goes on to reinforce the case that *porneia* refers to unlawful marriage. He writes,

In addition to this evidence from the New Testament itself for this particular meaning of *porneia*, Joseph Fitzmyer and James R. Mueller have shown from the Qumran literature that *zenut*, the Hebrew counterpart to *porneia*, was used in Palestine in the first century specifically of marriage within those prohibited relationships (Fitzmyer, pp. 213-21; cf. A. Stock, "Matthean Divorce Texts," *Biblical Theology Bulletin* 8 [February 1978] :25-28). Thus it was a meaning known to the people of the time when our Lord spoke on divorce. (6)

³⁶The two restrictions the apostle Paul places on remarriage are: the death of the first mate (Rom. 7:1-3; I Tim. 5:14), and the necessity of the new partner being a believer (I Cor. 7:39).

released from the marriage relationship. If a woman is remarried while her first husband is still alive, she will be called an adulteress. Paul's main point is, stay together! If separation occurs, which Paul does not approve of, then only two options remain: remain unmarried or be reconciled to the original partner, because a second marriage while the mate is living is adultery. It seems clear then, that Paul was following the teachings of Jesus.⁹⁷

But, what of the issue of a spiritually mixed marriage? In I Corinthians 7 Paul tackles this issue by counseling the believer to remain with the unbeliever, if the unbeliever wants to preserve the marriage. The reasons: for the sake of the family (v. 14); for the sake of peace (v. 15);⁹⁸ for the sake of personal testimony (v. 16).

⁹⁷See: F. F. Bruce, The Letter of Paul to the Romans, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1963, reprinted 1989), 135-138; C. E. B. Cranfield, Romans: A Shorter Commentary, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1985, reprinted 1988), 147-150; John Murray, The Epistle to the Romans, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1968), 239-244.

⁹⁸Verse 15 says, in part, "Yet if the unbelieving one leaves, let him leave. . . ." Ryrie, Biblical Teaching, writes,

First, the departure of the unsaved spouse is not necessarily a divorce; it may only be a separation which would in no case leave the other party free to remarry. . . . Second, even if it does refer to a divorce initiated by the unsaved partner, Paul says nothing about a second marriage for the believer.

Perhaps J. Dwight Pentecost sums it up best when he writes,

The Biblical concept, then, is that marriage is an indissoluble union in which two become one in the relationship which in the sight of God can be terminated only by death. This is not an arbitrary thing. It is God's protection, not only of the individual, and of the children that spring from that union, but also of society. When the Law of God is violated, the individual suffers, society suffers, and, I say it reverently, God suffers.³⁹

B. The Purpose of Marriage

Not only does marriage have meaning, it also has purpose, or more properly, purposes. Several of these are utilitarian or pragmatic, and one is metaphorical.

1. Sexual Expression, Procreation and

Companionship

Like other biblical writers, the apostle Paul understood marriage to be the proper context for genital sexual expression forming the boundary within which the sex drive is to be exercised. Further, when discussing matters

Indeed, both verses 14 and 16 make it clear that remarriage is not the subject of verse 15 at all. Paul does not introduce that subject until verse 39. What is the bondage which the believer is not under? "All that *ou dedoulotai* clearly means is that he or she need not feel so bound by Christ's prohibition of divorce as to be afraid to depart when the heathen partner insists on separation." (Archibald Robertson and Alfred Plummer, *First Corinthians ICC*, Edinburgh: T. & T. Clark, 1914, p. 143). (6)

³⁹Dwight J. Pentecost, Design For Living (Chicago: Moody Press, 1975), 104; quoted in Paul E. Steele, Divorce - A Modern Tragedy (Cupertino, CA.:, 1981, ed. 2/82), 7.

of sexuality he made explicit reference to the biblical creation accounts and to Jesus' teachings.¹⁰⁰ We may summarize the apostle by saying that he taught that each man should have his own wife and each woman her own husband. The husband should give his wife her conjugal rights and likewise the wife to her husband, for the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Further, Paul acknowledged that those who are married should not feel that they must abstain from sex, except for periods of time mutually agreed to, and that for the purpose of prayer.

Concerning sexual activity among single people, Paul affirms the value of intentional abstinence, as Jesus had done, and advised the unmarried and widows to remain single; if they did not feel this was possible, they should marry.

Paul's negative judgments on other forms of sexual relations are the corollary to his views on marriage. He condemned both incest and involvement with a prostitute,¹⁰¹ insisting that "the body is not for immorality, but for the Lord; and the Lord is for the body." He similarly condemns

¹⁰⁰I Corinthians 6:16; 7; Romans 1:20,25.

¹⁰¹I Corinthians 5:1-13; 6:15-20.

homosexual relationships, principally because they are incongruent with God's purpose in creation for sex.¹⁰²

Perhaps Stott, as well as anyone, summarizes the biblical understanding of sexual expression in marriage,

Thus Scripture defines the marriage God instituted in terms of heterosexual monogamy. It is a union of one man with one woman, which must be publicly acknowledged (the leaving of parents), permanently sealed (he will "cleave to his wife"), and physically consummated ("one flesh"). Scripture envisages no other kind of marriage or sexual intercourse, for God provided no alternative.

Every sexual relationship that deviates from God's revealed intention is *ipso facto* displeasing to him and under his judgment. This includes polygamy and polyandry (which infringe the "one man-one woman" principle), clandestine unions (since these have involved no decisive public leaving of parents); casual encounters and temporary liaisons, adultery and many divorces (which are incompatible with "cleaving" and with Jesus' prohibition "let man not separate"), and homosexual partnerships (which violate the statement that "a man" shall be joined to "his wife").¹⁰³

Ultimately, we may say that both Jesus and the apostle Paul, in concert with the Old Testament, view sex as the act which consummates marriage because in the sexual act "one flesh"¹⁰⁴ is established. However, despite its biblical sanction, understanding marriage as the proper context for sexuality cannot be set forth as the only, or even the

¹⁰²Romans 1:26,27; I Corinthians 6:9; and I Timothy 1:10.

¹⁰³Stott, 25.

¹⁰⁴Genesis 2:24; Matthew 19:5,6; Mark 10:8; I Corinthians 6:16; Ephesians 5:31.

highest, purpose of marriage, for viewing it this way ultimately robs marriage of its theological meaning.

In the same way that the Old Testament portrayed sexuality and marriage as the basis for procreation and family living,¹⁰⁵ so does the New. Parents are commanded to train children in spiritual principles, and children are to be obedient to their parents.¹⁰⁶ But, the very fact that marriage survives either couples not having children or, where there are children, those children growing up and leaving home, demonstrates that marriages' highest purpose is also beyond procreation.

Just as the Old Testament portrayed marriage and family living as the basis for one of life's most intimate forms of fulfillment- companionship, so does the New. Priscilla and Aquila shared together in a ministry which found its impetus in their home, and in Ephesians 5:21-33 Paul deals with matters which directly influence the significance of companionship in marriage. Ultimately though, as Grenz points out, "Sexual activity, procreation, and companionship are all important as expressions of the primary intent of

¹⁰⁵The ancient Hebrews clearly emphasized the importance of having and raising children, considering "barrenness" a source of shame, and a "reproach." Further, children were considered to be a gift or blessing from the Lord (Ps. 127:3).

¹⁰⁶Ephesians 6:1-4.

marriage, namely, to express the divine will to community;"¹⁰⁷ and the marital bond serves as a metaphor of this deeper theological truth.

2. Spiritual Metaphor

God's will to create community, which is rooted in the community (communion) of the Trinity, lies at the heart of our understanding of his design for all creation, especially for humankind. Humankind (Adam) is made male and female (the image of God) and called to a "one flesh" relationship, (which most often results in procreation), so that community might be experienced; a community that points to the kingdom of God, both in the church, and ultimately as the eschatological community of the New Creation. As Grenz astutely observes,

This future reality will be characterized by full communion between God and creation. . . .

The vision of the Bible is that of a coming kingdom of God which will consist of a redeemed humanity populating a redeemed universe. The final goal of God's salvic activities, then, is community- a human society enjoying perfect fellowship with the created world and with the Creator.¹⁰⁸

Standing between God's intent in creation and the realization of that purpose in the eschatological New Creation is the Church, the body of Christ. And Pauline

¹⁰⁷Grenz, Sexual Ethics, 55.

¹⁰⁸ Ibid., 35.

theology speaks of believers, the members of the church, as now being transformed into the "image of God" in Christ.¹⁰⁹

Once again, Grenz is comprehensive:

In the final analysis then, the 'image of God' is a community concept. It refers to humans as being-in-fellowship. This conclusion completes the circle of our discussion. Human sexuality forms the basis of the drive toward human community. True community, community in accordance with the divine design, gives rise to the primal male-female relationship, the bond of marriage. But community is given expression preeminently in the community of Christ which is to be expressed by the church, for ideally the church is the highest form of human community in this age. As we live in love, as we live in true community, we reflect the love which characterizes the divine essence. Not only in marriage, but in every expression of community, this living-in-love is an outworking of our sense of personal incompleteness. At the foundation of this recognition of this incompleteness lies our sexuality, our existence as male or female with its fundamental need for supplementation. Because of its function as the basis for the drive toward the bonding of community, sexuality is foundational not only for the bond of marriage, but also for the forming of the highest human community, the community of those who enjoy fellowship with each other through their corporate fellowship with Christ.¹¹⁰

¹⁰⁹I Corinthians 15:49; II Corinthians 3:18; and Colossians 3:10. The primary NT emphasis is on the image restored in Christ. G. W. Grogan reminds us that Christ the creator is called the image of the invisible God (Heb. 1:1-3). He is also God's image as a prototype of redeemed humanity. Referring to Col. 1:15-17, he writes, "Moreover, redeemed humanity would seem to be remade in Christ in God's image in a corporate, as well as individual sense. . . ." cf. David J. Atkinson, and others, eds. New Dictionary of Christian Ethics and Pastoral Theology. (Downers Grove, Illinois: InterVarsity Press, 1995), s. v. "Image of God" by G. W. Grogan, 477.

¹¹⁰Grenz, Sexual Ethics, 37.

If, in the Old Testament, family and tribe were the focal points of community, in the New Testament it is the church (not the family!), the community of Christ, that becomes the focal point, and marriage serves primarily as a metaphor of that reality. That is not to suggest that marriage is, in and of itself, unimportant. Indeed, in the context of marriage the divine community can continue to expand as unbelieving spouses are won to the Lord, as children are positively influenced by godly parents,¹¹¹ and as the home is made a base of operation for the evangelistic¹¹² mission of the church¹¹³.

The Scriptures employ the marriage bond as a metaphor of certain aspects of the spiritual relationship between God and his people, or, in the New Testament, between Christ and his church, as Saint Paul does in Ephesians 5.¹¹⁴ "But the analogy moves in the other direction as well. The roles

¹¹¹I Peter 3:1-6; I Corinthians 7:12-16; and Ephesians 6:4.

¹¹²Acts 16:11-15, 25-34, 40; 18:2-3; Romans 16:3; I Corinthians 19:19; and Philemon 2. See also Peter Lampe, "The Family Of New Testament Times," Church and Society LXXXIV (Nov- Dec 1993), 28-30.

¹¹³Grenz, Sexual Ethics, 43-46.

¹¹⁴Collins writes, "While reflecting a contemporary view of how the marital relationship fits in with an ordered society, the writer uses marriage (both the relationship [vv 22-25, 29-32] and the wedding [vv 26-27]) as a metaphor for the relationship between Christ and the Church." (572) cf. Freedman, s. v. "Marriage" by Collins.

fulfilled by the Lord and the church in their relationship provide a model for husbands and wives,"¹¹⁵ thus, Paul's teaching on "headship" and "submission." Admittedly, there is mystery here, for as a man and a woman enter into and maintain the marital union, they offer a picture of the greater mystery of salvation- the union of Christ and the believing community. Just so, "headship" is found in Christ as the head of the church, and "submission" is exercised by the church, the bride of Christ.¹¹⁶ Ultimately, then, marital faithfulness is rooted in husband's and wife's understanding of the faithfulness between Christ and his bride, the church.

Summary and Theological Reflection

The Old and New Testaments, as they had with human sexuality, present a very high view of marriage and the family. Marriage and family are concepts and practices rooted in the order of creation in that they are tied inseparably to the "one flesh" notion of humankind made in the "image of God." Marriage and family serve the purpose of providing community for humankind, which reflects the community of the Godhead, and these practices point forward to the new community which is the church. Ultimately, the

¹¹⁵Grenz, Sexual Ethics, 48.

¹¹⁶Ephesians 5; Mark 2:19-20; John 3:29; and Revelation 19:7; 21:9.

people of God will become the community of the New Creation, and will enjoy not only fellowship among themselves but also with almighty God, Father, Son and Holy Spirit. Because of this high view of marriage, both Testaments condemn sexual sin and the divorce it often produces. While adultery is recognized as legitimate grounds for divorce, it seems that the Bible actually disapproves of remarriage.

As creatures made in the image of God, male and female, we are attracted to one another. This attraction in turn is meant to lead to bonding, the result of which is the formation of community. In a technical sense, bonding is symbolized by marriage and is consummated in sexual intercourse.

Marriage occurs when two individuals stand before God, in the presence of witnesses, and covenant together to monogamy and permanency. For a spiritual leader to enter into a sexual relationship with a person other than the spouse, is to break that covenant. Because, ultimately, marriage represents the covenant relationship between God and humankind, God views very seriously any breaking of the covenant of marriage. Specifically, God views with utmost seriousness the breaking of the covenant where two individuals have pledged monogamy and permanency, both of which were the divine intention from the beginning.

Procreation is one of the purposes of marriage.

When one spouse knows that the other spouse has engaged in sexual relations with someone else, that first spouse knows that a child may have been conceived which will never be part of the first family. It is not that God has not made provision for orphans and widows, or even single parents, which provision may include becoming part of a blended family. But when a child is born who can never be part of the family of one of the parents, something happens not only to the child, but to the parents and to the spouses who are not that child's parents.

Because Jesus, and the authors of the New Testament who addressed the issue, opposed immorality of all kinds, spiritual leaders would be wise to avoid all such sin. It is not that such sin cannot be forgiven, but rather that the effects of the sin on all concerned are almost beyond comprehension.

Frequently immorality leads to divorce, and more often than not divorcees remarry. This too has implications for all involved. Especially significant is the fact the New Testament seems to frown on remarriage for divorcees, probably because of the impact on members of the original families.

If marriage and family are a metaphor for the reality of the spiritual community, that is, the church and

ultimately the eschatological community, then it is easy to understand Jesus' reverence for both, and his condemnation of adultery as that which destroys the family's integrity.

It is in the context of the high view of marriage and family, and against the background of the condemnation of sexual sin, that we will now turn our attention to the standards demanded of spiritual leaders in the Bible.

CHAPTER FOUR

Toward Understanding The Bible On The Morality Of Spiritual Leaders

The Bible is a book about, among other things, the leadership a sovereign God provides for his people. Sometimes, he is portrayed as leading his people directly, as in the cloud by day and the pillar of fire by night.¹ Most of the time, however, he is portrayed as providing leadership through his servants- patriarchs, prophets, priests, apostles, pastors (elders, bishops) and teachers.²

In the Bible God is portrayed as a shepherd³ who cares for his flock, his people⁴. That care consists in feeding-

¹Exodus 13:21,22.

²Ephesians 4:11-12. More on each of these later.

³The imagery is rich indeed. According to R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, eds. Theological Wordbook of the Old Testament. Vol. 2. (Chicago: Moody Press, 1980), s. v. "Shepherd," by William White, 852, "From very ancient antiquity, rulers were described as demonstrating their legitimacy to rule by their ability to 'pasture' their people."

nurturing, comforting-healing, guiding-leading, and defending-protecting them. Little wonder then, that in both the Old and New Testaments spiritual leaders are also portrayed by the same imagery.⁵ In fact, the word that is translated "pastor," (*poimen*) in the New Testament is a word that means "to shepherd."⁶ Good spiritual leaders, unlike hirelings,⁷ will always, like the "good shepherd" himself, protect the sheep rather than expose them to danger. Interestingly, it is this context that one of the most scathing denunciations to be found in the entire Bible is made by God against those spiritual leaders, the shepherds of his people, for their failure at leadership.⁸

⁴Psalm 23; 78:52,53; 80:1; Numbers 27:17; Isaiah 40:11; Jeremiah 31:10; Ezekiel 34:11-24,31; Zechariah 10:3; Matthew 25:32; 26:31; John 10:11,14,16; Hebrews 13:20; I Peter 2:25; 5:4.

⁵Jeremiah 49:19; 50:44; Ezekiel 34:1-10; 37:24; Zechariah 10:2; 11:15-17; 13:7; John 10:2-13; 21:16; Ephesians 4:11; I Peter 5:2,3.

⁶Joseph Henry Thayer, Thayer's Greek-English Lexicon of the New Testament (Marshallton, Delaware: The National Foundation for Christian Education, n.d., and Colin Brown, ed. The New International Dictionary of New Testament Theology, Vol. 3 (Grand Rapids, Michigan: Zondervan Publishing House, 1978, 1986): s. v. "Shepherd," by E. Beyreuther.

⁷John 10:12,13.

⁸Ezekiel 34:1-10. Rather than feeding, healing, nurturing, and protecting the flock, the shepherds fed on them. However, in this denunciation no mention is made specifically of sexual immorality.

I. The Old Testament And The Morality of Spiritual Leaders

The Bible has a lot to say about the morality of spiritual leaders. This is not surprising, given the fact that God himself is a being of ultimate integrity who demands that spiritual leaders reflect that integrity in their ethics and morals. Unfortunately, this is not always the case, and we are left with the problem of discovering why. Why do those who have a relationship with God, and who consider themselves his servants have difficulty with morality?

A. *The Fall⁹ and Sexuality*

There are tragedies; then there is the great tragedy—the Fall! The word “Fall” is a theological term which refers to the disobedience of Adam and Eve in the Garden of Eden, and the consequence both for them and for the entire

⁹Millard J. Erickson, Christian Theology (Grand Rapids, Michigan: Baker Book House, 1983, 1984, 1985), notes,

In its head, Adam, the entire human race violated God's will and fell from the state of innocence in which God had created mankind. Consequently, all of us begin life with a natural tendency to sin. The Bible tells us that with the fall, man's first sin, a radical change took place in the universe. Death came upon mankind (Gen. 2:17; 3:2,3, 19). God pronounced a curse upon mankind which is represented by certain specifics: anguish in childbearing (3:16), male domination over the wife (v.16), . . . It seems likely that these are merely a sample of the actual effects upon the creation. (427-428)

human race.¹⁰ It was not that Adam and Eve "fell" into sin as though the "Fall" was accidental, but they "fell" in the sense that it was a "Fall" from a position of innocence, a place of intimate fellowship with the Creator.

Theologians use the term "original sin" to refer to humanity's fallen condition,¹¹ and the term "depraved" to describe the extent and intensiveness of sin.¹² Christian philosopher and theologian Francis Schaeffer identifies four consequences of the Fall, each of which is represented by

¹⁰Commenting on Gen. 3:7-21, John Hewett, "Genesis 2:4b-3:31; 4:2-16; 9:20-27; 19:30-38," Review and Expositor 86 (1989), writes,

Now they know they are exposed. Their shame, as was their jubilation, is mutual. But their efforts to cover themselves are not enough: they are still naked before God (3:10). Only he can completely cover the effects of their sin (3:21). He expels them from the garden, but lets them live, and even grants them a commission, albeit one outside the flaming gate. Though they are alienated, they are not rejected. Though they are separated, they are not destroyed. Though rendered mortal, they are granted extension of themselves through the birth of their children. No family failure, not even the first one, is beyond redemption. (238)

¹¹Erickson, Christian Theology, 631, "By 'original sin' we mean the dimension of sin with which we begin life, or the effect which the sin of Adam has upon us as a precondition of our lives."

¹²Ibid., 621-639. Often the adjective *total* is used.

brokenness, or a fracture of relationship.¹³ Each of these has implications for sexual relationships.

1. Sexual Offense

Because God made humankind sexual beings, male and female, sexuality is good. However, that is not to say that every expression of sexuality is good- indeed, our sexuality has been affected by the Fall, and lies under the domain of sin so that misuse and perversion may be expected. The third chapter of Genesis describes how Adam and Eve's natural union fell apart, how they blamed each other for their predicament, and how they became ashamed before each other and put on clothes to cover their nakedness. As the Old Testament account unfolds, the depths of human depravity becomes apparent, especially in this area of sexuality, and God is forced by both his hatred of sin and his love for

¹³Francis A. Schaeffer, Genesis in Space and Time (Downers Grove: Illinois: InterVarsity Press, 1972): 98-100.

First is the great separation, the separation between God and man. It underlies all other separations, not only in eternity but right now. Man no longer has the communion with God he was meant to have.

The second great separation is separation of man from himself. . . . Man has psychological problems.

The third of the great separations is man from man. This is the sociological separation.

The fourth separation is a separation of man from nature and nature from nature. This is the ecological problem.

humankind to set parameters upon sexual activity. In short, that which occurs within marriage is for the most part good, and that which occurs outside marriage is always evil.

At the spiritual level, sexuality became so perverted that sexual activity was used as a method of communication/participation with the gods. Canaanite religions featured the worship of phallic fertility gods and multi-breasted goddesses, and their rituals often included lewd dances followed by sexual intercourse and full-scale orgies. Prostitutes, both male and female, were a central part of the pagan worship. As Wenham notes in his comments on Genesis 1:28, "be fruitful and multiply,"

Here, then, we have a clear statement of the divine purpose of marriage: positively, it is for the procreation of children; negatively, it is a rejection of the ancient oriental fertility cults. God desires his people to be fruitful. His promise makes any participation in such cults or the use of other devices to secure fertility not only redundant, but a mark of unbelief (cf. Gen 16; 30:14-15).¹⁴

¹⁴Gordon J. Wenham, Word Biblical Commentary, Vol. 1 Genesis 1-15 (Waco, Texas: Word Books, Pub., 1987), 33.

See also John C. L. Gibson, Genesis, The Daily Study Bible Series, ed. John C. L. Gibson, (Philadelphia: The Westminster Press, 1981), who writes

If there is another reason why both male and female are explicitly brought within the scope of the *imago dei*, it is to underline to the Hebrews that sex was a sacred thing and was not to be degraded by them in the way their Canaanite neighbours degraded it. (86-87)

Sex and religion have always been intricately interwoven, "and they are interwoven because they are dealing with the basic elements of intimacy and the stuff of ecstasy."¹⁵

At the social level, the biblical standards of sexual morality stood in stark contrast to the accepted social norms of most of the ancient cultures. The people of Israel were surrounded by heathen nations characterized not only by pagan worship, but also by the grossest forms of immorality. Under Old Testament law, sexual sins were crimes not just against God but against individuals and society as a whole—and most were punishable by death. Many Old Testament passages speak of the seriousness of sexual sin, especially in terms of God's judgment thereon. Leviticus 18¹⁶ prohibits numerous sexual perversions, from incest and bestiality, to homosexual relations; Deuteronomy 22; 23; 27 deal with a wide variety of sexual sins and their

¹⁵Eugene H. Petersen, Five Smooth Stones for Pastoral Work (Atlanta: John Knox Press, 1980): 39. On the same page and in the context of comments about the Song of Solomon, Petersen writes, "All the intimacies possible to man and woman in love are an index to both the ecstasies and difficulties in our loving response to the God who loves us. 'Human sexuality is the [mimesis] of which divine love is the [paradeigma].'" This is evidenced also in the problems Israel had with idolatry throughout her torturous history.

¹⁶A superb article has been written by Stephen F. Bigger, "The Family Laws of Leviticus 18 In Their Setting," Journal of Biblical Literature 98 (1979): 187-203.

appropriate punishments, including capital punishment.¹⁷

As Stephen Bigger notes, "Pollution of this nature inevitably had an effect on the community so that its avoidance had become a primary concern of Hebrew holiness legislation."¹⁸

At the psychological level, sexual sin reflects the fact that humankind, usually the male, is in such inner turmoil and so desperate for companionship, that he will ignore that others are made in the image of God, and use them in a purely selfish way. There is an old adage which says that men give love in order to get sex, and women give sex in order to get love. As a matter of fact, for the male, sexual activity, and even sexual aggression, is for the most part an attempt to experience intimacy. As Peter Rutter observes,

¹⁷Ibid. Randy C. Alcorn, Christians in the Wake of the Sexual Revolution (Portland, Oregon: Multnomah Press, 1985), observes,

. . . under Old Testament law there were four readily identifiable major categories of sexual sin:

1. *Fornication*: any sexual relations outside marriage, including those between two unmarried people.
2. *Adultery*: sexual relations with someone other than one's spouse or with the spouse of another.
3. *Homosexuality*: sexual relations between two people of the same gender- males with males or females with females.
4. *Bestiality*: sexual relations with an animal. (193)

¹⁸Stephen Bigger, "The Family Laws," 202.

. . . sexual intercourse is the ultimate symbol of intimate human relationship. The act of intercourse can allow us to experience in the most intense way possible our deepest biological, emotional, and spiritual strivings, and at the same time allow us to share these feelings with another person.¹⁹

It seems also to be true that men more readily can engage in sex without deep emotional attachment, but this is not because men have a greater sex drive. "Instead, the story seems to lie in the different meanings that males and females have learned to attach to sex and intimacy."²⁰ The result is the objectification of others for purely physical

¹⁹Peter Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers, and Others- Betray Women's Trust, (New York: Fawcett Crest, 1989), 62-63. Rutter goes on in the same paragraph to observe

But the *symbol* of sexual intercourse lives in our psyches independent of the act, as an inner way for us to understand what it means to be passionately and meaningfully involved- with another person, irrespective of sexuality; with our own bodies and psyches; or with life itself. Sex can be an act, but it can also be a highly meaningful metaphor. (62-63)

²⁰James B. Nelson, The Intimate Connection. (Philadelphia: The Westminster Press, 1988), 40. Nelson also observes,

When we who are male think of sexuality, we usually think of "sex," and that means genital experience. We do not think first, or primarily, of sensuousness or of an emotionally intimate relationship, though these often enter in at some later point. Rather, our focus is more on sexual acts, acts involving genital expression. In turn, we tend to isolate sex from other areas of life. Sexuality, then, does not mean *in the first instance* loving intimacy, sensuous playfulness, babies, or the *eros* that draws us into communion with all else. It means a happening, a sexual event involving our genitals. (34)

pleasure. Pamela Cooper-White, looking through the lens of Buber's I and Thou, understands "violence against women- and violence more generally- as the annihilation of connectivity, the dulling and erasure of human relationality through objectification."²¹ In a very real sense, sexual experience, rather than intimacy or communion, becomes the goal of relationships. Reflecting on the fact that the ancient Hebrews occasionally used the verb "to know" (yadah) as a synonym for sexual intercourse, James Nelson writes,

The sexual act at its best is the union of desiring and knowing. If I desire another sexually without wanting to have deep knowledge of the other, without wanting to be in a living communion with the partner, I am treating the other merely as object, as instrument, as means to my self-centered gratification. But in the union of desiring and knowing, the partner is treated as a self, the treasured participant in communion.²²

Finally, at the ecological or environmental level, the fall worked its terrible effects. The ground became cursed and the man was told that it would be by the sweat of his brow that he would eat his bread.²³ Later, when Israel entered the land of Canaan, God made it clear that there would be a direct relationship between occupying the

²¹Pamela Cooper-White, The Cry of Tamar: Violence Against Women and the Church's Response, (Minneapolis: Fortress Press, 1995), 18.

²²James B. Nelson, Embodiment: An Approach to Sexuality And Christian Theology, (Minneapolis: Augsburg Publishing House, 1978), 32.

²³Genesis 3:17-19.

promised land and their lifestyle. For example, harlotry was forbidden lest "the land fall into harlotry and the land become full of wickedness."²⁴ As Elmer Martens notes,

Marriage and family ethics are not in themselves associated directly with the land- yet violations of these family-related moral and civil regulations are said to defile the land. In what sense? In the sense that Yahweh dwells in the midst of the land (Num 35:34).²⁵

2. Adultery

The central ethic of sexuality in the Bible is negative- against all forms of sexual sin, especially adultery. This suggests that God, if not humankind, took sexual sin very seriously. Two commands, in particular, dominate God's view of sexuality- "Do not commit adultery," and "Do not covet. . . your neighbor's wife."²⁶ Concerning the first, Walter Kaiser writes,

²⁴Leviticus 19:29.

²⁵Ben Ollenburger, Elmer Martens and Gerhard Hasel, The Flowering of Old Testament Theology, "On Land and Lifestyle," by Elmer Martens, (Winona Lake, Indiana: Eisenbrauns, 1992), 313.

²⁶Exodus 20:14; Deuteronomy 5:18; and Exodus 20:17; Deuteronomy 5:21; Leviticus 18:20. Of course, as Christianity Today Institute, "Great Sex: Reclaiming a Christian Sexual Ethic," Christianity Today (2 October 1987), observes, it must be recognized,

. . . that in the Old Testament these laws were expressed in a patriarchal, polygamous culture where husbands had the right to take as many wives as they wished and to divorce as many wives as they wished, and where women were treated for the most part as property. The Old Testament is generally uncritical of that social situation, even though Genesis 3:16 suggests

The verb "to commit adultery" (na'ap) can be used of either men or women. Since the punishment for adultery is death (Deut 22:22) . . . adultery is distinguished from fornication in the OT.

The sin of adultery is not just a question of violating another person's property; it is also a moral question.²⁷

The fundamental issue in adultery is that it breaks a covenant between two people which has been entered into before a covenant-initiating and covenant-keeping God. Old Testament scholar Peter Craigie, comments on Deuteronomy 5:18,

The reason why adultery is singled out for attention in the Decalog is because adultery, more than other illicit sexual behavior, has to do with unfaithfulness in a relationship of commitment. Marriage was a binding commitment of faithfulness between two persons and it was in principle similar to the covenant relationship itself. The crime of adultery was the social equivalent to the religious crime of having *other gods* (5:5); both offenses involved unfaithfulness and both were therefore reprehensible to the God of the covenant, whose character it was to be totally faithful. . . . Adultery of one partner in a marriage involved not only

that it was a result of sin and, at times, provided certain rights for women. The law is preoccupied with another concern: constancy and exclusivity within marriage. Other men's wives were not to be wanted or had. If a man wanted and had an unmarried woman, she became his wife, according to the laws in Deuteronomy 22. A man's only sexual options were his wife (or wives). (31)

²⁷Frank Gaebelein, ed., The Expositors Bible Commentary, vol. 2, Gen- Num (Grand Rapids, Michigan: Wm. B. Eerdmans, 1990) Exodus by Walter Kaiser, 425.

unfaithfulness to the other partner, but also unfaithfulness to God.²⁸

The last command of the Decalog, "Do not covet . . . your neighbor's wife," deals with an issue which later Jesus addressed- the issue of the heart. As Peter Craigie notes,

In all these commandments, the normal motivation involved, which would lead to the transgression, would be self-interest. . . . The act of adultery involves interest in another person, but again that is closely related to self-interest.²⁹

God gave sexuality to humankind as a good gift, and when this gift is abused by sexual sin, especially adultery, man may justifiably be accused of rejecting God's goodness, wisdom and generosity. Sexual activity outside marriage is

²⁸R. K. Harrison, gen. ed., The New International Commentary on the Old Testament, vol. 4, Deuteronomy by Peter Craigie (Grand Rapids, Michigan: Wm. B. Eerdmans, 1976):160. Further, Victor Hamilton, The Book of Genesis, Chapters 1-17 (Grand Rapids, Michigan: Eerdmans, 1990), writes,

Brueggemann argues that the phrase "my/your bone and flesh" is actually a covenant formula and that it speaks not of a common birth but of a common, reciprocal loyalty. Thus when representatives of the northern tribes visit David at Hebron and say to him, "we are your bone and flesh" (2 Sam. 5:1), this is not a statement of relationship ("we have the same roots") but a pledge of loyalty ("we will support you in all kinds of circumstances"). Taken this way, the man's *this one, this time, is bone of my bones and flesh of my flesh* becomes a covenantal statement of his commitment to her. Thus it would serve as the Biblical counterpart to the modern marriage ceremony "in weakness [i.e. flesh] and in strength [i.e. bone]." Circumstances will not alter the loyalty and commitment of the one to the other. (179-180)

²⁹Peter Craigie, Deuteronomy, 163.

a violation of God's ordered plan for creation and of his commandments governing human relationships.³⁰

B. Spiritual Leaders and Morality

The Old Testament portrays five categories of spiritual leaders: patriarchs, priests, judges, kings, and prophets. While they are in one sense sequential, there is also much overlapping, both in time and function. As we shall see, moral integrity was not always a priority for these men.

1. Patriarchs

The Patriarchal period began with the calling of Abraham out of Ur of the Chaldees (Mesopotamia), about 2,000 BC, and lasted until the time of Israel in Egypt, about 1500 BC³¹ For the most part the patriarchs were polygamists,³² and not altogether careful to observe the prohibition of Leviticus 18:18.³³

³⁰Proverbs 6:32,33 says, "The one who commits adultery with a woman is lacking sense; He who would destroy himself does it. Wounds and disgrace he will find, And his reproach will not be blotted out."

³¹William S. LaSor, David A. Hubbard, and Frederic W. Bush, Old Testament Survey, (Grand Rapids, Michigan: Wm. B. Eerdmans, 1982, rep. 1992), 92, 98-107.

³²Abraham and Sarah, Hagar, Keturah and concubines; Jacob and Rachel (and her maids), and Leah (and her maids).

³³"And you shall not marry a woman in addition to her sister as a rival while she is alive to uncover her nakedness."

Among the patriarchs Reuben, son of Jacob, is notorious for laying with Bilhah, his father's concubine.³⁴ Later, when Jacob bestows his blessings upon his heirs, Reuben loses the blessing he should have received as the first-born son. Another son of Jacob, Judah, is notorious for his refusal to give his son Shelah to his daughter-in-law Tamar upon the death of her first husband Er.³⁵ To make matters worse, he then visits a pseudo-prostitute who turns out to be Tamar. When finally Jacob bestows his blessings upon his heirs, Judah receives nothing less than the others.

Of all the patriarchs, Joseph stands as out an example of moral integrity for all who would be leaders among the people of God. To the seductions and overt enticements of Potiphar's wife, he responded, "How then could I do this great evil, and sin against God?"³⁶

2. Priests

The nation of Israel spent approximately four hundred years in Egypt, and finally was led to freedom by God's servant Moses. The goal of the exodus from Egypt was to establish a holy nation, a kingdom of priests.³⁷ While at

³⁴Genesis 35:22; 49:4.

³⁵Genesis 38:1-26. The practice is called Leverate marriage.

³⁶Genesis 39:9b.

³⁷Exodus 19:6.

Sinai, God spoke his law³⁸ to Israel through his servant, and instituted the Aaronic priesthood. Prior to this time, it appears that offerings were made by the head of the household, who officially represented his family in the recognition and worship of God.³⁹ Except for a brief reference to Melchizedek, the office of priest is not mentioned.⁴⁰ For all intents and purposes, Aaron was Israel's first High Priest, and he led the people in worship.⁴¹

³⁸At Sinai God provided a detailed revelation of the moral requirements of his people. Scripture organizes these laws into what may be called four major codes: the Decalog (Ex. 20:2-17), the book of the testaments (Ex. 29:22-23), the priestly codes (consisting primarily of Leviticus—except for the narrative sections in chapters 8-10 and 24:10-23—Num. 5-6; 9:1-14; 10:1-10; 15; and 18-19), and the Deuteronomic codes (primarily Deut. 1-30, to which may be added Num. 28-30). Especially important in this regard is the book of Leviticus, whose central message is summarized in the command to “consecrate yourselves and be holy, for I am holy. . . .” (11:44-45). The first part of this book (1-10) outlines the requirements for worshipping Yahweh, while the second section (11-27) prescribes how the covenant people of God are to translate the idea of holiness into daily living. cf. Hill and Walton, A Survey of the Old Testament, 121-124. As mentioned earlier in this chapter, it is Leviticus 18 which contains the laws about sexuality

³⁹Job 1:5. Frank E. Gaebelin, ed., The Expositor's Bible Commentary, vol. 4 I Kings- Job, “Job” by Elmer B. Smick, (Grand Rapids, Michigan: Zondervan, 1988), 879, notes, “Verse 5 reveals that Job, like the patriarchs, functioned as a priest for his family.”

⁴⁰Genesis 14:18.

⁴¹Exodus 28 speaks of the preparation of Aaron's consecration which was then executed in Leviticus 8-10. Leviticus summarizes the great task of the priesthood: “and

The functions of the priests were several. First, they were to mediate between God and his people, and to secure atonement for their sins. They also provided leadership in the discernment of God's will for his people.⁴² Further, being custodians of the law, they also were commissioned to care for the Tabernacle and later the Temple. But the priesthood was necessary not only for practical reasons;

underlying it is a great moral and spiritual principle. Likeness to God in character and purpose is essential for those who would serve him. . . . The state of sanctity and purity, however, which is necessary for the service of God was symbolized, if not always realized, in the Levitical priesthood.⁴³

The sanctity of the priests is apparent in the requirements for holy living as well as in the prerequisites for service.⁴⁴ Exemplary in conduct, they were under obligation to exercise special care in matters of marriage and family discipline. While physical blemishes barred them permanently from priestly service, ceremonial uncleanness

so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses." (Lev. 10:10-11; cf. Ezek. 44:23).

⁴²Numbers 27:21; Deuteronomy 33:8.

⁴³George Arthur Buttrick, ed. The Interpreter's Dictionary of the Bible, Vol.3 (Nashville: Abingdon Press, 1962, s. v. "Priests and Levites," by R. Abba, (877).

⁴⁴Leviticus 21:1-22:10.

resulting from leprosy, a bodily issue, or forbidden contacts disqualified them temporarily from ministrations. Heathen customs, profanation of holy things, and defilement were to be avoided by the priests at all times. For the High Priest the restrictions were even more exacting.⁴⁵ Even the garments they wore spoke of their peculiar holiness,⁴⁶ and especially significant was the headdress or turban which incorporated a plate of pure gold on which was inscribed, "Holiness to the Lord." This was a constant reminder that holiness is the essence of God's nature. In an elaborate ceremony of consecration the priests were set apart (sanctified) for their ministry.⁴⁷

To suggest that not all Israel's priests were all that they should have been morally is not exaggerating the truth. One such priest was Eli, whose greatest sin was the neglect of his sons who also were priests.⁴⁸ Among other things, these priests were adulterous, and even though Eli rebuked them for their moral failure, it appears to have been too

⁴⁵Leviticus 21:1-15.

⁴⁶Exodus 28:40-43; 39:27-29.

⁴⁷Exodus 29:1-37; 40:12-15; Leviticus 8:1-36. See John G. Gammie, Holiness In Israel, (Minneapolis: Fortress Press, 1989), chapter 1, "The Priestly Understanding of Holiness," 9-44.

⁴⁸I Samuel 2:12-17,22-36; 3:11-14.

little too late, and they were slain by the Lord, against whom they had sinned.

3. Judges and Kings

It was also during her early history that Israel had many judges who were raised up by God to deliver his people from their enemies. One of the best known was Samson, whose determination to have Delilah has made him infamous. This was a dark time in Israel's history, of which it was recorded, "every man did what was right in his own eyes."⁴⁹

The monarchy in Israel began with Saul (1025 BC), grew greatly under David (1010 BC), reached its greatest influence under Solomon (970 BC), and became a divided kingdom at Solomon's death (930 BC).⁵⁰ Prior to this time Israel had been a theocracy, a nation under the rule of God, but with the arrival of the monarchy there seems to have been a corresponding decrease in the submission of the people to the rule of God. This is not to suggest that God had abandoned his people, for the kings, whom God appointed, were quasi-spiritual leaders. This means that they should

⁴⁹Judges 14-16; and 17:6.

⁵⁰Andrew E. Hill, and John H. Walton, A Survey of the Old Testament, (Grand Rapids, Michigan: Zondervan Pub. House, 1991), 448-449, provide an excellent Timeline of Biblical History.

have realized that their moral lives were intended to be examples to their people.⁵¹

The rulers of Israel did not fare as well as moral examples as they did as moralizers. Andrew Hill and John Walton remind us that the wisdom of Proverbs extols the virtue of monogamous marriage and warns against the folly of sexual license, noting that,

In many respects, the instructions of Proverbs on human sexuality and marriage constitute a practical commentary on the Genesis account of the creation of man and woman and their union as one flesh.⁵²

By way of contrast, David was a polygamist, an adulterer and a murderer;⁵³ Solomon was a polygamist, having seven hundred wives and three hundred concubines,⁵⁴ and many of the rulers

⁵¹Deuteronomy 17:17.

⁵²Hill and Walton, A Survey of the Old Testament, 291. Equally informative is their analysis of the Song of Solomon, 299-306.

⁵³I Samuel 12:8; II Samuel 3:2-5; 11; 12. Immorality and murder within the family soon involved David in civil strife and rebellion. It is interesting that most contemporary authors who address the issue of immorality among spiritual leaders cite David as an example of one who was forgiven by God and restored to a place of favor in God's service. He is thus used to justify the practice of restoring fallen spiritual leaders to the place of leadership. Of the few authors who take the opposite view, one, John H. Armstrong, does a thorough job in exegeting the texts to demonstrate his thesis. Cf. Armstrong, John H. Can Fallen Pastors Be Restored? Chicago: Moody Press, 1995.

⁵⁴I Kings 11. As glorious and successful as Solomon had been, the final chapters of his reign were tragic, for he departed from wholehearted devotion to the Lord, mainly due to his intermarriage with pagan wives. From his

of the divided kingdom were every bit as corrupt morally. Few of the stories of Israel's princes is any more tragic than that of Amnon, who raped his half-sister Tamar, and then abandoned and spurned her.⁵⁵

We should not be surprised then to discover that the people were quick to imitate their leaders. As late in her history as the time of Ezra (460 BC) and Nehemiah (445 BC), the people were marrying spouses from among their pagan neighbors, and this met with serious disapproval.⁵⁶

4. Prophets

The prophetic tradition began in earnest for the people of God with Moses, and came to an climax with Jesus, the greatest of all prophets.⁵⁷

experiences, he was more than qualified to make such observations as those found in Proverbs 2:16-22; 5:3-23; 6:20-35; 7:1-27.

⁵⁵II Samuel 13. Of the contemporary writers dealing with the issue of pastoral sexual misbehavior, none is more earnest than Pamela Cooper-White, whose book title summarizes her concern. Cf. The Cry of Tamar: Violence Against Women and the Church's Response. Minneapolis: Fortress Press, 1995. Further reference to Cooper-White will be found in subsequent chapters.

⁵⁶Ezra 9:1-10, 19, 44; Nehemiah 10:30; 13:23-31.

⁵⁷John 1:21, "And they asked him [John], 'What then? . . . Are you the Prophet?' And he answered, 'No.'" This is a reference to the Old Testament promise that God would one day raise up a prophet like Moses, to speak to his people. cf. Deuteronomy 18:15, 18.

Surprisingly, the prophets had very little to say about immorality, and were, without exception, of serious moral integrity. Where they did deal with immorality, their position was without compromise. By and large, they were much more concerned about idolatry or spiritual harlotry than with sexual immorality.⁵⁸ In his discussion of the meaning of "commit adultery," (*na'ap*) Coppes writes,

Our word reminds us of the fact that God relates to his people not only as sovereign king but as husband (cf. *qana'*, etc.). This religious symbolical use of *na'ap* is attested in Lev 20:10ff. (cf. 18:20ff.; Jer 23:14) where it is aligned with Molech worship and profaning God's name (cf. Ezk 23:37). The prophets apply this figure in describing Israel's sin. Hosea depicts a connection between Israel's faithfulness to Jehovah and the dissolution of all social and religious ties: "where religious union with Jehovah is not kept sacred, there no human marriage can be secure. Sensuality produces religious whoredom and religious whoredom again issues into physical whoredom(4:11,14)" (Vos, BT, p. 298). . .

Israel is condemned for disavowing God's claims as the marriage Lord. They have served other gods by practicing cultic and spiritual prostitution (4:11-12). Jeremiah, Ezekiel, and Isaiah (limitedly) also use this figure to depict the sin of God's people (Ezk 16:32ff; Jer 3:8f.; Isa 57:3).⁵⁹

⁵⁸Isaiah 57:1-10; Jeremiah 3:1-10; 5:7-9; 29:21-23; Ezekiel 16:15-43; 18:6,11,15; Malachi 2:14-16.

⁵⁹R. Laird Harris, Gleason Archer Jr., and Bruce K. Waltke, eds. Theological Wordbook of the Old Testament, Vol. 2 (Chicago: Moody Press, 1980): s. v. "*na'ap* **commit adultery**," by Leonard J. Coppes.

Little wonder then that the prophets denounced unholy priests and condemned cultic prostitution, which had taken on disgusting forms.⁶⁰

II. The New Testament And The Morality Of Spiritual Leaders

We have already considered the teaching of the Old and New Testaments on the subjects of sexual sin in general and adultery in particular. We also have considered the teachings of both Jesus and the apostle Paul on these same subjects. However, this does not exhaust the Bible's teaching on sexual matters. The author of Hebrews sums up the emphasis of the New Testament when he writes, "Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge."⁶¹

A. Jesus

The Kingdom of God was the central message of Jesus.⁶² The most distinctive fact in Jesus' proclamation of the kingdom was its present inbreaking in history in his own

⁶⁰Jeremiah 3:1-9; 5:7 ff.; Ezekiel 16; 23.

⁶¹Hebrews 13:4.

⁶²George Eldon Ladd, A Theology of the New Testament, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. C., 1974, reprint 1975), 57. Cf. Mark 1:14,15; Matthew 4:23; Luke 4:21.

person and mission.⁶³ According to Jesus, the kingdom is both present, and yet to come, and therefore designates the eschatological act of God when God acts in kingly power to destroy his enemies and save his people.⁶⁴ To receive the Kingdom of God, to submit oneself to God's reign meant to receive the gift of the Kingdom and to enter into the enjoyment of its blessings. The age of fulfillment is present, but the time of consummation awaits the Age to come.⁶⁵ In the meantime, the people of God are called upon to live their lives in such a way as to reflect their relationship with a God who, among other things, is holy. This is seen especially in his teaching in the Beatitudes, and in his parables, both of which reflect the ethics of the Kingdom of God. George Eldon Ladd observes,

The unique element in Jesus' teaching is that in his person the Kingdom of God has invaded human history, and men are not only placed under the ethical demand of the reign of God, but by virtue of this very experience of God's reign are also enabled to realize a new measure of righteousness.⁶⁶

Since Jesus' ethics are the ethics of the Kingdom, it follows that they must be absolute ethics, and while they may only be realized fully in the age to come, it is clear

⁶³Ibid., 70.

⁶⁴Ibid.

⁶⁵Ibid., 80.

⁶⁶Ibid., 128.

that he expected his disciples to practice these things in the present age.⁶⁷ How could this be? In fact, the primary emphasis is on the inner character that underlies outward conduct, so that these ethics place a new emphasis upon the righteousness of the heart. Thus, the Law condemned adultery, but Jesus condemned lustful appetite, because lust cannot be controlled by laws.

How is this righteousness of the Kingdom attained? Because the future Kingdom has invaded the present order to bring humankind the blessings of the age to come, people need no longer wait for the eschatological consummation to experience the Kingdom of God- in the person and mission of Jesus it has become present reality. The righteousness of the Kingdom therefore can be experienced only by the person who has submitted to the reign of God that has been manifested in Jesus, and who has therefore experienced the powers of God's Kingdom. When a person has been restored to fellowship with God, he or she becomes God's child and the recipient of a new power, that of the Kingdom of God. It is by the power of God's reign that the righteousness of the Kingdom is attained.⁶⁸ Among the characteristics of this righteousness are: dying to one's self, taking up the cross

⁶⁷Matthew 5:13-14. See Ladd, A Theology, 125-129.

⁶⁸Ladd, A Theology, 131.

of Christ and following him, loving God with our entire being and one's neighbor as one's self.⁶⁹ Love becomes the principle ethic of the Kingdom of God, and as George Eldon Ladd observes,

Jesus himself said that the law of love subsumes all the ethical teaching of the Old Testament (Mt. 22:40). This law of love is original with Jesus, and is the summation of all his ethical teaching.⁷⁰

The Gospel of John that picks up this theme of love as the principle ethic of the Kingdom, and further defines it in terms of Jesus' love being the example for our love. Ultimately, the love of Jesus is a reflection of God's love, and is demonstrated in his death on the cross. It is this love then, that believers are to demonstrate to others.⁷¹

Does this mean that the ethics of the Kingdom are without concrete content? Not at all; only that the focus is elsewhere than the Mosaic law. One does not have to read very far in the New Testament to discover that Jesus was just as concerned about matters of the heart as he was the deeds of the flesh. In the Sermon on the Mount, and later in the same gospel, Jesus makes the following statements,

You have heard that it was said, 'You shall not commit adultery'; but I say to you, that everyone who looks on

⁶⁹Matthew 16:24; 22:40; Mark 12:28-31.

⁷⁰Ladd, A Theology, 133.

⁷¹John 3:16; 13:34; 15:12; I John 3:14; 4:12.

a woman to lust for her has committed adultery with her already in his heart.

But the things that proceed out of the mouth come from the heart, and those defile the man. For out of the heart come evil thoughts, . . . adulteries, fornications, . . . These are the things which defile the man. . .

The important thing in these texts is the teaching of Jesus that wrong behavior begins with that which is in the heart. Whether or not one is guilty before God of the sin of adultery, the root matter is lust⁷³ in the heart, for even if one has not been guilty of adultery as an overt act, one is just as guilty if one has lusted for another person's spouse.⁷⁴ New Testament scholar Robert H. Gundry comments,

On the one hand, there is no condemning the natural desire of a man for a woman. On the other hand, we do

⁷²Matthew 5:27,28, (Mark 7:21-23); 15:19-20.

⁷³The Greek word is *epithumia*, and can be rendered "desire, craving, longing," and is either good or evil, depending on the context. Thayer, "epithumia," 238, 239. cf. Colin Brown, ed., The New International Dictionary of New Testament Theology, vol. 1 (Grand Rapids, Michigan: Zondervan Pub. House, 1975, 1986): s. v. "Desire, Lust, Pleasure," by H. Schonweiss, 457, "Normally the vb. is used in a good sense. Only in Paul and Matt. 5:28 has it a bad connotation."

⁷⁴"The OT command not to commit adultery (Exod 20:14; Deut 5:18) is often treated in Jewish sources not so much as a function of purity as of theft: it was to steal another man's wife. . . . Jesus insisted that the seventh commandment points in another direction- toward purity that refuses to lust (v. 28)." Frank E. Gaebelin, gen. ed., The Expositor's Bible Commentary (Grand Rapids, Michigan: Regency Reference Library, Zondervan Pub. House, 1984), vol. 8, Matthew, Mark, Luke, by D. A. Carson, W. W. Wessel, and W. L. Liefeld, 151.

read a condemnation of that desire escalated to lust—the leering look (cf. Job. 31:1; . . .). The phrase, ‘in his heart’ precludes a toning down of Jesus’ statement by limiting it to lust that has begun to take steps toward its satisfaction. Adultery implies that the woman is another man’s wife.⁷⁵

In its context then, just “as anger is the motive behind killing, so lust is the motive behind adultery,— and Jesus’ new righteousness forbids lust, just as it forbids anger.”⁷⁶

B. Apostles, Prophets⁷⁷, And Evangelists⁷⁸

⁷⁵Robert H. Gundry, Matthew: A Commentary on His Literary and Theological Art (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1982): 88.

⁷⁶J. C. Fenton, Pelican Gospel Commentaries: Saint Matthew (Middlesex, England: Pelican Books Ltd., 1963): 89. cf. R. V. G. Tasker, gen. ed., Tyndale New Testament Commentaries (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1961), The Gospel According to St. Matthew by R. V. G. Tasker, who writes,

Murder, He insists, has its birth in anger fostered by an uncontrolled spirit of revenge, and such anger is itself an infringement on the sixth commandment. Similarly, adultery is but the final expression of lustful thoughts harboured in the imagination and fed by the illicit contemplation of the object of desire, so that the lust of the eyes and the lust of the flesh cannot be dissociated. (65)

⁷⁷The NT knows both true and false prophets (Matthew 7:15; 24:11,24; Acts 13:6; II Peter 2:1; I John 4:1; and Revelation 16:13; 19:20; 20:10). In the OT, the office of prophet seems to be second only to that of priest. In the NT, there occurs a shift to the office of apostle, who functions in much the same way as a prophet, but who in most cases was an eye witness to the Christ-event (Acts 1:21-26).

⁷⁸Ephesians 4:11, reads, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.” In the NT the following are listed as **apostles**: Jesus, Peter, Paul, Barnabas, James, Matthias, Silas, Andronicus, Junia, and the twelve;

In the New Testament, various terms are used to designate spiritual leaders, and various statements are made which indicate how important moral issues are. When seven men are chosen to look after widows and the serving of tables so that the twelve might be free for prayer and the ministry of the word, we are told that they were "seven men of good reputation."⁷⁹ Maintaining a proper reputation with those outside the faith is an often stated concern of the apostle Paul and others.⁸⁰

Listed among the apostles are Peter and Paul, both of whom addressed moral issues. For example, Peter advocates that his readers "abstain from fleshly lusts,"⁸¹ and he reminds them that false prophets and false teachers are characterized by immorality.⁸²

prophets: Jesus, John the baptizer, Agabus, Simeon, Lucius, Manaen, Judas, and Silas; **evangelists:** Philip, and Timothy.

⁷⁹Acts 6:1-6. The most we can say of this phrase is that it means that "these seven must be men of honourable reputation, . . ." cf. F. F. Bruce, Gen. Ed., The New International Commentary On The New Testament (Grand Rapids, Michigan, 1954; reprint, 1966), Commentary On The Book Of Acts, by F. F. Bruce, 128.

⁸⁰I Corinthians 10:32; Philippians 2:15; Colossians 4:5; I Thessalonians 4:12; I Timothy 2:2; 5:14; 6:1; Titus 2:5,8,10; 3:1-2; Acts 22:12; I Peter 2:12,15; 3:1,16.

⁸¹I Peter 2:11.

⁸²II Peter 2:2,10,13,14.

However, it is the apostle Paul who writes most pointedly about moral issues among both believers in general and spiritual leaders in particular.⁸³ He demands purity of all believers, but especially spiritual leaders, and is not shy about denouncing impurity.⁸⁴ Nor is he any less concerned about immorality,⁸⁵ and "youthful lusts,"⁸⁶ which may include sensuality, but which are by no means limited to sexual matters.⁸⁷

⁸³Presently, we will consider general issues of morality, including Paul's teaching about the morality of spiritual leaders in general, and under the next heading consideration will be given the morality of pastors and deacons in particular.

⁸⁴I Timothy 4:12; I Thessalonians 4:7.

⁸⁵Romans 1:24-27; I Corinthians 5:1-5; 10:6-8; Ephesians 5:3-9; I Thessalonians 4:3-8.

⁸⁶II Timothy 2:22.

⁸⁷Kelly comments, "The sequel, with its reference to **integrity**, etc., suggests that the Apostle is not thinking so much of sensual temptations as of certain faults of character which headstrong young men are liable to display." Cf. Henry Chadwick, gen. ed., Black's New Testament Commentaries, (London: A & C Black, 1963, reprinted, 1986,) The Pastoral Epistles by J. N. D. Kelly, 189. On the other hand, William Hendricksen, Exposition of The Pastoral Epistles (Grand Rapids, Michigan: Baker Book House, 1957), observes,

Two extremes should be avoided. First, it is wrong to construe the reference to be, either exclusively or predominantly, to uncontrolled sexual desire. Secondly, it is not necessary to exclude this evil entirely from view. The term, as here used, must probably be taken in its most general sense, as indicating *any sinful yearning to which the soul of a young or relatively young person is exposed.* (273)

Another concern of Paul was for what he called the "works of the flesh," which included various sexual aberrations.⁸⁸ Theologian George Eldon Ladd reminds us that the most difficult aspect of Pauline psychology is his doctrine of *sarx*, both because of the complexity of his use of the word, and especially because of one usage that is characteristic of Paul but which is rarely found elsewhere.⁸⁹

The key to Pauline theology is to be found, of course, in Paul's thought regarding Jesus Christ, and is probably most aptly expressed in his oft-repeated phrase "in Christ." This phrase, together with its cognates, occurs a total of 172 times in Paul's writings, and is the basis of all the

⁸⁸Galatians 5:16-21. Immorality (*porneia*), impurity (*akatharsia*), and sensuality (*aselgeia*). The term "flesh," (*sarx*), is capable of various meaning, the context of which is determinative; cf. Gerhard Friedrich, ed., Theological Dictionary of the New Testament, vol. VII, trans. Geoffrey W. Bromiley, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1971), s. v "sarx" by Schweizer, 98-151, who observes,

Hence the flesh is not a sphere which is to be differentiated from other earthly things and which is intrinsically bad or especially dangerous. It becomes bad only when man builds his life on it. Sexuality on the one side and Pharisaic religiosity on the other are particularly blatant examples of this false orientation to life.

⁸⁹We may summarize Ladd's understanding of Paul's usage: *sarx* is the bodily tissues; *sarx* is the body itself; *sarx* is man with reference to his origin; *sarx* is man in terms of his outward appearance and conditions; *sarx* is unregenerate human nature. cf. Ladd, A Theology, 466-475.

Pauline ethical imperatives and appeals.⁹⁰ Among others in his day, the Apostle Paul sought to challenge the antinomians or libertines who insisted on uninhibited lifestyle expression. For example, he wrote, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another."⁹¹ Shortly thereafter follows the very important text wherein Paul contrasts "walking in the Spirit" with the "works of the flesh."⁹² His point is:

let your way of life be Spirit-controlled, and you will not do that for which your natural self yearns. For the yearnings of the natural self are opposed to the Spirit, and the yearnings of the Spirit are opposed to

⁹⁰Richard Longnecker, The Ministry and Message of Paul, (Grand Rapids, Michigan: Zondervan Pub. House, 1971), 98.

⁹¹Galatians 5:13.

⁹²Galatians 5:16-21, which says,

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.

the natural self. This is because the two are utterly opposed to each other, . . .⁹³

As Herman Ridderbos observes,

On the one hand, "flesh" for St. Paul has the significance of what is human in its weakness, dependence on God and perishableness in itself; on the other hand, "flesh" is the pregnant and very specific description of humankind in its sin, and the coinciding of being human and being a sinner is therefore expressed in it.⁹⁴

⁹³R. V. G. Tasker, ed., Tyndale New Testament Commentaries, (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1965, reprint, 1975), The Epistle of Paul to the Galatians, by Alan Cole, 153.

⁹⁴Herman Ridderbos, Paul: An Outline of His Theology, trans. John Richard De Witt (Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co. 1975), 93.

C. Pastors (Bishops, Elders),-Teachers⁹⁵ and Deacons

For Baptists, there are two offices in the church- pastors, also called bishops and elders,⁹⁶ and deacons. It

⁹⁵Ephesians 4:11 reads in part, "and some as pastors and teachers." Charles Hodge, An Exposition of Ephesians, (Wilmington, Delaware: Associated Publishers And Authors Inc., n.d.), writes,

The absence of the article before *didaskalous* proves that the apostle intended to designate the same persons as at once pastors and teachers. . . . Every pastor or bishop was required to be apt to teach [I Timothy 3:2; Titus 1:9]. . . . *Pastors and teachers*, therefore, must be taken as a two-fold designation of the same officers, who were at once guides and instructors of the people. (79)

Teachers: Jesus, Paul, Barnabas, Simeon, Lucius, and Manaen. Just as there are false prophets, and false apostles (II Corinthians 11:13), so there are false teachers (II Peter 2:1,2; and I Timothy 1:3-11, especially v.10). In v.10 Paul identifies two types of sexual sinners- "immoral men and homosexuals." Cf. Ronald A. Ward, Commentary on I & II Timothy & Titus (Waco, Texas: Word Books, Pub., 1974),

Immoral persons means those who are guilty of any form of sexual sin, particularly fornication or prostitution. A special case is that of the *sodomites* or male homosexuals (Gen. 9:4 f.). (34).

⁹⁶I Timothy 3:1 refers to "bishops" (*episkopoi*- "overseers"), and Titus 1:5,7 uses the same term interchangeably with "elders" (*presbuteroi*- "presbyters"), as does Acts 20:17,28. Stanley Grenz, Theology for the Community of God, (Nashville: Broadman and Holman Pub., 1994), writes

In certain New Testament texts, we find bishop and elder used interchangeably (Acts 20:17-28; Titus 1:5-7). This suggests that in the early church they were likely not two offices, but merely alternate designations for the same position. (727)

is the apostle Paul who sets out the qualities of character for these spiritual leaders in his pastoral epistles.

I Timothy 3:1-7 and Titus 1:5-9 are the *locus classicus* of the New Testament on pastoral qualifications, and in these texts three phrases are of particular interests: (1) "above reproach"; (2) "the husband of one wife"; and (3) "a good reputation with those outside the church."

The first characteristic, "above reproach," dominates the entire list of qualifications.⁹⁷ J. N. D. Kelly writes,

. . . he should present no obvious defect of character or conduct, in his past or present life, which the malicious, whether within or without the church, can exploit to his discredit. In particular, his sexual life must be exemplary, and the highest standards can be expected of him: . . .⁹⁸

The second qualification, "the husband of one wife," is the most difficult to define, since commentators vary considerably in their understanding of its meaning. The

⁹⁷William Hendricksen, Exposition of the Pastoral Epistles (Grand Rapids, Michigan: Baker Book House, 1957, reprint, 1974), makes the following observation,

In the first set of seven requirements the subdivision is as follows: under the caption "above reproach" we find first a set of four requirements having to do with the man's attitude to Christian morality in general: he must be maritally pure, temperate, sensible, virtuous. (120)

⁹⁸Henry Chadwick, gen. ed., Black's New Testament Commentaries (London: A & C Black, 1963, reprinted, 1986), The Pastoral Epistles by J. N. D. Kelly, 75.

interpretation offered by Hendricksen seems to best avoid the difficulties inherent in the other views.³⁹ He writes,

Accordingly, the meaning of our present passage is simply this, that an overseer or elder must be a man of unquestionable morality, one who is entirely true and

³⁹One interpretation suggests that marriage is a requirement for church leaders. This would mean that all pastors must be married. However, in the light of I Corinthians 7:7-8, where Paul appears to have been a single man in ministry, and in I Corinthians 7:1, and 32-35, where singleness is seen as a preferred state for effective ministry, this view seems to be unlikely.

A second view says Paul intends that the pastor must not be a practicing polygamist, i.e., he must have only one wife. The translation of the popular NIV seems to favor this view to some extent when it reads "the husband of but one wife." The major problem with this view is that polygamy was simply not a major problem in the society of Paul's time.

A third view sees this as a prohibition of remarriage, under all circumstances. cf. Kelly, Pastorals, 75. This view is strengthened by the fact that the same Greek phrase is used in I Timothy 5:9 of widows "having been the wife of one man." Some have even gone so far as to suggest that the text forbids divorced men from ever holding pastoral office. However, in light of concern for domestic affairs being managed well, which is plainly in view in I Timothy 3:2, this third view seems without clear warrant in the larger context. cf. John H. Armstrong, Can Fallen Pastors Be Restored? The Church's Response to Sexual Misconduct (Chicago: Moody Press, 1995). Armstrong quotes the New American Commentary as saying,

It is better to see Paul having demanded that the church leader be faithful to his one wife. The Greek describes the overseer literally as a "one-woman kind of man" (cf. "faithful to his one wife," NEB). Lenski suggests that the term describes a man "who cannot be taken hold of on the score of sexual promiscuity or laxity. . . . Had Paul clearly meant to prohibit divorce, he could have said it unmistakably by using the Greek word for divorce (apolyo, Matt. 1:19). (83-85)

faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman.¹⁰⁰

The third qualification, "a good reputation with those outside the church,"

. . . means . . . that in order to be an effective overseer a brother must be known even to worldly people with whom he is (or has been) in contact as a *man of character*, a man against whom it is not possible to level any *just charges of moral turpitude*.¹⁰¹

What has been written of pastors can also be said of deacons and other spiritual leaders.

Summary

The Bible portrays spiritual leaders with the same imagery it uses to describe God in his care of his people. Spiritual leaders are, like those for whom they care fallen, sinful creatures. This fallenness is reflected in all human relationships, including the sexual relationship, and is manifested in the spiritual, psychological and social dimensions of life.

Our sexuality is a good gift from God, but because we are fallen creatures living in a fallen world, our sexuality will manifest itself in ways of which God does not approve. Of all the sinful manifestations of our fallen sexuality, adultery is the most serious, as is indicated by its

¹⁰⁰Hendricksen, Pastoral Epistles, 121.

¹⁰¹Ibid., 129.

inclusion in the Decalog. This behavior is regarded as serious because it involves a transgression against a covenant relationship entered into before a covenant-making and covenant-keeping God.

A study of the Old Testament reveals that spiritual leaders, including patriarchs, priests, princes and prophets were expected to maintain high moral standards in family and community living, and that for the most part they did precisely that. Where they failed, that failure met with disapproval, and sometimes punishment.

In the New Testament Jesus is portrayed as a person of absolute moral integrity. Because he is such, his teaching on moral integrity has authority for all who call themselves Christians. In Jesus' view, purity in one's thought life was just as important as purity in one's behavior.

Spiritual leaders are portrayed in the New Testament as people of moral integrity, and these, in turn, demand the same high standard of others who would be spiritual leaders. While sexual sin is denounced, it is not cited as being either unpardonable, or even worse than other sins. At stake ultimately, is the reputation of the church and of God himself as the God of holiness.

It is more than interesting to note that in the Old Testament emphasis is placed on the function or role of spiritual leaders, while in the New Testament the emphasis

is shifted to character. This is entirely appropriate, given the fact of the presence of the Holy Spirit in people's lives during this age of grace. While a holy God may have winked at humankind's ignorance in the past, his present expectation is for holiness of life on a daily basis, and repentance when sin is experienced, and this is especially true of spiritual leaders. When spiritual leaders sin, they deny the holiness that is to characterize God's servants, and they forfeit an opportunity to be models before the people of God. This is particularly true when the sin is sexual in nature!

CHAPTER FIVE

TOWARD UNDERSTANDING SOME SOCIOLOGICAL FACTORS

The objective in this chapter is to look at spiritual leaders in the context of the society in which they live, and in the context in which they work to see if there are influences which might account for sexual misbehavior.¹

I. Spiritual Leaders and Their Cultural Environment

What does it mean to be a spiritual leader in Canada at the end of the twentieth century? Perhaps more than anything else, it means that one must understand his or her calling in the context of what it means to be Canadian.

¹In Chapter Six we will consider the emotional or psychological factors, and in Chapter Seven the factors in the home environment, especially the marriage, which might contribute to the susceptibility of spiritual leaders to act-out sexually. In this chapter we will not look at spiritual factors such as religious experience and devotion among spiritual leaders. It is not that this dimension is unimportant- in fact, it is, no doubt important enough to warrant a separate study.

Canada, with a population of thirty million people, is next door to the most powerful² nation on earth, the United States of America, with an estimated population in excess of two hundred and sixty three million people. Further, we are only one small country in a world with a population in excess of five billion people. Unlike the United States, which is considered a melting pot, we are more a mosaic-officially bilingual and multicultural. Any thorough understanding of what it means to be Canadian must include an appreciation of our culture³ and social trends⁴ including

²This power includes the economic, military, cultural, and technological spheres.

³Social life is patterned, not random, and much of this patterning can be attributed to the fact that every social group possesses culture. As Michael Carroll observes, "A culture trait is something that is held in common by the members of a group, that affects their behavior or the way they view the world, and that they pass on to new members." For sociologists, the most important culture traits are values, norms, and roles. Michael P. Carroll, "Culture," chap. in Introduction to Sociology: A Canadian Focus, 3d ed., (Scarborough, ON: Prentice-Hall Canada Inc., 1989), defines these as follows:

A value is either a very general belief about what is right and what is wrong, or a very general statement of preference. In contrast to values, which are relatively general, norms are those relatively specific expectations we hold about which behaviors are acceptable and which are not. . . . Social roles are clusters of expectations about behaviors that specify how a given individual is to behave in a particular situation. (45)

Macionis, et al., write of culture as having five component: symbols, language, values, norms and material culture. See John J. Macionis, Juanne Nancarrow Clarke, and Linda M.

such areas as: population,⁵ human geography,⁶ health issues and systems,⁷ women's issues,⁸ marriage and the family,⁹ work,¹⁰ life style,¹¹ and various social problems.¹² Further, every effort must be made to move beyond small-scale arenas of interpersonal relationships or organizations at the micro level to national and societal issues at the

Gerber, Sociology: Canadian Edition (Scarborough, ON: Prentice-Hall Canada Inc., 1994), 69.

⁴Canadian Social Trends: A Canadian Studies Reader, Vols. 1, 2, (Toronto: Thompson Educational Publishing, Inc., 1994).

⁵Ibid. Included are such issues as: demographics, aging, immigrants, and aboriginals.

⁶Ibid. Included are such issues as: urbanization, minorities, and environmental issues.

⁷Ibid. Included are such issues as: hospital care, nutrition, occupational stress, AIDS, and medical ethics.

⁸Ibid. Included are such issues as: employment equity, abuse, and abandonment.

⁹Ibid. Included are such issues as: taxation, common law marriages, lone parenthood, family living, alimony and child support, and missing children.

¹⁰Ibid. Included are such issues as: labour force trends, changing occupational structures, employment insurance, and retirement.

¹¹Ibid. Included are such issues as: the arts, recreation, physical fitness, computer literacy, education, volunteerism, and religious interests.

¹²Ibid. Included are such issues as: law and order, the justice system, crime, policing, and substance abuse.

macro level.¹³ As Harry H. Hiller observes, "A societal identity is the sum of the sentiments, cultural attributes, and structural arrangements people share which gives them a feeling that they belong together."¹⁴ When all is said and done, perhaps the most that can be said for what it means to be Canadian is, in the words of Hiller,

In contrast to an *ethnocentric nationalism*, where exclusive power is given to the pursuit of one national ideal, and where differences and divisions are viewed as defects in society, the Canadian experience has evidenced a greater tendency toward a *polycentric nationalism*, with a tolerance of contending ideals, an openness to others, and a freely self-critical spirit. This has led some observers to see Canadian society as a "community of communities" where national homogeneity is rejected and decentralized community is encouraged.¹⁵

A. Ethics And Morality In Canadian Society

Because believers, including spiritual leaders, live in this world, and in specific cultural expressions of it, they are subject to the mores and temptations of these cultures. Nor is it going to far too suggest that exposure to the secular world, with its obsessive preoccupation with sexuality is guaranteed to create temptations for spiritual leaders, as it does for most other human beings.

¹³One such very valuable resource is, Harry H. Hiller, Canadian Society: A Macro Analysis, 2d ed., (Scarborough, ON: Prentice-Hall Canada Inc., 1991).

¹⁴Ibid., 256.

¹⁵Ibid., 283.

For many years most Canadians believed that this nation was a Christian country, and, in fact, many probably still do.¹⁶ At one time Canada might have been such a country, based on the facts that most of the population was associated with the Christian religion,¹⁷ and most attended church services on a regular basis. Around 1945, some 60 percent of Canadians were attending religious services just about every week. As late as the mid-60s, about 75 percent of Catholics and 25 percent of Protestants were still attending on close to a weekly basis. However, Canada has changed in many ways in recent generations so that it no longer can be considered Christian in any meaningful sense. As of the mid-90s, about 40 percent of Catholics and 20 percent of Canadians who identify with mainline Protestant groups say they are weekly church-goers. Only among

¹⁶Mary Nemeth, "God Is Alive," Maclean's 106 (12 April 1993): 32, writes, "The Religion Poll portrays Canada as an overwhelmingly Christian nation, not only in name, but in belief."

¹⁷The Census Figures, 1871-1911, indicate that one hundred and twenty-five years ago, 1871, the religious makeup of this nation was: 50.3 % Protestant, and 40.4 % Roman Catholic. Cf. Phyllis D. Airhart, "Ordering A New Nation And Reordering Protestantism, 1867-1914," in The Canadian Protestant Experience 1760-1990, ed. George A. Rawlyk (Montreal & Kingston: McGill-Queens University Press, 1990), 104.

Conservative Protestant groups is attendance still quite high at about 64 percent.¹⁸

Spirituality, which is on the increase in Canada, is no longer strictly associated with organized religion, much less the Christian church. In fact, while about 35 percent say that spirituality is *very important* to them, and another 30 percent that it is *somewhat important*, the corresponding figures for religion are roughly 25 percent and 30 percent respectively.¹⁹ Dr. John Stackhouse, an associate professor of religion at the University of Manitoba, maintains

It [spirituality] can be anything from a life-changing experience to a leap in the gut when one sees a sunset. . . . It could be paranormal phenomena like *The X-Files* stuff or an exploration of native Canadian religions.²⁰

It would seem that our society has become thoroughly pluralistic, materialistic, humanistic, secular, and pragmatic.²¹ Not only has commitment to the organized

¹⁸Reginald W. Bibby, The Bibby Report: Social Trends Canadian Style (Toronto: Stoddart Publishing Co., 1995), 124-125.

¹⁹Ibid., 134.

²⁰Dr. Stackhouse is quoted by Sharon Doyle Driedger, "On A higher Plane," Maclean's 108 (25 December 1995/1 January 1996): 23. The Maclean's poll indicated that 82 percent of Canadians consider themselves spiritual, and 49 percent feel that they have grown more spiritual over the last few years.

²¹John G. Stackhouse, Canadian Evangelicalism in the Twentieth Century, (Toronto: University of Toronto Press, 1993), writes,

Christian church declined, but ethics and morality based on the Christian worldview also have declined. Asked to respond to the statement, "*In general, values in Canada have been changing for the worse,*" in 1985, 54 percent agreed. By 1990, the figure had reached 67 percent, and as of 1995, those in agreement with the statement had reached 74 percent.²² As Reginald Bibby points out,

The post-1950s have been characterized by an increasing emphasis on the individual and the idea that truth is relative. . . .

A growing number of people - now some 75% of the population - feel that values are deteriorating.²³

While in 1990 nine in ten Canadians continued to identify with a religious group . . . only two in ten attended religious services regularly and only one-quarter read the Bible or other scriptures even once a month. This pattern of crumbling Christianity in Canada . . . nicely fits the basic contours of David Martin's 'general theory of secularization.' (200)

Westley, "Religion," chap. in Introduction to Sociology: A Canadian Focus, 3d ed., (Scarborough, ON: Prentice-Hall Canada Inc., 1989), defines this term and process: "By secularization, sociologists mean that process by which traditional religious beliefs and rituals lose their hold over society as a whole, and other institutions take over the functions of religion." (279) He then goes on to write,

This process of secularization seems related to increasing specialization, the tendency for other institutions to take over the functions of religion and the churches' efforts to adapt to the change by transforming their rituals and beliefs to make them less purely "religious." (289)

²²Bibby, 26-27.

²³Ibid., 28,34.

Anglican Archbishop Michael Peers has been quoted as saying,

We've been through a long period in the 1980s when much of what happened was dominated by a philosophy of individualism. Ethical issues are individual and moral, but they are also social. And that is the area of ethics that is taking the toughest knocks today.²⁴

In 1995, the Canadian weekly newsmagazine Maclean's, and CTV, reported the results of a poll conducted for them by Decima Research.²⁵ The results reflect the sad state of our collective ethical and moral conscience:

Thirty-one per cent of the respondents said that if they received a government cheque for a \$1,000 to which they were obviously not entitled, they would keep the money.

Fifty-eight per cent acknowledged that they would pay cash under the table to avoid paying taxes.

Fifty-four per cent said that if they were a student and somehow managed to obtain a copy of an important exam before it was given, they would cheat either by looking at it briefly or going over it in detail to prepare for the test.

One of the poll's findings clearly underlines . . . lack of trust. Fully 78 per cent of respondents agreed with the statement: "People who are overly honest in our society are often taken advantage of."²⁶

²⁴Scott Steele, "Truth or Consequences," Maclean's, 108 (2 January 1995): 15.

²⁵Maclean's 108 (2 January 1995): 10. This poll by Decima Research is based on telephone interviews with 1,610 Canadian adults, and was conducted Nov. 19 to 24, 1994. National results have a margin of error of plus or minus 2.8 percentage points, 19 times out of 20.

²⁶Steele, 15.

If there is a silver lining in any of this, it is that poll respondents from smaller provinces were considerably less likely to express a willingness to bend the rules.²⁷

Ethics aside, how are morals in North America, especially in terms of sexual expression? For well over a millennium a code of conduct called the "traditional sex ethic" has purportedly dominated Western culture.²⁸ This norm has maintained that genital sexual relations have their proper place within marriage, that a husband and wife are to be faithful to each other, and that outside marriage abstinence is expected. That Western civilization was not happy with this norm is, as they say, an understatement. In the 1960s Western civilization experienced the sexual revolution, which demanded both the overthrow of the double standard and the liberation of women (feminism) so that they could engage in the same liberated behavior which characterized men. This was followed immediately by the gay revolution which saw the homosexual element in society "come

²⁷Ibid.

²⁸Stanley J. Grenz, "The Purpose of Sex: Toward a Theological Understanding of Human Sexuality," Crux 26, (June 1990): 27.

out of the closet" and establish itself as an identifiable community.²⁹

It must not be forgotten that a whole generation of spiritual leaders not only lived through those times, but also were profoundly influenced by its beliefs and mores. Contemporary spiritual leaders have been educated in school systems that both have eliminated Bible reading and prayer, and have at the same time implemented the "values-free" approach to education.³⁰ They also have spent most of their post-secondary education in the context of secular universities where liberalism is more rampant than in the remainder of society. They have read newspapers and magazines, listened to radio broadcasts, and watched television programs and movies, most of which not only reflected secular humanism, but also espoused a critical, cynical view of religion, especially the Christian church.

²⁹Ruth Tiffany Barnhouse, Clergy and the Sexual Revolution (Washington, DC: The Alban Institute, 1987; reprint 1989), especially chapter 1, "What is the 'Sexual Revolution'?"

³⁰William D. Gairdner, The War Against the Family, (Toronto: Stoddart Publishing Co., 1992) 223-224, writes

In fact, Carl Rogers' colleague, Dr. William Coulson, . . . explained how he, Rogers, and Maslow "hatched a scheme" in 1963 to bring the methods of value-free, "non-directive" psychology into U.S. classrooms. The process designed to bring about this condition was labeled MVE, or "moral values education," which is by now an international movement, perhaps past its peak but still highly influential.

To the question, what is the state of the revolution these days? one writer has observed,

Some think that the sexual revolution was short-lived since the 1980s have inaugurated a new mood. . . as 'caution' and 'commitment' replaced 'freedom' and 'experience' as the watchwords of the day. . . . Time magazine aptly declared, 'The Revolution is Over.'³¹

In a recent major study of sex in America,³² researchers discovered that there has indeed been a major shift in sexual behavior. Perhaps the most remarkable statement of the study linked traditional sexual ethics and sexual fulfillment. "Our results could be read to mean that an orthodox view of romance, courtship and sexuality- your mom's view, perhaps- is the only route to happiness and sexual satisfaction."³³ This same study also found that sexual unfaithfulness among married couples is lower than has been commonly understood- it is not at 50 percent for men and 35 percent for women, but at 15 to 35 percent for men and 20 percent for women.³⁴ Among Conservative Protestants, only 30 percent did not maintain strictly

³¹Grenz, 28.

³²Robert Michael, John Gagnon, Edward Laumann and Gina Kolata, Sex in America: A Definitive Survey (Boston: Little, Brown and Co., 1994).

³³Bob Moeller, "The Sex Life of America's Christians," Leadership XVI (Summer 1995): 30, 31.

³⁴Ibid., 31. Interestingly, the homosexual segment of society is not at 10 percent as commonly maintained since

monogamous relationship with their spouses in the preceding twelve months.³⁵

But, what of the situation in Canada? Thankfully, the statistics are as encouraging here as they are south of the border. Reginald Bibby notes that the idea of having sex with someone other than one's marriage partner has failed to gain acceptance. For example, "22½ of Canadian adults expressed the view in 1975 that sex 'with someone other than the marriage partner' was either 'not wrong at all,' or only 'sometimes wrong.' Today, that figure stands at 15%.³⁶ Thus, 85 percent believe that extramarital sex is either "always wrong" (60%), or "almost always wrong" (25%).

Tom Fennell, of Maclean's writes,

Seventy-three per cent of men and 75 per cent of women reported having sex with only one person in the past year. Sixty-two per cent described themselves as "somewhat" or "very" sexually active, well below the rates recorded in Maclean's polls in the 1980s, when as many as 74 per cent described themselves that way.³⁷

Further, 19 percent of respondents indicated that they think about having sex with a stranger "sometimes," while only 4 percent ponder this possibility "often." In terms of

the time of the Kinsey Report, but at 1.4 percent for women and 2.8 percent for men

³⁵Ibid.

³⁶Bibby, 74-75.

³⁷Tom Fennell, "Bedtime Stories," Maclean's 108 (2 January 1995): 27.

following through with a number of sexual partners in the past year, 5 percent have had two partners, 3 percent have had three or four, and 2 percent have had five or more.³⁸ In the area of adultery, 86 percent of men, and 93 percent of women say that they have not had affairs.³⁹ Even more recently, Barbara Wickens, also writing for *Maclean's*, has observed,

Over the years, the annual *Maclean's* year-end poll has tracked a decline in the numbers who describe themselves as sexually active, from a high of 74 percent in 1984 to 59 percent this year.⁴⁰

However, this does not mean that marriages are weaker, for the same poll indicates that, nationally, 55 percent have *grown more in love with*, and another 38 percent have seen *no change* in how they feel about their partner or spouse.⁴¹

B. The Morals Of Spiritual Leaders

It is safe to say that, for the most part, spiritual leaders spend most of their time working with church people. However, some of their time, perhaps more free time than work time, is spent outside ecclesiastical circles. Spiritual leaders make contact with non-church people in

³⁸Ibid.

³⁹"The Poll," *Maclean's* 108 (2 January 1995): 31.

⁴⁰Barbara Wickens, "Finding Comfort in the Home," *Maclean's* 108 (25 December 1995/1 January 1996): 26.

⁴¹Ibid.

some of their socialization and recreational activities, and in their shopping, vacation, and entertainment forays. Indeed, in CTi's 1987 survey,⁴² some 31 percent of those who have had affairs had them with *someone outside the congregation*.⁴³ Further, the same survey indicated that 38 percent of pastors admitted to using pornography: 4 percent *weekly*, 16 percent *monthly*, and another 52 percent *seldom or rarely*,⁴⁴ and 4 percent acknowledge that they have homosexual tendencies.⁴⁵

In the survey of clergy families in Canada, nearly 30 percent of pastors admit that, in their everyday lives, they have struggled with pornography once or twice, another 10 percent said that it was an occasional problem, and 2 percent acknowledge the struggle to be frequent.⁴⁶ In the survey of spiritual leaders in Atlantic Canada, only 10.53

⁴²CTi Research is the corporate research department for Christianity Today, Inc.

⁴³"How Common IS Pastoral Indiscretion?" Leadership IX (1988): 12.

⁴⁴Tim Stafford, "Great Sex: Reclaiming a Christian Sexual Ethic," Christianity Today (2 October 1987): 31.

⁴⁵Ibid., 43.

⁴⁶Lyle E. Larson and J. Walter Goltz, Clergy Families in Canada Report (Markham, ON: The National Task Force on the Family of the Evangelical Fellowship of Canada, 1994), 80.

percent admitted to using pornography *sometimes* (monthly).⁴⁷ Further, in the national survey only 77 pastors out of 1206 chose to answer the question regarding homosexual struggles, and only 6 percent of these indicated that they had some degree of struggle with attractions to the same sex.⁴⁸ On the other hand, over 40 percent of ministers indicate that they have struggled with improper attractions to the opposite sex at least once or twice, another 22 percent indicate that the struggle is occasional, and 4 percent admit to this struggle occurring often.⁴⁹ In fact, 76 percent of ministers admit to rare or occasional feelings of lust, and six times as many male spiritual leaders as spouses, 12 percent to 2 percent, struggle with lust. Larson and Goltz summarize the involvement of ministers in what they identify as "behavioural problems," many of which are related to lust:

Five percent or less of ministers have ever (one or more times) attended live erotic entertainment shows, purchased sexual services other than intercourse, made sexual advances to members of their churches, accepted sexual overtures from church members, or had sexual affairs with church members or individuals outside the church.⁵⁰

⁴⁷Appendix B, Table 1.

⁴⁸Larson and Goltz, 81.

⁴⁹Ibid., 77,78.

⁵⁰Ibid., 83.

As human beings, then, spiritual leaders struggle with the very temptations that characterize others.

Some Implications

Nothing seems to upset people more than improprieties involving money and sex, especially the latter! In the late 1980s, a series of scandals focusing on these very things brought down a number of high-profile American and Canadian televangelists, including Jim Bakker, Jimmy Swaggart, and Toronto's Ralph Rutledge. However, it's not that people are angry with God, or have given up faith in him; rather, it's the institutional church and its leaders which no longer command the respect of people. Between 1984 and 1990, the homosexual issue dominated discussions in the United Church of Canada, resulting in the loss of 25,000 members and ten congregations.⁵¹ The Roman Catholic church in North America is not unscathed either, having been sued for millions of dollars for the sexual misbehavior of its spiritual leaders. Church attendance by Canadian Roman Catholics has declined steadily since the beginning of the "baby boom" generation: 1946 (83%), 1956 (87%), 1965 (83%), 1975 (61%), 1986 (43%), and 1990 (32%). Protestant denominations have not fared any better than the Roman Catholic church. Mary Nemeth has observed,

⁵¹Reginald W. Bibby, Unknown Gods (Toronto: Stoddart Pub., 1993), 71.

Only 16 per cent of Anglicans, 20 per cent of United Church adherents and 30 per cent of Catholics say that they attend religious services every week. Among Conservatives, that number soars to 59 per cent.⁵²

Obviously, not all the decline can be attributed to lack of confidence and trust in the church and its leaders; but some can.

Nor has the impact on the general public been lost to observers. Sociologist Reginald Bibby observes,

In 1980 approximately 60% of Canadians said that they had "a great deal" or "quite a bit" of confidence in religious leaders, virtually unchanged from the early 1970s. By 1985 the confidence level had dropped to about 50%. As of 1990 the level of confidence had plummeted to 37%.⁵³

II. Spiritual Leaders and Their Work Environment

Spiritual leaders, who are both professionals and people of divine calling, work for a living. Although their remuneration is provided by the church, and most of their work is with church people, they nevertheless work also with people who are either on the periphery of the church or outside the church altogether. This means that the spiritual leader's work includes both spiritual or religious people and unchurched or secular people.⁵⁴ The frustrations

⁵²Nemeth, "God Is Alive," 34.

⁵³Bibby, Unknown Gods, 73.

⁵⁴The average congregation consists of both active members, and non-members, including adherents and visitors. The ratio of those in attendance will vary from week to week, depending on the season of the year. Most pastors

which attend working in the church environment, the pressures which come in working with the quasi- or pseudo- or even the blatantly non-religious, and the tensions which attend working with both at the same time contribute to the stress most spiritual leaders experience in ministry.

A. Who The Players Are

Work! The common joke, behind which one suspects some cynicism, is that spiritual leaders work only one day a week, and that for just an hour or two. However, the reality is very different. The Leadership survey conducted in 1992 indicated that the average pastor worked 55 hours per week.⁵⁵

In 1993 George Barna published a book⁵⁶ which contained up-to-date statistics and commentary on pastors in the United States, and in 1993, the Evangelical Fellowship of Canada conducted a survey of pastors which also contains up-to-date information on spiritual leaders in this nation's

will make some effort to contact or visit with adherents or visitors, especially if requested. Further, most pastors make contact with people of the community in which they live, and this often leads to opportunities to minister to such people.

⁵⁵David Goetz, "Is the Pastor's Family Safe at Home?" Leadership 13 (Fall 1994), 42.

⁵⁶George Barna, Today's Pastors: A revealing Look at What Pastors Are Saying About Themselves, Their Peers, and the Pressures They Face (Ventura, California: Regal Books, 1993).

evangelical churches.⁵⁷ Reference has already been made to a survey of Baptist pastors in Atlantic Canada. What do these surveys reveal?

In the United States most (97%) senior pastors are male, the median age is forty-four, and 96 per cent are married. Eighty percent have a bachelor's degree, 55 percent have a master's degree, and 10 percent have an earned doctorate.⁵⁸ Overall, four out of five pastors say they are either very or somewhat satisfied with the aggregate ministry of their church, and almost 90 percent of pastors feel either very or somewhat fulfilled in their ministry activities. According to Barna's research, the major difficulties and frustrations for pastors include: lack of laity commitment, 30 percent; handling financial and administrative duties, 13 percent; how to do effective outreach, 12 percent, and implementing change, 10 percent.⁵⁹

⁵⁷Larson and Goltz, Clergy Families In Canada: An Initial Report, With the support of the Evangelical Fellowship of Canada, and the 21 denominations involved in the study, a random sample of 3,134 households was drawn from across Canada. Packets were received from 1,294 respondents, a response rate of 41.3 percent. This represents 1,089 clergy households, and single responses were returned from 171 ministers, and 34 from spouses. Interestingly, 64 percent of the pastors in the United Baptist Convention of the Atlantic Provinces were mailed surveys, of whom 33.9 percent responded.

⁵⁸Barna, 29-41.

⁵⁹Ibid., 55-73.

The survey conducted in 1992 by Leadership, asked the question, *How much do you feel your compensation affects your sense of self-worth?* and 53 percent responded that it did, either positively or negatively. While 28 percent of pastors indicated that their compensation was inadequate, 34 percent of their spouses felt shortchanged, and the lower the salary, the greater the percentage of dissatisfied spouses. In fact, in this survey, 22 percent of pastors were forced by financial considerations to seek supplementary employment. This survey also reveals that 69 percent of spouses work outside the home, 36 percent full-time and 33 percent part-time, and that 69 percent of those who work do so to make ends meet.⁶⁰

The survey by the Evangelical Fellowship of Canada also reflected many interesting statistics. The average age of minister respondents was 44 compared to 43 among spouses. More than 65 percent of the pastors responding indicated that they were either the only pastor or the senior pastor in their churches. Ninety-eight percent of the respondents were either fundamentalist, evangelical, charismatic or conservative.⁶¹ About 61 percent of the pastors received reimbursement packages of less than \$35,000, about half the

⁶⁰Goetz, 39-43.

⁶¹Larson and Goltz, A1-A11.

spouses were in paid employment, of whom only 25 percent were full-time. Clergy members reported devoting an average of 51 hours per week to their work as a minister, and about 30 percent reported devoting 60 hours per week or more to their ministerial responsibilities. Clergy members also reported spending an average of 11 evenings per month providing pastoral care and other ministry-related functions.⁶²

In Atlantic Canada, less than 3 percent of the respondents to the survey were female! Forty percent of the pastors are between 30 and 39 years of age; another 27.8 percent are between 40 and 49, and nearly another 15 percent are between 50 and 59. Almost 70 percent of these spiritual leaders have a seminary degree, and another 5.4 percent have a doctorate. Most, 97.3 percent, are either fundamentalists, evangelicals or charismatics. Nearly 88 percent are either solo or senior pastors.

The statistics may indicate that pastors are overworked and underpaid, but, ultimately, the issue is whether or not spiritual leaders are satisfied in their work. The 1992 Leadership survey indicated that only 2 percent of pastors wanted out of the ministry, while 8 percent of their spouses

⁶²Ibid., 15-31.

had similar inclinations.⁶³ Despite all the problems faced in ministry in Canada, more than four-fifths of the clergy are not interested in pursuing a different career.⁶⁴ The survey of Atlantic Baptist spiritual leaders indicated that a remarkable 77 percent of pastors definitely want to stay in ministry, while another 17.4 percent prefer to stay. There was only slightly less overall support by their spouses- 58.3 percent *definitely want to stay* and another 23 percent *prefer to stay*.⁶⁵

What is it that makes a spiritual leader love his/her work, and want to stay in it? The Atlantic Baptist survey provides a partial answer. Some 50.48 percent receive a lot of, and another 43.81 percent receive some, praise from their spouses. However, the support was not nearly as great from other family members- 21.5 percent received a lot, and 51.4 percent received some. At another level, 22 percent receive a lot of, and another 68 percent receive some, praise from their church members. Nor were church lay leaders shy with their praise- 26.4 percent gave a lot of, and another 57.6 gave some praise to their pastors.

⁶³Goetz, 43.

⁶⁴Larson and Goltz, A10.

⁶⁵Appendix B, Tables 2, 3.

Similarly, praise also was expressed by church staff-

11.6 percent often, and 60.9 percent some- for one another⁶⁶

So, how do spiritual leaders feel about themselves? On the basis of their study, Larson and Goltz concluded,

. . . most ministers and spouses do have positive feelings "more often than not" or "most of the time." Hope is the most apparent positive feeling for ministers (4.70), while security is the strongest feeling for spouses (4.66). . . . [This means that] 55.6% of ministers feel good about themselves most of the time, and 6.3% feel good about themselves all of the time.⁶⁷

But, not all the feelings are positive, for the majority of pastors wrestle with such feelings as vulnerability, isolation, guilt, loneliness, depression, fear, and shame. At the top of the list though are feelings of inadequacy, which 69 percent of pastors acknowledge having. In the end, "these concepts together seem to suggest a somewhat greater struggle with the uncertain outcomes of what they do in ministry- how well they perform."⁶⁸

One might wonder if spiritual leaders, like other overworked and underpaid professionals, experience feelings of hostility and/or burnout? Surprisingly, no. As Larson and Goltz note,

⁶⁶Appendix B, Tables 4,5,6,7, 8.

⁶⁷Larson and Goltz, 70.

⁶⁸Ibid., 71.

Anger, boredom, apathy, and vengeful feelings are distinctly uncommon among ministers (less than 10%). About 22% admit to feelings of burnout. . . . Fifty-seven percent are rarely vengeful, 85% rarely angry, 68% rarely experience burnout, 67% are rarely bored, and 74% are rarely apathetic. Only 6%, however, say that they never get angry, and only 10% indicate that they have never felt burnout. Nearly 30% say that they never have been bored. Nearly half (40%) say they have never been vengeful.⁶⁹

B. Spiritual Leaders and Sexual Failure

The ministry, unlike most other helping professions, brings spiritual leaders in an ongoing way into some of the most intimate, sacred and fragile dimensions of others' lives. Whether it is in the study or church office, the church-school classroom, the choir room, the hospital room, the home, or even the bedroom of the sick, congregants will often engage their spiritual leaders in intimate conversation about both their marriages or other aspects of their personal lives. Paradoxically, it is because of these intimate connections that spiritual leaders face the risk of engaging in inappropriate behavior with the very persons with whom they desire to minister. In fact, in the survey of Atlantic Baptist spiritual leaders, the question was posed, *How often do you find yourself avoiding sexually tempting situations?* The response indicated that 7.27 percent faced situations weekly and another 22.73 percent

⁶⁹Ibid., 73.

did so monthly.⁷⁰ The opportunities for acting-out are there.

In 1988 the religious journal Leadership,⁷¹ produced for and read mostly by evangelical spiritual leaders, conducted a survey of nearly one thousand pastors on the sexual practices of clergyman. Based on more than three hundred responses from its readership, the survey revealed the existence of a growing moral breakdown in pastors' lives. Almost one in four pastors, 23 percent, answered "yes" to the question, *Since you've been in local church ministry, have you ever done anything with someone (not your spouse) that you feel was sexually inappropriate?* Worse still, 12 percent answered "yes" to the question, *Have you ever had sexual intercourse with someone other than your spouse since you've been in local-church ministry?* This suggests that, at that time in the United States, as many as one in eight spiritual leaders was an adulterer. If these statistics are not startling enough, 18 percent of spiritual leaders responded that they had engaged in *other forms of sexual contact with someone other than your spouse, i.e., passionate kissing, fondling/mutual masturbation, while in*

⁷⁰Appendix B, Table 9.

⁷¹The journal is produced by Christianity Today, Inc., and the results of the survey are reported in "How Common Is Pastoral Indiscretion?" Leadership IX (Winter 1988): 12,13.

local ministry.⁷² On the other hand, a survey of pastors by the Fuller Institute of Church Growth indicated that "thirty-seven percent have been involved in inappropriate sexual behavior with someone in the church."⁷³ It is interesting to note that more than two-thirds (69%) of the spiritual leaders who become sexually involved with other persons than a spouse did so with someone from within the congregation.⁷⁴

Have these spiritual leaders paid a price? At one level, not only 6 percent said it resulted in divorce, and the same percentage reported that the immorality had cost them their job. Still more staggering is the fact that 31 percent reported that their misbehavior had no noticeable consequences. Remarkably, only 4 percent reported that they had been discovered by their churches.⁷⁵

⁷²CTI researchers also surveyed almost one thousand subscribers who were not spiritual leaders, and found that incidences of immorality were nearly double those of pastors- 45 percent indicated having done something they considered sexually inappropriate, 23 percent indicated they had had extramarital intercourse, and 28 percent said they had engaged in other forms of extramarital sexual contact.

⁷³Harry W. Schaumburg, False Intimacy: A Biblical Understanding of Sexual Addiction (Colorado Springs, CO: NavPress, 1992), 180.

⁷⁴"How Common Is Pastoral Indiscretion?" Leadership IX (Winter 1988), 12.

⁷⁵Ibid., 13.

The survey mailed to four hundred spiritual leaders in the United Baptist Convention of the Atlantic Provinces in the summer of 1995 saw two returned by Canada Post as undeliverable. A total of 115, or 28.89 percent, were returned to the surveyors, which certainly does not qualify the study as definitive. However, the results may suggest the nature of the mood among Atlantic Baptist spiritual leaders. To the question, *While married, have you ever had sexual intercourse with someone besides your spouse?* only 3 percent responded affirmatively, but another 10 percent did not answer the question. To the question concerning *other forms of sexual contact with someone other than your spouse, i.e., passionate kissing, fondling/mutual masturbation,* nearly 11 percent responded affirmatively, but another 10 percent did not respond to the question.⁷⁶

Do pastors who are experiencing sexual temptations seek help? The straight-forward answer is, No! In 1992 in the United States 76 percent of surveyed pastoral couples did not seek marital counseling, but an amazing 76 percent of those who did found it helpful.⁷⁷ Among spiritual leaders in the Atlantic Convention, more than 77 percent have never

⁷⁶Appendix B, Table 10. No conclusions can be drawn from the fact that 10 percent did not respond to these questions.

⁷⁷Goetz, 42.

received marital counseling. Of the 23 percent who have nearly 92 percent have found it helpful.⁷⁸ So, why don't more pastors or pastoral couples seek professional help? Probably because of a sense of isolation common to those in professional ministry. Whereas in 1987 in the US, 42 percent of pastors said they had no close friend or family member with whom to discuss sexual temptations, in 1992 the percentage had grown to 55 percent.⁷⁹ In the survey of Atlantic Baptist spiritual leaders, 48 percent indicated that they did not have such a confidant.⁸⁰

Summary and Observations

Our purpose in this chapter was to try to determine whether or not there are sociological or cultural factors which contribute to a moral decline among spiritual leaders? While we have been able to demonstrate that such a decline is identifiable, and while we may suspect that the moral decline in society generally is a contributing factor, we have not been able to demonstrate in a conclusive manner that the two are inextricably connected. However, if we are what we eat, as the popular saying goes, then we are also what we watch, listen to, and experience in education, the

⁷⁸Appendix B, Table 11.

⁷⁹Goetz, 41.

⁸⁰See Appendix B, Table 12.

arts and all the other areas of life. In a very profound sense, spiritual leaders are a product of the society and culture of which they are a part.

Contrary to popular opinion, spiritual leaders do not live in the proverbial "ivory tower," or some religious form of it, but in the real world, with all that's beautiful and all that's evil. This is as it ought to be, for even Jesus himself descended from a holy heaven to a sin-cursed planet to live with and work among the creatures he would minister to and ultimately save from their sin. While much, maybe most, of the experience and work of spiritual leaders is with the religious, or the quasi-religious and the pseudo-religious, at least some of their experience and work is with the non-religious or secular people of society. This real world where spiritual leaders live and work (with both the sanctified and the non-sanctified), is characterized by ethics and morality considerably different from those expected of spiritual leaders, and no where is this difference more apparent than in the area of sexual attitudes and behavior. Unfortunately, spiritual leaders, who are called to be salt and light in the world, often partake of the attitudes and lifestyles characteristic of those who are not committed to Christian standards, and this is a great tragedy, for it is a betrayal of our holy calling and the high standards others expect of us.

In the end, we may say that while we probably are unduly influenced toward immorality by the world in which we live, we must also affirm that this must never be used as an excuse to justify such behavior. Ours is a holy calling!

CHAPTER SIX

TOWARD UNDERSTANDING SOME PSYCHOLOGICAL FACTORS

In this chapter an attempt will be made to understand the major psychological factors which contribute to the susceptibility of some spiritual leaders to sexual temptations. This is not to suggest that all temptation to evil can be explained by understanding psychological weaknesses. As a matter of fact, theological explanations which speak in terms of sin, fallen human nature, and human depravity are far more comprehensive and satisfactory to people of Christian faith and conviction. However, fallen human nature and human depravity manifest themselves in our psychological idiosyncracies. It is these psychological manifestations of sinful, fallen human nature which will occupy our attention in these pages. We begin by considering two types of perpetrators- wanderers, and

predators.¹ Then we will consider some of the psychological reasons for the susceptibility of certain spiritual leaders.

I. Types Of Perpetrators

Almost all the literature about the sexual misconduct of spiritual leaders suggests that most pastors and pastoral counselors who succumb to sexual failure do not deliberately or intentionally plunge into sexual relationships with congregants/counselees (PREDATORS), but rather that they 'slip' into these inappropriate relationships (WANDERERS). The 'slip' metaphor suggests that spiritual leaders are not very aware of their own sexual feelings and are extremely vulnerable to this possibility for a number of reasons. On the other hand, there are others who indulge in repeated sexual contact with a congregant or even congregants, and these are usually described as "predators."²

¹The terms "predator" and "wanderer" originate with Marie Fortune, Is Nothing Sacred? When Sex Invades the Pastoral Relationship, (San Francisco: HarperCollins Publishers, 1989), 47, 106, 156, n4.1.

²Some authors add other categories: Pamela Cooper-White, The Cry of Tamar: Violence Against Women and the Church's Response (Minneapolis: Fortress Press, 1995),

A sixfold typology based on extensive work in the field of clinical assessment and rehabilitation of offenders (including therapists and other professionals as well as clergy) has been developed by Gary Schoener: uninformed/ naive, healthy or mildly neurotic, severely neurotic and/or socially isolated, impulsive character

A. Wanderers

Wanderers are those spiritual leaders who normally have a high regard for the integrity of the ministry and thus are committed to a professionalism which recognizes that ethics and morality reflect profoundly on the institutional church, and on Christ, the Lord of the church. This commitment is reinforced among evangelical spiritual leaders by virtue of their understanding of, and commitment to, the principles of biblical morality. But even without such a commitment, all who understand the nature of professionalism are committed to maintaining proper boundaries³ in all their relationships.

Lebacqz and Barton offer a fairly comprehensive description of the wanderer in the following words,

The wanderer is a minister who typically is not functioning well personally or professionally and is experiencing conflict, inadequacy, and anxiety. The wanderer "falls" into relationship because he has

disorders, sociopathic or narcissistic character disorder. (135)

Lebacqz and Barton, Sex in the Parish (Louisville, Ky.: Westminster/John Knox, 1991), 129, designate this person "the normal neurotic." Cf. Karen Lebacqz and Ronald G. Barton, "Sex, Power and Ministry: The Case of the Normal Neurotic," Quarterly Review 10 (1990): 36-48, and Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry (Waco, Texas: Word, 1995), 54-57, who use the term "vulnerable violator."

³The issue of boundary violation is very important, and will be dealt with in chapter eight.

difficulty maintaining boundaries and feels overwhelmed by stress. He is tempted because his flagging self-esteem is bolstered by the adoration received from the parishioner.⁴

It is also true that most wanderers are not sexual offenders, nor premeditative in their behavior. Under normal circumstances the wanderer would never contemplate a sexual liaison with a person other than his spouse.

"However, an overwhelming crisis or a major transition in his life may tip the balance, leading him to step over the boundary into the forbidden zone."⁵

For reasons that will be explained shortly, wanderers generally are less successful personally and professionally. Because of these inadequacies the wanderer "has difficulty maintaining boundaries in relationships, and attempts to meet private needs in public arenas."⁶

Most individuals who assume a leadership role in the church are both married and professionally trained, and therefore understand the sacredness of the marriage vows, whether their own or those of the congregant/counselee.

⁴Karen Lebacqz and Ronald G. Barton, "Sex, Power and Ministry: The Case of the Normal Neurotic," Quarterly Review 10 (1990): 41.

⁵Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the Pastorate. (Downers Grove, Illinois: InterVarsity Press, 1995), 41.

⁶Marie M. Fortune, Is Nothing Sacred? 47.

They therefore are resolved to never violate these vows. However, because some of these spiritual leaders will have troubled marriages, they will succumb to frustrations or temptations or opportunities to misbehave sexually,⁷ and if this happens only once or twice, those persons are still only wanderers.

But what of a spiritual leader who "falls in love" with a congregant?⁸ To address this issue it is important to distinguish between a spiritual leader who is single and one who is married, and whether or not the object of his affections is married. At the spiritual level and from the biblical perspective the situation may or may not involve immorality. However, in the view of some, the marital status of the spiritual leader, the professional, may be irrelevant when it comes to the issue of professional ethics. When a single pastor falls in love with a congregant, and he or she is single, and they delay genital

⁷This issue will be addressed in chapter seven.

⁸Grenz and Bell, Betrayal, identify a category of perpetrator which they identify as "the lover." cf. 43-45, about whom they write,

But he is motivated neither by the thrill of conquest [i.e. the predator] nor by the need to overcome felt personal inadequacies. Rather, this pastor senses that he is in love, and the recipient of his affections happens to be a member of his congregation.

sexual activity until they are married, no spiritual or biblical prohibitions have been violated. While this situation may be permissible from a biblical perspective, is it permissible from a professional perspective? Peter Rutter would say, "No," because it falls within the forbidden zone in which personal contact within a professional relationship will always be exploitive and therefore a violation of trust.⁹ It is argued that when a pastor dates a congregant he has ceased to be her pastor, and even if at a later date he ceases to be her date, he can never again be her spiritual leader. As Lebacqz and Barton put it,

When a pastor begins a dating relationship with a parishioner, the pastoral relationship has been, willy-nilly, relegated to second place behind the potential of the dating relationship. The parishioner has lost her or his pastor. She or he cannot regain that pastoral relationship when the dating ceases, . . .¹⁰

Part of the problem here has to do with an issue referred to by professionals as "dual relationships." It has long been recognized that a professional cannot serve the best interests of his client or congregant while involved in a

⁹Peter Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers and Others- Betray Women's Trust. (Los Angeles: Jeremy P. Tarcher, 1989), 25.

¹⁰Lebacqz and Barton, Sex in the Parish, 131.

personal relationship, especially a sexual relationship, with that person.¹¹

If an unmarried pastor should engage in sexual relations with a married woman, or if a married pastor should engage in sexual relations with a woman not his spouse, adultery has resulted, and, once again the professional relationship has entered the forbidden zone. That he is in love or that they are in love does not negate the constraints of professional ethics. Many professional organizations, such as the British Association for Counselling's Code of Ethics and Practice for Counsellors (1990), address the matter forthrightly,

Counsellors must not exploit clients financially, sexually, emotionally or in any other way. Engaging in sexual activity with current clients within 12 weeks of the end of the counselling relationship is unethical. If the counselling relationship has been over an extended period of time or been working in-depth a much longer "cooling off" period is required and a lifelong prohibition on a future sexual relationship with the client may be more appropriate.¹²

Another trait that characterizes a wanderer is that when caught or found out, he is unlikely to mount an effort to protect himself. In his heart he understands that he has

¹¹James D. Craig, "Preventing Dual Relationships in Pastoral Counseling," Counseling and Values 36 (October 1991): 49-54. Further explorations of this theme can be found in Mary Pellauer, "Sex, Power and the Family of God," Christianity and Crisis (Feb. 16, 1987), 47-50.

¹²Grenz and Bell, Betrayal of Trust, 44.

violated biblical and professional standards, and he probably is somewhat relieved to know that the deception and complicity are now out in the open.

B. Predators

A predator is a spiritual leader who engages in sexual relationships with either an individual congregant repeatedly or with multiple congregants, either concurrently or sequentially. He deliberately moves beyond the boundaries of propriety and takes his victims with him. In a real sense he is a sex offender and does not differ significantly from his nonclergy counterpart. Of this individual Fortune writes,

He is manipulative, coercive, controlling, predatory, and sometimes violent. He may also be charming, bright, competent, and charismatic. He is attracted to powerlessness and vulnerability. He is not psychotic, but is usually sociopathic; that is, he has little or no sense of conscience about his offending behaviors. He usually will minimize, lie, and deny when confronted. For these offenders, the ministry presents an ideal opportunity for access to possible victims of all ages.¹³

One would think Fortune's description of the predator quite exhaustive, but Mosgofian and Ohlschlager add other details:

Predators frequently struggle with drug and sexual abuse patterns and are often victims of abuse or long-standing parental neglect. They reveal long-term personality disorders, with sociopathy and narcissistic disorders most prominent. Their lust is uncontrolled- evincing many affairs with a variety of women- and they

¹³Fortune, Is Nothing Sacred? 47.

show pornography addictions, excessive power demands, sexual addictions, and tend to be fully corrupted by sin.

The predator is a man with a seared conscience, often morally and emotionally numb, caught in a terrible paradox of being unable to experience either guilt and remorse or joy and pleasure. As helpers, predators are usually poorly trained, marginally competent, with ethical-legal trouble in other areas beyond sex. . . . The predatory helper . . . has an erotic focus and rarely becomes emotionally involved with his counselee-victim in a positive sense.¹⁴

These comments seem to suggest that there are three predatory styles: the first category involves those with impulse control problems and long-term personality or character disorders; the second category includes those with sociopathic or narcissistic personality disorders; and the third group includes borderline personality disorders and those who suffer occasional psychotic breaks.¹⁵

II. Some Reasons for Susceptibility

To engage in sexual behavior with a congregant, client, counselee, employee, colleague, student, etc., is not only a violation of religious and spiritual principles, but also a violation of professional and ministerial ethics. It is a violation of trust, of role, because it is a misuse of authority and power, and in the end can never be anything

¹⁴Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry (Waco, Texas: Word, 1995), 59-60.

¹⁵Ibid., 257.

but exploitive and abusive. The question that begs an answer is, why do spiritual leaders do it? Why do they not only violate the principles of spiritual morality but also those of professionalism?

Thoburn and Balswick have examined the risk factors that may presage infidelity for pastors and concluded that they fall into three areas: 1) personal adjustment factors, including feelings of mistrust of others, feelings of rejection, feelings of shame, consumption of pornography, and family of origin issues; 2) marital adjustment, including levels of spousal intimacy, and satisfaction with marital sex; and, 3) factors imbedded in the ministerial role, including attraction and arousal with regard to church members, church staff, and counselees.¹⁶

Representing a different perspective, Cooper-White sees the contributing factors as grouped in three categories, the first of which is education- pastors are poorly trained in counseling and professional ethics. The second is situational factors- clergy stress, marital discord, workaholism, social isolation, loneliness, personal crises, burnout, the presence of disinhibitors for misconduct such as drugs or alcohol, and cultural sexism including

¹⁶John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1994): 285-294.

patriarchalism and the tolerance of sexual harassment.

The third is woundedness- chronic depression and dependency, compulsive/addictive personality, "borderline" personality, sociopathy, and, especially narcissism.¹⁷

Well-known family counselor J. Allan Petersen sees marital infidelity as attributable to three causes. The first is emotional immaturity, including extended adolescence, self-doubt, and parental indulgence. The second is unresolved conflicts, and includes workaholism, financial problems, marital conflicts and parenting problems. The third cause is unmet needs, and consists of the need for attention, acceptance, affection, and admiration.¹⁸

Arguably, no one has made a greater contribution to this field of study than psychiatrist Peter Rutter, who is convinced that masculine woundedness is the crucial ingredient in the fatal conspiracy between men and women that leads to exploitive sex. He writes,

The wounds of men remain hidden behind a vast cloud of masculine erotic fantasy and folklore that organizes itself around the masculine myth of women, including their sexual availability. Because all men are in some way wounded, and because their quest for healing usually

¹⁷Pamela Cooper-White, The Cry of Tamar, 135-138.

¹⁸J. Allan Petersen, The Myth of the Greener Grass (Wheaton, Illinois: Tyndale House Publishers, Inc., 1991), 27-56.

takes the form of seeking sexual contact, an understanding of their wounds can form a basis for men to discover nonexploitive ways to heal themselves.¹⁹

For Rutter, male woundedness is related to several areas: wounds from the culture, including the devaluation of sexual fantasy,²⁰ wounds from the father, including the loss of intimacy in the father-son relationship, and wounds from the mother. Here, the issue is woundedness caused by mothers who were too emotionally merged with their sons, or, by mothers who were too emotionally distant, or by mothers who did nothing to fight against their own victimization.²¹

Perhaps a synthesis of the various positions presented heretofore result in what Balswick and Thoburn call "necessary causes" and "sufficient causes." They write,

The necessary causes of a minister's involvement in illicit sexual behavior consists of the presence of unfulfilled personal needs, a less than adequate marital relationship, lack of peer accountability, and spiritual coldness or immaturity.²²

¹⁹Peter Rutter, Sex in the Forbidden Zone, 105.

²⁰Conservative Christianity would not value sexual fantasy as much as Rutter seems to. See information on pages 215, 216.

²¹Ibid., 105-129.

²²Balswick, Jack and John Thoburn. "How Ministers Deal with Sexual Temptation." Pastoral Psychology 39 (1991), 285-286. The remainder of this chapter will deal with the unfulfilled personal needs and personality types. Chapter seven will deal with the marriage factors, and the issue of peer accountability will be dealt with in chapter nine. The

Obviously, each of these factors can be interrelated with the other in the sense that a lack in one is not only likely to have resulted from deficiency in the others, but in turn contribute to a lack in the others.

However, the necessary causes in and of themselves are not sufficient to explain why a minister becomes involved in illicit sexual behavior. Thus, Balswick and Thoburn identify what they call sufficient cause: "The sufficient cause consists of the lack of safeguards existing within the ministerial role."²³ To this they add the following important observation,

Given the presence of necessary causes, a minister who allows himself to be placed in a sexually vulnerable position within his ministerial role is a candidate for illicit sexual behavior. It is thus not fruitful to develop hard and fast rules which would govern the way in which a minister would engage in his ministerial role as a guarantee against yielding to sexual temptations. Rather, each minister brings with him a bag full (or empty) of spiritual, social, emotional, sexual, and psychological needs which set the context within which he ministers. What may be a vulnerable situation for one may not be for another.²⁴

spiritual issues, the most important of all, are beyond the parameters of this work.

²³Ibid. The issue of the lack of safeguards in the ministerial role will be given serious consideration in chapter nine.

²⁴Ibid., 286.

A. Developmental Issues

To be human is to be a creature consisting of body, soul, and spirit. From the biblical perspective, to be human is to be, among other things, a sinful, fallen creature. This fallenness manifests itself in, among other things, woundedness. In fact, we all are wounded, and spiritual leaders no less so than others. In fact, this imagery of the spiritual leader as a "wounded healer" is the theme of a well known book,²⁵ and is based on a story from the Talmud, which Nouwen suggests as a parable for the wounded minister. It may be that many who are drawn to the ministry are so drawn just because they understand being wounded from inside the experience. The question that confronts us is, in what ways are spiritual leaders wounded, or, more precisely, what are the unresolved issues in spiritual leaders lives which make them susceptible to sexual failure?

All spiritual leaders come from a family of origin, whether the natural family or an adoptive family, and since there are no perfect families, spiritual leaders, as children, are exposed to the failures, the dysfunctionality, of the family of origin. The patterns of relating to others

²⁵Henri Nouwen, The Wounded Healer (Garden City, New York: Doubleday/Image, 1972).

that surface in the crucible of ministry rarely originate in adulthood, but generally are imprinted in a series of experiences during early childhood and set during adolescence. A dysfunctional family of origin may mean that a pastor carries unresolved childhood issues throughout life. The child may have been raised in a single parent home, either because of a death, a divorce, an abandonment, a sickness that resulted in institutionalization, or a vocation that necessitated the absence of a parent. The child may have been raised by some other family member, such as grandparents, an older sibling, or an aunt or uncle. The primary caregiver(s) may have been overprotective, or distant,²⁶ too demanding or too permissive, or even abusive, either physically, psychologically or sexually. Or a child may suffer the ill effects of addiction in the family.

²⁶Peter L. Steinke, "Clergy Affairs," Journal of Psychology and Christianity 8:4 (1989), observes

But the single most reported childhood wound of male clergy was the emotionally distant or unavailable father who seldom confirmed his son but habitually admonished him for his failure, inadequacy, or ignorance. Carrying the "wounded father" within, many male clergy were unconfirmed in their masculine strength and identity. Clergy may look to women to give them their manhood and turn to sexual seduction that has, as its underlying energy source, the excitement of conquest of the unavailable other. . . .
(57)

Sometimes pastors are raised in homes where they become co-dependent,²⁷ which usually results in them becoming an overworked and overinvolved rescuer. The inevitable result is that the personal things that are unpleasant to deal with- unmet needs, denial, pain, anger- get buried.²⁸ Ultimately, the impact of a dysfunctional family of origin is most evident in the emotional scars- especially the low self-esteem or lack of self-worth. These scars result in a lingering need for the attention, affection, and approval denied in childhood.²⁹

For the pastor who feels unsuccessful, sexuality is a conquest, a way to express the power of his position, a way to project a powerful self image. Steinke observes

²⁷A co-dependent is a person who needs "to be needed by an addict, to be a dependent person's rescuer," Jim and Phyllis Alsdurf, "The 'Generic Disease'," Christianity Today (Dec. 9, 1988), 30. In this article the authors also write:

In general, however, codependents are caretakers who are overcommitted and overinvolved in the lives of needy individuals. They can be obsessive and controlling people who feel low self-worth and have a high need for keeping people dependent on them. . . . They are often passive-aggressive, lacking in trust, angry, rigid, controlled, and self-centered. Poor communicators, they have many problems developing intimacy in relationships and handling their sexuality, and they often repress feelings and thoughts. Many are perfectionists who feel powerless, hopeless, withdrawn, and isolated. (30)

²⁸Grenz and Bell, Betrayal of Trust, 49.

²⁹Ibid., 50-51.

Adults often express *self* needs through sexual activity. Self needs include care, empathy, nurture, recognition, support and validation. Adults can use sexual activity as a means to meet these psychic (self) needs. . . . They [men] use sexual activity to pursue nonsexual goals, such as self-worth, getting attention, or feeling important. Yet once these nonsexual needs are sexualized, they nonetheless remain unmet needs.³⁰

Thoburn and Balswick summarize the relationship between unmet emotional needs and susceptibility to sexual misconduct:

Low self-esteem creates a climate for the development of a pseudo-self, hiding the real, fragile, and vulnerable self beneath a pseudo-competent air of virility and conquest. . . . An inability to trust out of fear of rejection, or feelings of shame often leave pastors isolated and lonely; isolated loneliness is often the precursor to clinical depression. Obsessive thoughts about sex or fantasies about having extramarital sex may be ways to mask feelings of depression.³¹

Another developmental factor is the sexuality of the spiritual leader. He may have been raised in a home where sexual discussions and questions were taboo, or in a home where expressions of sexuality were out in the open, if not the preoccupation of a parent. He may have been exposed to large doses of pornography, if not at home, then at the home of a friend. He may have been abused sexually, or he may have begun sexual experimentation at an early age with a

³⁰Peter L. Steinke, "Clergy Affairs," 59.

³¹John Thoburn and Jack O. Balswick, "A Prevention Approach to Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1993): 46.

sibling or other family member, or with a girlfriend. These experiences may have resulted in masturbation or even mutual masturbation, addiction to pornography, and a fantasy life dominated by thoughts of sexual conquest. Sexual fantasy, and its attending corollary, sexual addiction,³² can be factors that lead spiritual leaders to transgress the boundary of the forbidden zone. Mark Laaser characterizes these factors by using the term "building block behaviors," of which he writes

By "building-block behaviors," I mean behaviors that form a foundation upon which other sexual behaviors are built. . . . Building-block behaviors include sexual fantasizing, masturbation, and use of pornography.³³

³²The four primary evidences of addiction are identified by Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry (Waco, Texas: Word, Inc., 1995), as

(1) compulsive, consuming behavior (the sex addict plans his or her life around sex or the love object of the moment); (2) loss of control (sexual thoughts are intrusive and the addict is unable to stop thinking about and craving sex); (3) harmful consequences (addiction is maintained even when the harmful outcomes pile up- sexual diseases, marital destruction, loss of vocation and reputation, financial ruin, and legal trouble); and (4) denial (the addict is a master at denial, minimization, self-justification, and blame-projection, refusing to accept the glaring facts of personal addiction even when the consequences have stung deeply). (16,17)

³³Mark R. Laaser, The Secret Sin: Healing the Wounds of Sexual Addiction (Grand Rapids, Michigan: Zondervan Publishing House, 1992). Laaser observes,

The truth is that beneath the sexual drive is the desire not just for pleasure but for personal relationship, not just for physical excitement but for personal intimacy. In the end, lust is only a counterfeit of love, because it does not provide that intimacy which alone fulfills. To spend time fantasizing about a congregant, client, counselee, employee, colleague, student, etc., is dealing with that person in terms of the spiritual leader's needs, not in terms of the other person's needs, and this is a violation of professional ethics.

The three building blocks of sexual addiction work together. Fantasy is created by a need to satisfy deep longings. Pornography displays images of how to do that. Masturbation is the physical expression of perhaps the only touching or nurturing that the addict receives. The three of them are involved in a cycle. Pornography stimulates fantasy. Fantasy needs to be expressed. Masturbation allows a "release" of that need.

There is a problem in this cycle. While it may satisfy the physical need for sex, it never satisfies the emotional and spiritual hunger that rests deep in the soul. (25)

B. Psychological Issues and Personality Types

As has been demonstrated, writers on this subject are convinced that no one simply falls into an immoral sexual relationship with another person, or persons- there are both extenuating circumstances and elements of susceptibility in the personality of spiritual leaders which make them vulnerable. What then are these personality types?³⁴

Brock and Lukens identify six major personality types.³⁵

1. The Avoidant Personality³⁶

³⁴Ibid., 45. In chapter eight consideration will be given to the personality types of congregants.

³⁵Raymond T. Brock and Horace C. Lukens, Jr., "Affair Prevention in Ministry," Journal of Psychology and Christianity 8 (1989): 44-55.

³⁶Ibid. Brock and Lukens write,

According to Millon (1986), persons with an Avoidant Personality exhibit a diminished ability to experience pleasure, but are very sensitive to psychological pain; they experience life as a series of frustrations with few rewards. Pastors who fall into this category show a minimal sense of joy and contentment, while remaining actively detached in life and keep people at a distance.

Although a good administrator or expositor, the Avoidant Personality is uncomfortable when dealing with human relationships. He has so few friends that feelings of intimacy may emerge unexpectedly and become overwhelming, setting the stage for a spontaneous affair.

Augsburger (1987) suggested that "shrinking personal networks" have come to characterize the life of the

The spiritual leader who possesses an avoidant personality has been hurt or disappointed in either the family of origin or in other personal relationships and because he is unable or unwilling to be hurt or disappointed again, maintains relationships at a safe distance. Obviously, the farther removed one is from intimate relationships, the less one realizes the importance of such relationships. Distance, of course, frustrates the innate need human beings have for intimacy, consequently, the "avoidant" spiritual leader will occasionally initiate a sexual relationship with another person who, in his view, is unlikely to demand intimacy on an on-going basis.

The ministry seems like an unusual place for the avoidant personality, but such may not necessarily be the case, especially in the contemporary church. Most pastors find that the administrative load and other denominational and para-church activities can demand so much time that the requirements for personal relationships are easily excused.

Avoidant Personality. "The constant temptation to be a helper in a nonreciprocal relationship leaves a care giver impoverished relationally, with less community than is necessary for healthy functioning" (p.24). (45)

2. The Dependent Personality³⁷

The spiritual leader who possesses a dependent personality is a prime candidate for sexual misbehavior. The church seems to have at least its fair share of people who have been, or presently are, frustrated in interpersonal relationships, especially their marriages, and who are therefore starved for attention and affection. Seeing in the spiritual leader a "sensitive" individual who will listen to them at the deepest levels, they cultivate the relationship which in turn strokes the dependent's dependencies. In an effort to gain approval the dependent spiritual leader allows himself to be drawn into an immoral relationship, or he may even initiate the relationship himself in an effort to gain approval and encouragement.

³⁷Ibid. Brock and Lukens write,

The Dependent Personality fears rejection and disapproval. Their history often includes an overprotective training regimen which stunted their development of autonomy and independent thinking. They avoid competition with peers and they fear self-assertion. They lack confidence in their ability to effect rewarding experiences and thus they tend to fall back on others for security. (Millon, 1986). As a result, the pastor who is a Dependent Personality lacks the ability to say "no" and fails to keep personal and professional issues in perspective. He allows others to manipulate his time and energy through intermittent praise and withdrawing of approval. In the process he becomes a victim to the seductions that accrue when seeking fulfillment outside marriage. (46)

3. The Narcissistic Personality³⁸

Narcissism is a clinical word to describe an inflated sense of self-importance and an insatiable drive to be the center of attention. "But pathological narcissism is really a cover-up for the lack of self-importance that one feels but does not notice. Actually people with this character disorder love themselves poorly, if at all."³⁹ Steinke notes

At the core of narcissism is a deep fear of humiliation. Since the "real self" is soft, fearful, and impaired, it

³⁸Ibid. Brock and Lukens write,

The Narcissistic Personality focuses on personal ego needs. Millon (1986) sees this personality rooted in parents who were admiring and doting, which influenced their child to develop a self-image of superior worth. These people are often arrogant, socially exploitive, and have a sense of entitlement.

Augsburger (1987) applied the problem to the ministry this way: "With the increase of an individualism that grounds identity in self-esteem, there is the inevitable rise of narcissism. The classic characteristics of narcissism are now afflicting both pastors and their counselees: an inability to make appropriate attachments to others, an inflated concern of one's own interest, and self-centered moral processes" (p.24).

This perplexed pastor is looking for someone to tell him how great he is. Reaching out to others for affirmation and positive strokes, the Narcissistic Personality is vulnerable to overtures of encouragement or praise.. As one pastor put it, "I began to believe the adulation the people were giving me and I became convinced I could do no wrong." (46)

³⁹Peter L. Steinke, "Clergy Affairs," 61.

cannot be expressed or exposed. Therefore grandiosity ("false self") compensates for vulnerability and protects against humiliation. Narcissists are known for their rage if they experience shame. For shame is exposure of the impaired real self.⁴⁰

It is not unusual to find the narcissistic personality in the ministry, because, under the right set of circumstances, one may have his ego stroked quite frequently, especially if he is people oriented and a good public speaker. These spiritual leaders feel compelled to gain the approval of their congregants in order to replenish their own narcissistic supplies rather than consciously serve their congregation's needs. "They use people to feel whole. Their center is outside of themselves. The need for recognition is within, but the gratification is outside."⁴¹ Yet, by promoting themselves as superhuman beings, quasi

⁴⁰Ibid. Steinke lists other characteristics of narcissism as:

(1) an inordinate need for praise in order to feel important; (2) the feeling of entitlement to special treatment; (3) the immense need for continual feedback of how important one is; (4) the feeling of superiority and its reinforcement from others; (5) strong reaction to rejection and disapproval, sometimes with intense rage; (6) the lack of capacity to mourn, a defense against depression; (7) calculating and conniving behavior to maintain "supplies" for continuous adulation; and (9) no capacity for self-focus or self-examination.

⁴¹Ibid.

Messiahs, they avoid real intimacy. As Muse and Chase observe

This can eventually result in sexual acting out, particularly for men with weak and/or absent father figures who received their nurturance as children from emotionally intrusive mothers. As the stress of pleasing everyone compounds through increasing achievement and sacrificing of one's authentic human needs, the unconscious tendency will be to seek out relief through sexual outlets which appear to be an "emotional gift" from a wounded, caring, adoring woman (like mother was).⁴²

If the narcissist invests in a 'false self,' hiding the 'real self' that is fragile, fearful and vulnerable,⁴³ then he "may go looking for someone to have a relationship with whom he perceives as less threatening or demanding, someone with whom he can relax more easily,"⁴⁴ and who will reinforce his sense of superiority. Thus, sex becomes the vehicle for the grandiosity to which they believe they are entitled.

Nor is it unusual for the narcissist to feel a sense of special protection. Not only has he given up his own goals, interests and pursuits to serve God, but he also has been "ordained" into ministry and is God's servant. This

⁴²Stephen Muse and Edwin Chase, "Healing the Wounded Healers: 'Soul' Food for Clergy," Journal of Psychology and Christianity 12 (1993): 144-145.

⁴³Peter L. Steinke, "Clergy Affairs," 61-62.

⁴⁴John W. Thoburn and Jack O. Balswick, "An Evaluation," 286.

suggests to such an individual that he has God's protection in every dimension of his work and in all his relationships. This is normally reflected in the demand for immediate forgiveness by others without some testing period.

4. The Antisocial Personality⁴⁵

To any sane way of thinking it is virtually inconceivable that those with an antisocial personality could or would be drawn into the ministry. But because the ministry can be viewed as a one-man show, as a profession where one can be on his own without a time clock to activate

⁴⁵Brock and Lukens, "Affair Prevention," write,

Millon (1986) describes this personality as an independent type who learned early that they cannot depend on or trust others. Hence, they trust only themselves. They are bent toward gaining strength and power socially and can be quite irresponsible and exploitive of others, lacking in conscience development. They may thrive on revenge and retaliation for those who have wounded them or crossed them.

The minister who falls into this category appears to be void of conscience, becoming manipulative and vindictive; at times, even cruel. Goldstine, Lerner, Zuckerman, and Goldstine (1977) described him as the Dance-Away Lover. "Once his interest has piqued, the Dance-Away Lover brings a prodigal charm to bear on the woman he's drawn to. He knows how to involve himself completely in the moments he shares with her, and his peculiar gift is his capacity to be stirred by her manifest charms and her secret specialness. He courts her with his appreciation of her, instigating adventures and framing moments of intimate communion. He is more proficient, however, at creating relationships than at sustaining them" (p.23-24). (46)

and without direct supervision, those who want to avoid working with others on a sustained basis can go on hour after hour and day after day without interpersonal relationships. Managed properly, this aloofness can be seen by others as a superiority that can have its own magnetism. Unsuspecting victims will be exploited by such an individual to increase their own power in the institutional church, or even as revenge or retaliation against a powerful family or individual who is seen to be a threat to this pastor's power.

5. The Passive-Aggressive Personality⁴⁶

By all accounts, in both mainline and evangelical churches, the majority of members are female. Herein, there are the unhappily married, and those who are, for what ever reason, single. Some are vulnerable to the advances of

⁴⁶Ibid. Brock and Lukens write,

Normal personalities exhibit a comfortable balance between self and others. Those with a passive-aggressive personality often vacillate between adaptive and defiant behavior. While they feel intensely, they ambivalently go from self-deception and guilt to stubborn negativism and resistance (Millon, 1986). This is the minister who lacks assertiveness skills and is unable to deal with the conflicts in his own marriage. He has not learned how to take responsibility for his own behavior in his marriage and does not deal constructively with his anger. He seeks emotional support outside his marriage while distancing himself from his wife. He is vulnerable to an affair while he subconsciously sets himself up to hurt his wife through the clandestine relationship. (46,47)

another individual, and some are actually actively looking for an intimate relationship. If the pastor is in his passive mode, he may be seen as a sympathetic listener who will empathize with the congregant, and if he is in his aggressive mode he may be seen as strong and protective.

6. The Compulsive Personality⁴⁷

The compulsive is usually a workaholic, and the ministry is a perfect place for such a person. By its

⁴⁷Ibid. Brock and Lukens write,

The Compulsive Personality usually displays interpersonal respect and social compliance. They are often the product of a home that valued discipline and constraint. Beneath their traditional veneer, they often have a desire to rebel, and assert their independent feelings. Thus, they are in much internal conflict as they fear punishment if they express and assert their own needs and wishes. This fear leads to a certain psychological rigidity and overcontrol to bind their tension and maintain their social acceptance (Millon, 1986).

The minister who is overinvolved in his work is vulnerable to an affair. In his workaholic lifestyle, he does not distinguish between his work in the ministry and his personal walk with Christ (Dobbins, 1982). This minister thrives on the excitement of public ministry. Unconsciously, he seeks to meet his own needs through church work and his relationships with members of the congregations. This makes him susceptible to become the strong rescuer who stays oblivious of his own powerful unmet needs. One such pastor was described by his wife: "When he is on the platform, he has a full stage and thrives on being in the limelight. At home with the family, if we can ever get him to stay home for a night with us, he is a totally different person. He always has to be doing something, or he crashes in front of the TV." (47)

nature church work is never complete, so that one might work eighteen hours a day seven days a week, and still feel that there is more that needs to be done. Further, the expectations of many church officials, or at least the perception of such expectations drives the compulsive always to be serving others even to the neglect of his own needs. Where needs are unmet the compulsive makes himself vulnerable, especially if there is a congregant who wants to meet those needs.

Summary

Our goal in this chapter was to try to understand the psychological factors involved in the sexual misbehavior of spiritual leaders. While there may be many different types of perpetrators, it seems reasonable to group them together under two general headings- wanderers and predators. While neither type can be excused for his misbehavior, the predator is a far more serious threat to women (and children) in both the church and society. In the process of forming dual relationships, whether or not they lead to sexual relations, professional ethics is violated.

Beyond doubt, every act of sexual misbehavior is a result of mankind's fallen nature, but in an attempt to understand and explain the dynamics of that fallenness we gave consideration to the insights of contemporary

psychology. From this we discovered that developmental issues such as unresolved childhood issues, which ranged from deficits in emotional nurture to trauma centered around self-worth, and unresolved sexual issues contributed significantly to sexual acting out. We also discovered that psychological issues including personality type went a long way toward explaining why spiritual leaders compromise everything personal, spiritual and professional when they violate the integrity of ministry.

From this study we may conclude that there are certain implications for the seminar-workshop. First, it is necessary to emphasize the importance of psychological testing for candidates for the ministry. In fact, this may be part of the process whereby God works through the church to confirm or contradict an individual's felt call to the ministry. Second, it is equally important to provide in-service training for spiritual leaders so that they are kept abreast of the issues that make us susceptible to sexual temptation. Third, it is especially important to provide counseling to spiritual leaders who request help in understanding their sexuality, or to others about whom complaint is received concerning inappropriate sexual talk, behavior or harassment. Denominational leaders, especially

ministerial standards boards, and local churches,
especially pulpit committees need all the information we can
supply.

CHAPTER SEVEN

TOWARD UNDERSTANDING THE MARRIAGE FACTORS

Given the fact that most spiritual leaders in the Protestant tradition are married,¹ and that most of these have children, we should not be surprised to discover that spiritual leaders experience stress which may be greater, but which in any event is certainly no less, than that of other people. It is our contention that there are special conditions which attend the marriages and family life of persons in ministry which contribute to their susceptibility to sexual temptations.

¹See Appendix B for details from the survey conducted in the Summer of 1995 among spiritual leaders of the United Baptist Convention of the Atlantic Provinces. Of the 115 respondents, 109 (95%) were currently married, and 6 (5%) were not. No attempt was made to determine how many have children.

I. Spiritual Leaders and their Home Life

As a group, spiritual leaders work more hours per week than the average individual whose job demands forty hours,² are out of the home more nights a month than those people whose work is confined to the regular day-shift, and for all intents and purposes have no weekends off other than those which accompany their vacation. In addition to this, the average pastor is on call twenty-four hours a day, seven days a week. Further, vacation time is often interrupted by pre-planned weddings, unexpected funerals, and other crises in the church family.

The fact that most spiritual leaders are married, with children, raises two questions: *What effect does the ministry have on the family, especially the marriage?* and *What effect does the family, especially the marriage, have on the ministry?* The first of these questions is the easier to answer, and the data will reveal that too many spiritual leaders believe the ministry to be hazardous to family life, especially the marriage. For our purposes, the second question really focuses more on the marriage than the

²According to the 1991 Survey of Pastors, Fuller Institute of Church Growth, and cited in H. B. London and Neil B. Wiseman, Pastors At Risk, (Wheaton, Illinois: Victor Books/SP Publications, 1993), 22, "90 percent of pastors work more than 46 hours a week."

children, with the result that where there has been a breakdown in the marriage relationship, the likelihood is increased that the spiritual leader will act-out sexually.

A. Spiritual Leaders and Their Family Life

In 1992 *Leadership* conducted a survey of 748 American pastors on family matters, including their finances, their sex lives, and their satisfaction with marriage and family. Half those surveyed responded, offering a glimpse into the unique pressures and stresses of the modern pastor's family. On the positive side, 57 percent indicated that the ministry was beneficial to family life. On the other hand, 28 percent claim that ministry has had a negative effect on their family life, and 53 percent admitted difficulty in raising their children. Further, 61 percent of pastors indicated that their children felt *pressured in being the child of the minister*, and 77 percent indicated their spouses felt *pressure to be an ideal role model for a Christian family*.³ Interestingly, pastors are happier with their marriages than with their family life- 55 percent said they were very *satisfied* with their marriage, only 31 percent felt very *satisfied* with family life. Only 25

³David Goetz, "Is the Pastor's Family Safe at Home?" *Leadership* 13, (Fall 1994): 39.

percent of pastors' spouses were *very satisfied* with family life.⁴

What about Canadian evangelical spiritual leaders?⁵ Of those responding to the survey, 88 percent were married and living in a two-parent family. Another 6 percent were married, but with no children.⁶ Does being in the ministry make family life more difficult? About 55 percent of spiritual leaders and their spouses think it does. They also are convinced, 59 and 60 percent respectively, that being in the ministry makes life more difficult for clergy children, and even more significantly, 74 percent of pastors and spouses are convinced that the expectations for clergy families are simply too high.⁷

Are spiritual leaders and their spouses satisfied with family life? For the most part, yes. In fact, the lowest level of satisfaction for pastors pertains to their

⁴Ibid.

⁵Lyle E. Larsen and J. Walter Goltz, Clergy Families In Canada: An Initial Report (Markham, Ontario: The National Task Force on the Family of the Evangelical Fellowship of Canada, September, 1994), provide more than adequate information about the Canadian evangelical scene. Unfortunately, the survey done in 1995 among Atlantic Baptist spiritual leaders did not delve into matters pertaining to family life.

⁶Larsen and Goltz, Clergy Families, 16.

⁷Ibid., 44-47.

assessment of themselves as a parent, ($x= 5.08$),² and that they are most satisfied with the amount of support they receive from their spouse to be a good parent, ($x= 6.03$), and with the amount of time their spouse spends with the children, ($x= 6.02$). Spouse responses suggest that their lowest level of satisfaction is with the amount of time clergy members spend with their children, ($x= 5.11$).³ Overall though,

the study [among Canadian evangelical spiritual leaders] indicates a fairly low level of family stress. . . . The most frequent source of family stress is brought about as the result of arguments among the children. Responses indicate a healthy approach to resolving family stress, with the two most frequent reactions being sharing of feelings, and doing whatever possible to resolve the problems.⁴

Among Atlantic Baptist spiritual leaders, less than half the respondents, 45.19 percent, indicated that they were *not experiencing difficulty in raising children*. For the remaining 54.81 percent the response was quite different- 4.81 percent were *worried*; 39.42 percent have *discussed together*; 7.69 percent have *disagreed/fought over*, and the remaining 2.88 percent have *sought help* in these

²In their study of specific areas of marital satisfaction (x), Larson and Goltz used a scale in which 0 represented the lowest level and 7 the highest level.

³Larson and Goltz, Clergy Families, 60,61.

⁴Ibid., 68.

matters.¹¹ Clearly, ministry does not lend itself easily to childrearing.

B. Spiritual Leaders and Their Marriages.

In the economy of God, marriage is a gift to humankind so that two individuals may come together to experience "one flesh," bear and raise children, and experience that kind of "community" which points toward the "community" of the New Creation, and ultimately to the "community" of the Godhead. Both Testaments affirm such a vision of marriage, especially the New Testament, as has been seen in our study of the theology of marriage in the teaching and ministry of both Jesus and the apostle Paul. This might suggest that the marriages of spiritual leaders are perfect, or at least nearly perfect. After all, pastors are those people who supposedly live closest to the Lord and who model most perfectly Christian marriage.

Almost two decades ago Shirley Hartley Foster¹² surveyed 448 wives of clergy in six mainline Protestant denominations, chosen to represent relatively orthodox to liberal theologies. Her findings indicated that these wives were on the whole very positive about their sex lives: 39.8

¹¹Appendix B, Table 13.

¹²Shirley Foster Hartley, "Marital Satisfaction Among Clergy Wives," Review of Religious Research. 19 2 (Winter 1978): 178-191.

percent and 38.9 percent were either *Enthusiastic, it couldn't be better, or Quite satisfactory, I'm lucky,* respectively. Only 3.9 percent reported their sex lives *Disappointing*. The response to the same categories concerning *love and affection* were, 57.3 percent, 28.2 percent, and 1.9 percent, respectively. She writes,

Although the level of enthusiasm with love and affection is very high and the two highest categories exceed anything I have seen on previous studies of marital satisfaction, the high level of sexual satisfaction is greater than expected and the satisfaction with mutual intellectual interests and ability to communicate is lower than anticipated. Time spent alone with the husband was a frequently cited frustration for clergy wives. . . .¹³

A little more than a decade ago Scott Barber¹⁴ undertook a study to compare marital satisfaction of clergy and lay couples. Fifty-seven percent of clergy husbands and 57 percent of clergy wives reported their relationship with their spouses as very good, while 83 percent of clergy husbands and 90 percent of clergy wives reported mutual enjoyment of sex.¹⁵

¹³Hartley, "Marital Satisfaction," 182. cf. "Mutual intellectual interests," (26.0 %, and 49.5 %); "Ability to communicate," (29.8 % and 41.1 %); "Time spent alone together," (25.6 % and 39.5 %).

¹⁴Scott E. Barber, "Satisfaction of Clergy and Lay Couples," Journal of Pastoral Counseling 19 (Fall/Winter 1985): 77-88.

¹⁵Barber, "Satisfaction," 82.

Fourteen years after Hartley's study a *Leadership* poll suggested that American clergy marriages were anything but ideal. When asked to identify the greatest pressures on family life, 81 percent of pastors indicated insufficient time together. This is virtually unchanged from a *Leadership* survey in 1988, in which 83 percent of pastors surveyed listed it as the number one problem.¹⁶ As might be expected, this problem invades the pastoral couples' bedroom. David Goetz observes,

Almost half of all pastors surveyed- 49 percent- indicated that they and their spouses wished their sexual intimacy was more frequent. Only 10 percent felt very satisfied with the current level.

The average level of sexual intimacy was 1.5 times per week. Three factors contributed to the dissatisfaction: the pastor's busy schedule [69%], the spouse's busy schedule [54%], and frequent night church meetings [35%].¹⁷

Add to these statistics the fact that spiritual leaders do not experience sexual intimacy as frequently as they wish because of: the presence of children in the home (26%), spouse's sexual inhibitions (20%), current illness of spouse (14%), and spouse's sexual dysfunction (6%), and one would not be surprised to discover that some pastors leave themselves open to sexual temptations. In fact, 66 percent

¹⁶David Goetz, "Is the Pastor's Family Safe at Home?" *Leadership* 13, no. 4, Fall 1994, 40.

¹⁷*Ibid.*, 40,41.

of pastors do not even confide in their spouses about sexual temptations. The result, 9 percent indicated that they had had sex with someone other than their spouse since being married, and 19 percent admitted having an affair or inappropriate sexual contact with someone other than their spouse.¹⁸

One might conclude that spiritual leaders are unhappy with their marriages, but just the opposite is the case. Of those responding to the survey, 86 percent felt positive or very positive, while 76 percent of pastors indicated their home life was positive or very positive.¹⁹

What about Canadian evangelical spiritual leaders? Since nearly 50 percent of ministers and 52 percent of spouses conceive of their roles as being in ministry and as being a helper in doing ministry, it is clear that both typically hold a traditional view of ministry.²⁰ But holding the traditional view about being in ministry does not lessen the stresses and strains on marriage that spiritual leaders and their spouses feel. For example, 63 percent of pastors believe that pastoral ministry makes the meaning and experience of marriage more difficult for their

¹⁸Ibid., 41.

¹⁹Ibid., 43.

²⁰Larson and Goltz, Clergy Families, 36.

spouses. Only a small minority, 13 percent, think that ministry actually makes marriage easier. On the other hand, only 40 percent of spouses see their marriages or their roles as being difficult because they are married to ministers.²¹ When asked the question, *Being a minister is like being married to both the church and to my spouse?* 80 percent of both ministers and spouses agreed, and 18 percent and 23 percent, respectively, strongly agreed that ministers have two spouses. Larson and Goltz observe,

Despite the complexities of this spouse-like commitment to church life, it is interesting to emphasize that over 95% of ministers said that their marital partners were a major resource in coping with the ministry (41% strongly agreed. Nearly all spouses (97%) as well said that marriage was a powerful resource in coping with the everyday realities of ministry- 44% strongly agreed with this statement.²²

Overall, more than four-fifths of respondents described their marriage as warm and supportive, or as fantastic, (69 and 15 percent) respectively. The three areas of highest marital satisfaction for both clergy and spouses are: satisfaction with the spouse as a partner, ($x = 6.03$ for clergy and 6.01 for spouses)²³, satisfaction with the person's own marriage, ($x = 5.86$ for clergy and 5.82 for

²¹Ibid., 42,43.

²²Ibid., 44.

²³Ibid., 53. The scale shows $(x) = 0$ as lowest and 7 as highest level of satisfaction.

spouses), and satisfaction with the person's relationship with his/her spouse, ($x= 5.72$ for clergy and 5.73 for spouses). The three areas of lowest satisfaction for both were: satisfaction with self as a partner to the spouse, ($x= 5.12$ for clergy and 5.35 for spouses), satisfaction with the way the spouse relates to the person sexually, ($x= 5.32$ for clergy and 5.62 for spouses), and satisfaction with the way the spouse shows affection, ($X= 5.39$ for clergy and 5.57 for spouses).²⁴

Just as there are satisfactions within clergy marriages, so also there are stresses. The highest level of marital stress for clergy members was experienced as a result of the perception that their spouse was disappointed because clergy members had failed to fulfill their fair share of family responsibilities. The second highest level of stress for clergy members is experienced as the result of their inability to express their true feelings to their spouse. A more frequent source of stress for clergy ($x= 2.2$) than for their spouses ($x= 1.8$) is the feeling that their spouse is not a good sex partner. Husbands are more likely to be disappointed with their wife's sexual

²⁴Ibid., 53.

performance than wives are with their husband's sexual performance.²⁵

The 1995 ministry sex survey of spiritual leaders²⁵ in the United Baptist Convention of the Atlantic Provinces provides us with valuable insight into these matters. More than 95 percent (95.33) of the spiritual leaders who responded to this survey indicated that they were either *very satisfied* (71.96), or *satisfied* (23.36) with their marriage. Only one individual (.93 %) was *unsatisfied*, and none were *very unsatisfied*.²⁷ To the question, *Which ONE of the following best describes the present relationship between you & your spouse?* 49.53 percent responded *always warm and supportive*, and another 45.79 percent responded *mostly warm and supportive*.²⁸ Another 5 percent responded *ambivalent*, and there were no negative responses. Because marital satisfaction is a very significant factor in sexual

²⁵Ibid., 56-58. The scale used here is, satisfaction (x) = 0 for lowest to 2.5 for highest level of satisfaction.

²⁶No provision was made in this survey for the spiritual leader's spouse to respond to any of the questions. This is a definite weakness in the survey, but some provision was made for the spiritual leader to express what he thought his spouse's response might be.

²⁷Appendix B, Table 14.

²⁸Appendix B, Table 15.

infidelity, we will expect to find very little sexual immorality among Atlantic Baptist spiritual leaders.

When asked the question, *On the whole, do you think being in the ministry is a benefit or hazard to your married life?*²⁹ 51 percent answered affirmatively- 19 percent answered *clearly a benefit* and 32 percent answered *more a benefit than a hazard*. Interestingly, 20 percent were ambivalent, while 20 percent responded with *more a hazard than a benefit* and another 2 percent responded with *clearly a hazard*. While the survey did not ask a direct question as to why the ministry might be a hazard to marriage, some insight might be found in the responses to the question concerning marital problems.

To the issue of *insufficient time together*, nearly 29 percent (28.7) responded with *not a problem*. On the down side, 12.04 percent were *worried about*, another 54.63 percent *discussed together*, and another 4.63 percent *disagreed/fought over*.³⁰ Clearly, lack of time together contributes to tension in the marital relationship. Spiritual leaders must be careful at this point that they do

²⁹Appendix B, Table 16. The question *Is married life a hazard to the ministry?* was not asked because the answer seems obvious- nearly 95 percent of Atlantic Baptist spiritual leaders are married!

³⁰Appendix B, Table 17.

not force their spouses into a relationship with another man because she feels cheated out of time with the person to whom she is married.

Finances, mainly the lack thereof, seems to be a major problem in most marital relationships, and here spiritual leaders are no exception. For only 26.17 percent are finances *not a problem*. Negatively, 10.28 percent of couples are *worried about* finances; 51.40 percent have *discussed* the problem; 10.28 percent have *disagreed/fought* over it, and another 1.87 percent have *sought help*. As a matter of fact, only 35.24 percent find their income level *not a problem*, while nearly 65 percent see it as a problem.³¹

Spiritual leaders are, by definition, communicators. However, the sad fact is that being a good public communicator does not guarantee that one is a good communicator at the interpersonal level. But even if one is generally a good interpersonal communicator, that in and of itself does not mean that one will be a good communicator with one's spouse. How then, do our Baptist pastors fare? Some 38.32 percent claim that communication difficulties are *not a problem*. On the other hand, 3.74 percent are *worried* about lack of communication; 51.40 percent have *discussed*

³¹Appendix B, Table 18.

this problem with the spouse; 5.61 percent have *disagreed/ fought* over the issue of communication, and .93 percent have *sought help* for the problem.³²

Do spiritual leaders think they have a problem in their married lives when it comes to *differences over the use of leisure time*? More than half, 52.78 percent, responded with *not a problem*. That means that for the other 47.22 percent there is a problem.³³ Spiritual leaders are notorious for working many more hours per week than the average salaried individual. Because fatigue and burnout are factors in lowering one's resistance to temptation, spiritual leaders must come to grips with the importance of leisure time, both for their own sake's and that of the marriage.

Are our pastors angry? If they are, it's not primarily at their spouse or with their marriages. More than 66 percent (66.67) indicated that *anger toward spouse* was *not a problem*. But that means that 33 percent (33.33) of spiritual leaders do have difficulty with the issue of anger- 11.11 percent are *worried about* it; 16.67 percent have *discussed together*; 4.63 percent have *disagreed/fought* over it, and .93 percent have *sought help* for the problem.³⁴

³²Appendix B, Table 19.

³³Appendix B, Table 20.

³⁴Appendix B, Table 21.

Interestingly, some spiritual leaders felt that their spouses were angry with them- 10.19 percent were *worried about it*; 19.44 percent have *discussed together*; 2.78 percent have *disagreed/fought over it*, and .93 percent have *sought help*.³⁵ Spiritual leaders and spouses who are angry with one another would be wise to seriously consider therapy, maybe even anger management counseling, since anger is so destructive to relationships.

Nearly three-quarters (73.39 %) of the spiritual leaders responding to the question regarding *differences over your career* indicated that this matter was *not a problem*. The remaining 26.61 percent have found this issue to be a strain on the marriage relationship.³⁶ When the question was turned around to *differences over spouse's career*, the response was even less an issue- 82.41 percent found it *not a problem*.³⁷ It would seem that pastors are happy with their spouses career whether they are stay-at-home or working-out spouses. It will be interesting to discover whether or not this matter will continue to be a non-issue as more and more spiritual leaders marry career women, if in fact they do marry career women.

³⁵Appendix B, Table 22.

³⁶Appendix B, Table 23.

³⁷Appendix B, Table 24.

It would be incredibly surprising if spiritual leaders were physically abusive with their spouses, but not surprising if that abuse was the consequence of their anger. Given the fact that some 33.33 percent of spiritual leaders admit to at least some difficulty with anger, it is surprising to discover that 99.8 percent said that physical abuse was *not a problem*. Only one of the respondents admitted to *discussing together* this problem. It must also be noted that of the 115 returned surveys, 6 did not respond to this question.³⁸

Are Atlantic Baptist spiritual leaders very active sexually, and are they as active as they would like to be? More than 64 percent (64.15) are intimate with their spouse at least *once weekly*: .94 percent *daily*; 18.87 percent 3 to 4 *times weekly*; 30.19 percent *twice weekly*, and another 14.15 percent *once a week*. Add to this another 24.53 percent who are sexually intimate with their spouse 2 to 3 *times a month* and a whopping 88.68 percent engage in sexual activity not much less than once a week.³⁹ So, are pastors and their spouses happy with the frequency of sexual activity? Yes! In fact, 71.3 percent of pastors are either *very satisfied* (20.37) or *satisfied* (50.93), while 78.7

³⁸Appendix B, Table 25.

³⁹Appendix B, Table 26.

percent of their spouses are either *very satisfied* (20.37), or *satisfied* (58.33) with the frequency. Further, 8.33 percent of spiritual leaders and 13.89 percent of their spouses are *neutral*. On the other hand, 18.52 percent of pastors and 7.41 percent of spouses are *dissatisfied* with the frequency, and another 1.85 percent of spiritual leaders are *very dissatisfied*.⁴⁰ We may summarize by observing that spiritual leaders and their spouses are very active sexually and quite satisfied with the frequency of this activity.

Atlantic Baptist pastors responded variously to the question, *If you are not satisfied with the current frequency of sexual intimacy in your marriage, please indicate the factors that you think have contributed to the situation*. Of the 115 surveys returned, 108 responded to this question, and only 22 individuals (20.37 %) indicated that they were either *dissatisfied* or *very dissatisfied*. Because they were to check all the factors they thought applied, we have a fairly good idea about the nature of dissatisfaction with marital sexual relationships. Remembering then that only 22 individuals expressed dissatisfaction, the responses were as follows:

- My busy schedule- 22
- Spouses busy schedule- 16

⁴⁰Appendix B, Tables 27 and 28.

- Frequent night church meetings- 8
- Children in the home- 11
- Spouses sexual inhibitions- 10
- Stress from congregation- 8
- Current illness of spouse- 6
- Stress from church leaders- 3
- Poor marital relationship- 3
- My sexual dysfunction- 3
- Current illness of mine- 1
- Family problems- 5
- Spouses sexual dysfunction- 2
- My sexual inhibitions- 3
- Other- 4

To the question concerning sex problems within marriage within the past year, Atlantic Baptist spiritual leaders responded as follows: 54.13 percent indicated that there had *not* been a *problem*; on the other hand, only 4.59 percent indicated that they were *worried about* some problems; 33.94 percent indicated that the problems were *discussed together*; 5.5 percent said that they *disagreed/fought over* their problems, and 1.83 percent admitted that they had *sought help*.⁴¹

Do spiritual leaders and their spouses want to remain in the ministry? Absolutely! Almost 95 percent (94.5 %) of the spiritual leaders indicated that they either *definitely want to stay in the ministry* (77.06 %) or *prefer to stay but are willing to leave* (17.43). Less than 1 percent (.92) was *neutral*; 3.67 percent *preferred to stay but was willing to*

⁴¹Appendix B, Table 29.

leave, and less than 1 percent *definitely wanted to leave the ministry*. When asked *how does your spouse feel about being in the ministry?* the response was not much different. Some 81.48 percent of pastors felt that their spouses either *definitely wanted to stay in the ministry* (58.33) or *preferred to stay but were willing to leave* (23.15). Another 11.11 percent were *neutral*, and 7.41 percent *preferred to leave but were willing to stay*. Remarkably, none *definitely wanted to leave the ministry*.⁴² It would appear then, that spiritual leaders and their spouses are more than content in the ministry.

II. **Affair-Proofing the Marriage**

Several types of affairs have been noted in contemporary literature, some of them uniquely descriptive of dysfunctional spiritual leader's marriages.⁴³ The **Avoidance Affair** is divided into the Conflict Avoidance Affair in which the protagonist runs away from conflict with the spouse, and the Intimacy Avoidance Affair in which the protagonist, and often his spouse, seek to avoid intimacy in their own relationship. In the **Frustration Affair** the adulterer signals the spouse that he is dissatisfied with

⁴²Appendix B, Tables 2 and 3.

⁴³Brock and Lukens, "Affair Prevention," 49,50.

the marriage, but still needs or deserves intimate experiences. With the **Recreational Affair** the infidel is more interested in sex as an experience than as the component of a relationship. In the **Supplementary Affair** the involvement with the lover is both sexual and emotional, and is intended to augment rather than replace the primary relationship. On the other hand, the **Platonic Affair** is intellectual, emotional, or social rather than sexual. The **Homosexual Affair** is self-explanatory, and

emerges when a frustrated married man develops a fixation on another male (or males) to fulfill repressed emotional needs and satisfy a longing for same-sex love for the father who was not there (physically or emotionally) at a significant time in a deprived childhood. It represents perceived hurts and angers from childhood that continue in the form of ambivalence between attachment and detachment that draws the adult male to seek erotic stimulation with a same-sex adult love object.⁴⁴

The **Fill-Me-Up Affair** is the non-verbal request of one person to another for a relationship which will compensate for an emotionally deprived childhood. The **Exit Affair** is the desperate cry for dismissal from ministry of one who is burnt-out or exhausted. Another type of affair may be called the **Romance Addiction Affair**, which is the result of an addiction to the idea of romance. "Those who become addicted usually lack confidence in their ability to cope

⁴⁴Brock and Lukens, "Affair Prevention," 50.

without some form of support, real or imagined, from a love object.⁴⁵

The bottom line is that each type of affair reveals developmental and psychological needs in the individuals who initiate or participate in them, and it is almost always the case that those needs are never fully satisfied by the affair.

A. Factors in Affairs

Spiritual leaders like to have their needs for affirmation, encouragement, and emotional support met by their spouses. As familiarity and trust develop in a relationship, closeness, comfort and a sense of completeness- intimacy-⁴⁶ are likely to be experienced. If a pastor feels that he is responsible for a lack of intimacy, or even that his spouse is, he may feel emotionally distant from her, and this may lead to extramarital sexual activity. This is because sexual intercourse is a profound symbol for our deepest intimacy.⁴⁷

⁴⁵Grant L. Martin, "Relationship, Romance, and Sexual Addiction in Extramarital Affairs," Journal of Psychology and Christianity 8, 4 (Winter 1989): 7.

⁴⁶Though dated now, still one of the best treatments of the issue of intimacy is Howard J. Clinebell and Charlotte H. Clinebell, The Intimate Marriage (New York, Evanston, and London: Harper and Row, Publishers), 1970.

⁴⁷Peter L. Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers, and Others-

One author defines intimacy as “. . . consistent, two-way emotional closeness by agreement.”⁴⁸ Lack of intimacy may be simply defined as not feeling emotionally or physically close to one's spouse, and transcends the sexual relationship. Spiritual leaders, like most other professionals, want their spouses to be interested in their work, and they want to communicate with their spouses on an intellectually stimulating level. Further, they would like to be able to share their feelings with their wives, especially feelings of attraction to or arousal by others, without their wives being upset, jealous, accusatory, or judgmental.⁴⁹ Unfortunately, Atlantic Baptist pastors do not talk with their spouses as often as they should about sexual temptations. To the specific question, *How often do you talk to your spouse about the sexual temptations you feel?* 10.23 percent responded *each time* and another 32.95 percent responded *sometimes*. On the other hand, 31.82 percent and 25 percent responded *rarely or never*,

Betray Women's Trust, (Los Angeles: Jeremy P. Tarcher, 1989), 55.

⁴⁸G. Lloyd Rediger, Ministry and Sexuality: Cases, Counseling and Care, (Minneapolis: Fortress Press, 1990), 137.

⁴⁹John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 4 (1994): 290.

respectively.⁵⁰ By the same token, when asked *Do you have a close friend or family member with whom you are able to discuss sexual temptations?* 51.92 percent said *yes* and 48.08 percent said *no*.⁵¹ It may or may not be fair to assume that those spiritual leaders who do not feel comfortable talking with their spouses about sexual temptations do feel comfortable talking to a friend. The fact of the matter is, 30 percent of pastors find themselves *avoiding sexually tempting situations*, 7.27 percent *regularly*, and 22.73 percent *sometimes*.⁵²

In *Leadership* magazine's survey asking pastors about the major factors that led to extramarital relationships, 41 percent of the 300 respondents who reported sexual contact, reported marital dissatisfaction as the second most frequent factor that led to relationships outside marriage.⁵³ Steinke also reported marital dissatisfaction as a leading factor in spiritual leaders becoming involved in

⁵⁰Appendix B, Table 30.

⁵¹Appendix B, Table 12.

⁵²Appendix B, Table 9.

⁵³"How Common Is Pastoral Indiscretion?" Leadership IX (Winter, 1988): 12-13. The most frequent answer was, "physical and emotional attraction," at 78 percent.

extramarital relationships.⁵⁴ Thoburn's study supports the thesis that the greater the emotional distance a spiritual leader feels from his wife, the greater the likelihood of infidelity.⁵⁵ Thoburn and Balswick write,

The data point to three basic factors with regard to poor marital adjustment, and the risk of extramarital sexual activity: 1) a pastor's wife being responsible for a lack of intimacy; 2) a pastor being responsible for a lack of intimacy; 3) a pastor experiencing dissatisfaction with his marital sex life.⁵⁶

One of the criteria, then, indicating whether or not a spiritual leader feels close to his wife is his satisfaction with their sex life. Are spiritual leaders happy with their sex lives? Among Atlantic Baptist pastors almost three-quarters (73.21 %) are: 27.68 percent are *very satisfied*, while another 45.54 percent are *satisfied*. Only 9.82 percent are *neutral*. But, unfortunately, 14.29 percent and

⁵⁴Peter L. Steinke, "Clergy Affairs," Journal of Psychology and Christianity 8 (1989): 57, ("about three-fourths of the clergy,")

⁵⁵J. W. Thoburn, "Predictive factors regarding extramarital sexual activity among male protestant clergy," Unpublished dissertation, Fuller Theological Seminary, Pasadena, CA., (1991), cited in John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1994): 289.

⁵⁶John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (1994): 290.

another 2.68 percent are either *dissatisfied* or *very dissatisfied*, respectively.⁵⁷

Spiritual leaders and their spouses in the Atlantic United Baptist Convention appear, on the whole, to be a faithful group. To the question *While married to you, has your spouse ever had sexual intercourse with someone besides you?* three individuals or 2.86 percent answered yes. One hundred and two, 97.14 percent, said no. Unfortunately, 10 individuals did not respond to the question.⁵⁸ When the question *While married, have you ever had sexual intercourse with someone besides your spouse?* was asked, the response was quite similar, but with a notable exception: 3 individuals said yes (2.91 %); 100 said no (97.09 %), and 12 individuals did not respond to the question.⁵⁹ Interestingly, to the question *Does/did your spouse know about it?* there were 4 responses: 1 said no, and 3 said yes. Bearing in mind that only 3 spiritual leaders admitted to sexual misbehavior, it is probably not statistically significant that to the question, *If yes, what was the most significant factor that led you and the other person to a sexual relationship (Check all that apply)*, 1 responded with

⁵⁷Appendix B, Table 31.

⁵⁸Appendix B, Table 32.

emotional attraction, 1 with physical attraction, 1 with marital dissatisfaction, and 1 with other.

Another question sought to expand the investigation of sexual misbehavior beyond the issue of adultery to other forms of inappropriate contact. It asked *While married, have you ever had any form of sexual contact (other than intercourse) with anyone other than your spouse that you feel was inappropriate? i.e. passionate kissing, fondling/mutual masturbation.* Eleven (10.68 %) said yes, and 92 (89.32 %) said no, but 12 were missing.⁶⁰

Lack of sexual fulfillment in marriage is usually not the fault of just one partner. Those spiritual leaders and their spouses who are experiencing a less than satisfying sexual relationship probably need to look at their total marriage relationship. The attention by a husband to the personal, emotional and sexual needs of his wife, and the sexual interest on the part of the wife for her husband, exists in a mutually reinforcing reciprocal relationship.⁶¹

⁵⁹Appendix B, Table 33.

⁶⁰Appendix B, Table 34.

⁶¹There is probably no better book representing a biblical and evangelical perspective on sex in marriage than that by Ed and Gayle Wheat, Intended for Pleasure. (Old Tappan, New Jersey: Fleming H. Revell Co., 1977, 1981).

But there are other factors as well. The pastor may be vulnerable because he has experienced a crisis, such as the loss of a parent or a child, the illness of his spouse, or a threat to his employment. The spiritual leader may be going through the so-called mid-life crisis, which is probably more a state of mind than a matter of chronological age,⁶² but which is, for those experiencing it, nonetheless a crisis. These situations can be very stressful, and a spiritual leader who feels he is not being understood at home may look for consolation elsewhere.

Another factor contributing to the susceptibility of spiritual leaders to immorality is sexual addiction and its attending corollary, sexual fantasy. When a pastor believes that his sexual needs are not being met at home, he will likely begin to fantasize about the possibility of a sexual encounter with others, and such fantasizing can lead to a sexual encounter. Atlantic Baptist pastors fantasize

⁶²Jim Conway, Men In Mid Life Crisis (Elgin, Illinois: David C. Cook Publishing Co., 1978), writes,

Kenn Rogers says that his studies show that the crisis appears between age thirty and thirty-nine. Carl Jung places the height of the mid-life trauma between thirty five and forty. Joel and Lois Davitz say it occurs between forty and fifty, the peak age being forty-five. Barbara Fried also places the crisis in the forties. . . . Dr. Daniel Levinson, a Yale researcher who has been involved in an extensive study of the mid-life male, puts the mid-life decade at thirty-five to forty-five. (26,27)

frequently about both their spouses and other women, but almost always more about their spouses. Those who fantasize *daily* do so about their spouses at the rate of 3.96 percent, and about *others* at the rate of 3.92 percent. Those who fantasize *once a week* do so about their wives at the rate of 8.91 percent and about *others* at the rate of 5.88 percent. When it comes to fantasizing a *few times a month*, spiritual leaders do so about their wives at the rate of 31.68 percent and about *others* at the rate of 10.78 percent. Surprisingly, 15.84 percent *never fantasize about their wives*, and even more, 38.24 percent *never fantasize about other women*.⁶³

Nevertheless, sexual fantasy is a powerful force, especially to those individuals with a low sense of self-esteem.⁶⁴

Society as a whole and the church in particular owe a debt of gratitude to Patrick Carnes who has demonstrated certain striking similarities between alcoholism and drug

⁶³Appendix B, Tables 35 and 36.

⁶⁴Leadership magazine published two articles dealing with the issues of pornography and lust, both of which reflect the struggles, and the low self-esteem of the author: Name Withheld, "The War Within: An Anatomy of Lust," Leadership (Fall 1982): 30-48, and reprinted in Leadership XIII (Fall 1992): 96-112; and "the War Within Continues," Leadership IX (Winter 1988):24-33.

dependency and sexual addiction.⁶⁵ Whatever the addiction, an addict repeatedly passes through a four-step cycle- preoccupation, ritualization, compulsive sexual behavior, and despair- which intensifies with each repetition.⁶⁶ As the sex addict becomes more and more engrossed in his fantasy life and the accompanying pornography, he withdraws more and more from friends, family and work. A mind so occupied is one that is never far from involvement in immorality.

Do Atlantic Baptist spiritual leaders have a problem with pornography? Most don't! To the question *How often in the past year have you looked at sexually explicit media or pornography (print, video, movies)?* 8 (7.02 %) responded with *seldom*, 32 (28.07 %) responded with *rarely*, and 62 (54.39 %) said *never*. This means that 10.53 percent (12 out of 114) admitted to viewing pornography no more frequently than *about once a month*.⁶⁷

It might be expected that a sexual addiction, a sustained fantasy life, and/or the usage of pornography would be reflected in frequency of masturbation. In fact,

⁶⁵Patrick Carnes, Out of the Shadows: Understanding Sexual Addiction, 2d ed., (Minneapolis, MN: CompCare Publishers), 1992.

⁶⁶Patrick Carnes, Out of the Shadows, 9.

⁶⁷Appendix B, Table 1.

among Atlantic Baptist spiritual leaders masturbation does not appear to be much of an issue. To the question *How often do you masturbate?* 111 responses were received: 1 (.90 %) responded with *daily*; 5 (4.5 %) with *a few times a week*; 4 (3.6 %) with *once a week*; 13 (11.71 %) with *a few times a month*; 9 (8.11 %) with *once a month*; 38 (34.23 %) with *a few times a year*; and 41 (36.94 %) with *never*.⁶⁸

B. Dynamics of Sexual Temptation

More sexual affairs in the ministry are committed by wanderers than by predators, which suggests that relatively few are the result of premeditation- most perpetrators are caught off guard, at least at the conscious level. But, there does seem to be a pattern of vulnerability that sets them up for the affair.

Not all that many years ago, Balswick and Thoburn⁶⁹ analyzed the responses of 109 male ministers given to the last question of a 90 item questionnaire: *Please feel free to write anything else you think will help us understand a minister's sexual temptation and behavior*, and classified the responses into five categories: (1) the nature of the ministerial role; (2) a minister's personality traits and

⁶⁸Appendix B, Table 37.

needs; (3) the quality of the minister's marriage; (4) the availability of peer accountability; and (5) the practice of prayer and personal spirituality.

The minister's role is such that it places them in a sexually vulnerable position. Three factors combine to make the ministerial role sexually vulnerable:

(1) the emotional emptiness felt by single and divorced women, and women who are married to a man who has difficulty expressing his feelings or meeting her emotional needs; and (2) the expectation that the minister be a sympathetic, understanding, nurturing, caregiving person; and (3) the caretaking demands placed upon the minister, which can drain him emotionally to the point where a sexual encounter will be perceived as one which will yield needed emotional and ego gratification.⁷⁰

Most of the responses to the survey falling into the personal needs category centered on the minister's need for affirmation, which is thought to be greatest among those ministers who struggle with low self-esteem. Low self-esteem is often associated with a sense of powerlessness, which is often the experience of spiritual leaders in churches with either powerful people or restrictive protocol. "For the 'unsuccessful' pastor sexual temptation might be a means of expressing the 'power' of his position,

⁶⁹Jack Balswick and John Thoburn, "How Ministers Deal With Sexual Temptation," Pastoral Psychology 39 5 (1991), 277-286.

⁷⁰Ibid., 278.

while for the 'successful' pastor sexual temptation may be the means of feeding a 'powerful' self-image."⁷¹

Whether or not a spiritual leader's marriage is good, and growing, he may still, as any warm-blooded human being would, experience sexual temptation. Of course, the more open his spouse to discuss his temptations and the closer he is to his God, the more likely he is to successfully resist the temptation. As has been demonstrated, the vulnerability to temptation usually begins with lack of intimacy with the marriage partner, and this often results in the frustration of emotional and affectional needs. Such frustration can result in feelings of rejection, hurt, resentment, anger, and disenchantment.⁷² Perhaps coincidentally, or even subsequently, attraction to a congregant or co-worker is experienced. Often this person is herself vulnerable- a spinster, a widow, a divorcee, or a battered or neglected spouse. In the context of the intimacy of shared work and common spiritual interests, the kind of bonding occurs which can lead to sexual involvement. Often emotional transference and counter transference occur.⁷³

⁷¹Ibid., 280.

⁷²G. Lloyd Rediger, Ministry and Sexuality (Minneapolis: Fortress Press, 1990), 44-47.

⁷³These issues will be considered in the next chapters.

Besides a strong relationship with their spouses, spiritual leaders cite strong peer relationships within which they are held accountable as being the greatest help in overcoming sexual temptations.⁷⁴

Because there is a profound sense in which temptation, sexual or otherwise, is a spiritual matter, it should not surprise anyone that many spiritual leaders cite the need for prayer and spiritual discipline in the face of such a powerful force. This is not to suggest that these things by themselves are enough, but neither can they be ignored as part of the means whereby all who are spiritual may appropriate power in the struggle against sexual temptation.

Peter Rutter suggests that spiritual leaders could do a better job at recognizing the escalation of sexual temptation if we were aware of the thoughts we formulate as intimacy develops into fantasy: "I'm looking her over," "I wonder if she's interested in me," "I wonder what she's like to touch," "I can't stop fantasizing about her when I'm away from her," "I'll ask her about her sex life," "I'll ask her whether she fantasizes about me," "I'll begin to close the physical space between us and see how she reacts," "I'll become more overtly suggestive, hoping she will respond," "I

⁷⁴This subject will be given specific attention in the last chapter.

think she's being seductive toward me," and "I'm fantasizing about exactly how I will seduce her."⁷⁵

However, temptation would hardly be temptation if the temptees always were aware of the stages and steps the tempter or temptress made use of.

Summary

Since most spiritual leaders are married and have children it would not be surprising to discover that these factors contribute to the sexual integrity of these same spiritual leaders. That contribution is both positive and negative. When the influence and experience in the family of origin and in the current family is positive, spiritual leaders are motivated and empowered to maintain healthy sexual behavior and ethics. Especially is this the case where the marriage has been satisfying, growing and spiritual. By the same token, where the influence and experience of the family of origin are negative, and where the current family experience is negative, spiritual leaders are handicapped and stressed, many to the point where a clandestine sexual experience or relationship is, initially at least, exciting and satisfying. This is especially true where the marriage is monotonous, demanding and discouraging.

⁷⁵Peter Rutter, Sex in the Forbidden Zone, 156-165.

Any seminar or workshop on sexual immorality among spiritual leaders which has as its goal prevention by means of education must stress the importance of a healthy family and married life. Further, it must inform spiritual leaders about the various factors which contribute to sexual misbehavior, and about the dynamics of sexual temptation.

CHAPTER EIGHT

TOWARD UNDERSTANDING THE VULNERABILITY OF CONGREGANTS

When sex occurs in the pastorate between a spiritual leader and congregant, something is going on that gives not only moral but also religious offense. "In fact, with the exception of family incest, we are hard pressed to think of social contexts in which sex is happening, and persons among whom it is happening, that offend our moral and religious sensibilities more than this one does."¹

Sexual failure among spiritual leaders is a serious problem in the church today, and the sheer magnitude of the problem² demands that serious attention be given the issue. Where there has been pastoral sexual failure, there are victims. We now turn our attention to two issues- the

¹Capps, Donald. "Sex in the Parish: Social-Scientific Explanations for Why It Occurs." The Journal of Pastoral Care 47 (Winter 1993): 350.

²See material referenced in footnote 13.

impact of sexual exploitation on the participants, and the factors that make certain victims vulnerable to such exploitation.

I. The Impact of Sexual Exploitation

In the preceding three chapters we gave consideration to the factors contributing to the sexual failure of spiritual leaders. We now want to give consideration to the impact of such failure on the perpetrator, others in his home, his church, and especially on the victim herself.

A. On Spiritual Leaders

While it may sound moralistic, it is nonetheless true that spiritual leaders cannot indulge in sexual immorality with impunity. There will always be consequences- spiritual, personal and professional.

Something profound happens to a spiritual leader who allows himself to violate his commitment to God and the church.³ Given the fact that the spiritual dimension of life is the most important dimension, we should not be surprised to discover that when things go awry spiritually, every other dimension of life is affected- our

³These matters were considered in Chapter 4.

personal life, our spouse and family,⁴ and our professional life.

At the personal level of life, the perpetrator may experience emotional problems including a loss of self-respect, a profound sense of shame, and intense depression.⁵ This occurs because our sexuality, which is an expression of our maleness or femaleness, is so deeply emotional and personal in nature.

The perpetrator may also experience financial problems, especially if he loses his employment, or if his victim decides to sue him for professional malpractice. We may expect that this will become more and more common, just as it has for other helping professionals, like medical doctors, psychiatrists, psychologists, teachers, and lawyers.

Perpetrators also can expect marriage and family problems, which may include separation or divorce, and possibly rejection by their children, their family of origin and their extended family.

⁴This was considered in Chapter 7.

⁵G. Lloyd Rediger, Ministry and Sexuality: Cases, Counseling, and Care (Minneapolis: Fortress Press, 1990), 31, observes, "There may be a life lived in fear of discovery, debilitating guilt and shame, sorrow for pain caused, a ruined career, public disfavor, financial ruin, or even jail."

At the professional level, it is more than likely that a spiritual leader who misbehaves sexually will lose, upon disclosure, his employment as a pastor. Few churches these days want a man whose reputation has been tarnished by such a scandal. Further, he almost certainly will be ostracized by his colleagues in ministry, and more than likely defrocked by his denomination, which will want to protect itself from community criticism and from litigation.⁶ He also may find himself the object of a lawsuit, with its accompanying personal and professional embarrassment, instigated by the victim, or victims, and their families. Such losses cannot help but effect that man's professional standing and sense of vocation.

B. On Others

When a man of the cloth sins sexually the effects are every bit as noticeable as the ripples on a pond into which a stone has been cast. Not only is the minister himself effected, but also his family. His wife and children are

⁶In the Bibliography there are listed 10 Policy Manuals or policy statements, all of which include reference to discipline for violating clergy. While most make provision for restoration to ministry for those clergy who are truly repentant, they also specify that the unrepentant will be defrocked.

apt to be exposed to misunderstanding, ridicule and shame.⁷ It is not unusual for the wife to be blamed for her husband's sexual sin, and it is sometimes suggested that if she had been a good wife, she would have attended his needs and he would not have been tempted to act out.⁸ Further, his family of origin will be embarrassed, especially if they reside in geographical proximity.

Sexual failure by spiritual leaders also affects the church family, from the local congregation to the denomination, and even across denominational lines.⁹ Within his own congregation confusion, disbelief, and anger may be manifest. This often occurs because of a lack of information, or because of an outright attempt at cover-up.

⁷Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the Pastorate, (Downers Grove, Illinois, 1995), observe,

Whereas the difficulties his children suffer will be long-term and may not even surface until a later time, the minister's marriage partner faces an immediate crisis. For her, the sexual infidelity of her husband likely means total devastation. (118)

⁸Ibid. Grenz and Bell write,

Many people assume that if the minister has an affair, the fault is not his but rests with the other women in his life. If the "other woman" is not a seductress, then his wife must be a failure. (118-119)

⁹The moral failure of Pentecostal televangelists Jimmy Swaggart and Jim Bakker effected the reputation of the Christian church in general and evangelicals in particular.

Historically, such matters have been handled by the spiritual leaders (elders, deacons, stewards) within the local church, and the denominational leaders at that level, who rarely offered a satisfactory explanation to the congregation, and who often moved the offending minister to another church in a different geographical location.¹⁰ The internal turmoil often leads to polarization where some members side with the pastor and either defend, or even protect, him from the "enemy." Others unite to work toward his removal from the church. Nor is it unusual for this polarization to effect individual families, often fracturing them along generational lines.¹¹

Forced to deal with an uncomfortable, debilitating situation, the church often experiences a loss of morale both institutionally and individually. As Lebacqz and Barton observe, "The focus of attention within the

¹⁰Marie Fortune, Is Nothing Sacred? (San Francisco: HarperSanFrancisco, 1989, 1992), 120-122, offers a scathing critique of the way institutional churches deal with offending pastors by cover-up, sweeping the problem under the rug, and moving the pastor to another congregation. They blame the victim, shoot the messenger, and misname the problem. See also Peter Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers, and Others- Betray Women's Trust, (New York: Fawcett Crest, 1989), 186-187.

¹¹Ibid., 112, where Fortune documents this phenomenon in the ministry of Rev. Peter Donovan at First Church of Newburg.

congregation shifts from the worship of God and the mission that flows out of that worship and begins instead to concentrate on the behavior of the pastor and of church members."¹² Internally, the church loses its focus of discipleship responsibilities, and externally it loses its focus on its evangelistic responsibilities. Thus, numerical growth is stymied, and disgruntled members leave for more peaceful surroundings.

C. On the Victims

Sadly, the most serious consequences of pastoral sexual failure are experienced by the victim, and victims there are. As Mosgofian and Ohlschlager have observed,

It is a conservative estimate that over one million women have been sexually exploited by a helping professional. Approximately 90 percent of all sexual misconduct is perpetrated by men. Adult women make up about 85 percent of the victims, and children and teens are victims in about 5 percent of the cases. About 10 percent of the violators involve women sexually abusing other women. . . . Women from every socioeconomic level, age, race, denomination, and mental health status have been victims of sexual molestation by professional counselors and clergy.¹³

Studies suggest that serious harm is experienced by the victims of sexual misconduct. One writer reviewed the

¹²Karen Lebacqz and Ronald G. Barton, Sex in the Parish, (Louisville, Westminster/John Know Press, 1991), 224-225.

¹³Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry. (Dallas: Word, Incorporated, 1995), 52.

empirical research and concluded that "serious harm result[ed] to almost all patients sexually involved with their therapists."¹⁴ Other studies reinforce the evidence of significant harm, including the following effects:

. . . depression, emotional disturbance, sexual dysfunction, guilt, shame, impaired social adjustment, increased drug and alcohol abuse, major weight gain or loss, marital conflict, divorce, and the inability to use subsequent therapy. In addition, some of these victims suffer from post-traumatic stress disorder (PTSD) and various forms of dissociation, including some with multiple personality disorder (MPD). . . . "Nearly all victims of sexual abuse by professionals report experiences of shock, suppression of memory, guilt about their own falsely presumed responsibility, and worry that no one would believe their report of abuse." Women who are sexually abused in therapy have significantly more mistrust and anger toward men, including problems of mistrust and aversion toward their husbands.¹⁵

If this was the full extent of the victimization, it would be bad enough, but, unfortunately, there are other effects. Peter Rutter is convinced that most women who have had exploitive sexual relationships experience a deep wound to their most inner, sacred sense of self. This psychological injury, sometimes experienced as the death of hope itself, remains the greatest casualty of sex in the

¹⁴Kenneth S. Pope and Jacqueline C. Bouhoutsos, Sexual Intimacy Between Therapists and Patients (New York: Praeger, 1986), 63.

¹⁵Mosgofian and Ohlschlager, Sexual Misconduct, 78.

forbidden zone.¹⁶ This betrayal of hope lies at the heart of the crushing impact of sexual misconduct with a spiritual leader. The woman, who already felt so needy, has her worst fears confirmed by her pastor- she is only valued as a sexual object. Because of the sexual violation, the woman concludes in her heart that she is worthless to God and to others. Hope has been annihilated.

Marie Fortune recognized that even more is at stake in these corrupting relationships. She writes

Spiritually, victimization by a [Christian helper] has a profound effect. . . . Not only is the victimization experienced as a betrayal of what should have been a trust relationship, but . . . it is experienced as a betrayal by God. . . . The pastor/pastoral counselor . . . has access to the spiritual core of a person's being, perhaps a person's truest self. This access carries with it a dimension of power exceeding that of the secular therapist as well as an even greater potential for abuse. . . . If a woman . . . feels betrayed by God, the foundation of her relationship with God is shaken. If, in addition, the church does little or nothing in response to her call for help, then she may readily conclude that neither God nor the church body is available in her suffering. Then when her anger and rage do surface, not surprisingly they are frequently directed toward God and the church. This emotional crisis is also a crisis of faith that may lead to complete abandonment of a faith life and of anything to do with the institutional church. The way to reconcile the relationship with God or the church is not easy and must

¹⁶Peter Rutter, Sex in the Forbidden Zone: When Men in Power- Therapists, Doctors, Clergy, Teachers, and Others- Betray Women's Trust, (New York: Fawcett Crest, 1989), writes, "When the obligation of the past is ignored and betrayed by sexual relating in the forbidden zone, one of the most heartbreaking casualties is the destruction of hope itself." (62)

be grounded in an experience of justice for the person betrayed.¹⁷

II. The Vulnerability of the Victims

While any woman is vulnerable to sexual exploitation, some are more so than others. The answer to why this is so has been suggested by Lebacqz and Barton, who argue that there are some special vulnerabilities in the sexual arena that put congregants at risk here, whereas they might not be at particular risk in other areas of their lives. They write

Indeed, vulnerability is part of the essential meaning of sexuality. Our sexuality is linked to our vulnerability in a special way. It is often the place where we experience part of the "core" of ourselves- our maleness or femaleness, our femininity or masculinity. Because of this, it is easy to feel insecure and to have questions about one's sexual desirability and adequacy, and such vulnerability in the sexual arena cuts deep into the soul.¹⁸

Congregants who come to their spiritual leaders for counseling are vulnerable fourfold: to the dictates of their needs, to the need for resolution, to their inability to care for their own needs, and to the professionals'

¹⁷Marie Fortune, "Betrayal of the Pastoral Relationship: Sexual Contact by Pastors and Pastoral Counselors," Psychotherapists' Sexual Involvement with Clients: Intervention and Prevention, ed. G. R. Schoener, et al. (Minneapolis: Walk-in Counseling Center, 1989), 87-88, quoted in Mosgofian and Ohlschlager, Sexual Misconduct, 79.

¹⁸Karen Lebacqz and Ronald Barton, Sex in the Parish, 121-122.

influence in their lives.¹⁹ Some of these people are in what has been called a *low-risk*²⁰ group, having only recently become highly stressed by some life-event or loss, such as divorce or the death of a spouse. Others belong to the so-called *middle-risk* group, being those "who usually have a history of relationship problems, [who] are more dependent and needy, and [who] are often diagnosed in the personality disorder range."²¹ Still others belong to the *high-risk* group, and include *incest victims*.²² In short, just about any life change or growth that brings a woman in to talk with her pastor can then be exploited by the unscrupulous spiritual leader.

A. Issues of Power and Trust

It is absolutely impossible for spiritual leaders to become sexually involved with congregants or counselees without victimization occurring. This is so because of such things as the absence of authentic consent and mutual

¹⁹Marilyn R. Petersen, At Personal Risk: Boundary Violations In Professional-Client Relationships, (New York: W. W. Norton & Co., 1992), 34,35.

²⁰John F. Shackelford, "Affairs in the Consulting Room: A review of the Literature on Therapist-Patient Sexual Intimacy," Journal of Psychology and Christianity. 8 (Winter 1989): 27-29.

²¹Ibid.

²²Ibid.

respect, the misuse of authority (power), the exploitation of vulnerability (trust), and, occasionally, the use of force.²³ Because sexual abuse has little to do with sex and a lot to do with the abuse of power and trust, these will occupy our consideration.

1. Power Issues

Just as the issue of rape has been redefined so that now it is understood to be an issue of power rather than of sexuality, so also has the sexual misbehavior of those in the helping professions.²⁴ In its simplest sense, as any basic dictionary will show, power means the ability or capability to act. This basic description includes the actual strength or force expended to do something, but the meaning of power also includes the right and capacity to

²³Marie Fortune, Sexual Violence: The Unmentionable Sin. (New York: The Pilgrim Press, 1983), 82, and Is Nothing Sacred? (San Francisco: HarperCollins Publishers, 1989, 1992), 37-38. Following the argument of Buber's I and Thou, Pamela Cooper-White, The Cry of Tamar, suggests, that ". . . we can understand violence against women- and violence more generally- as the annihilation of connectivity, the dulling and erasure of human relationality through objectification. . . . Exploitive power and objectification go hand in hand." (18)

²⁴John D. Vogelsang, "From Denial to Hope: A Systemic Response to Clergy Sexual Abuse," Journal of Religion and Health 32 (fall 1993), writes that the problem "is less about sex and more about power. It has less to do with sexual misconduct such as adultery, and more to do with exploiting one's professional position for personal gain." (197)

exercise control, to influence, and even to have dominion over someone or something.

Many of those who come to spiritual leaders for help, and some who work with pastors in ministry, are at risk for sexual entanglements because of their vulnerability and weaker position in the relationship- an imbalance of power. Imbalance of power is reflected in such relationships as: parent-child, teacher-student, employer-employee, counselor-counselee, and pastor-congregant. There are many factors that influence this power imbalance.

Clergymen are, and always have been, powerful people. The power and authority of the pastor comes from various sources including his training, his credentials, his gifts, as well as from the covenant entered into by pastor and congregation. Used beneficially by a humble spiritual leader, this power can be a blessing to the church, but misused, it can devastate both individuals and spiritual communities. Further, ours is a sexist society in which men have power generally, and this "power contributes to a man's sex appeal."²⁵ In 1959 French and Raven²⁶ identified six

²⁵Mariana Valverde, Sex, Power and Pleasure. (New Society Publishers), 1987, 40, cited in Karen Lebacqz and Ronald G. Barton, "Sex, Power and Ministry: The Case of the Normal Neurotic," Quarterly Review, 10 (1990), 44.

²⁶J. R. P. French and B. Raven, "The Basis For Social Power." in D. Cartwright (ed.) Studies In Social Power. Ann

power bases as pertaining to the role of the minister. They include: legitimate, expert, referent, reward, coercive, and informational power.²⁷ At any given time a pastor may, either intentionally or unintentionally, exercise one, or more, of these forms of power.

Legitimate power is the power that an institution or individuals confer or grant to an individual because that person holds a specific organizational position. Thus, an ordained minister has the power of his denomination, and the power of governmental recognition of that denomination in such matters as marriage ceremonies and funerals, as a basis of power in the lives of people under his ministry.²⁸ To have both ecclesiastical and governmental power, or authority, makes a spiritual leader very powerful indeed.

Expert power is derived from high levels of knowledge or experience, such as a pastor would receive through university and seminary training, or many years in the

Arbor, MI: University of Michigan Press, 1959, cited in Glenn A. Heinrichs, "A Look Into the Diversity of Ministerial Power," Journal of Psychology and Theology (Summer 1993): 149-157.

²⁷Glenn A. Heinrichs, "A Look Into the Diversity of Ministerial Power," Journal of Psychology and Theology (Summer 1993): 150.

²⁸Ibid., 151-152.

ministry.²⁹ This may be especially true when a spiritual leader has acquired a doctorate. There was a time when pastors, along with doctors, lawyers, and teachers, were the best educated people in their communities. Today they still are, even though more and more people are becoming better educated. However, pastors continue to retain expert power.

Referent power is evident when one person sees himself or herself as similar to another person.³⁰ When a congregant sees herself to be like her spiritual leader because she likes his style of leadership or his choice of worship styles, he has referent power over her. Since many spiritual leaders have charismatic personalities, they especially will attract followers looking to be associated with such an individual. Unethical spiritual leaders may thus take advantage of women who are so captivated.

Reward power is based on the control of valued resources. When a congregant perceives that her spiritual leader has the power to reward her with valued resources, or a valued position in the church or in the community, reward power is being displayed.³¹ A devious pastor may very well

²⁹Ibid., 152-153.

³⁰Ibid., 153-154.

³¹Ibid., 154.

imply that a congregant may be in a special position before God because she is associated with him.

Coercive power is the flip side of reward power, and involves inflicting punishment of various kinds on others.³² It results in the congregant being afraid of the spiritual leader, and often willing to do the unreasonable in order to avoid disfavor, or gain or regain his favor.

Informational power is attained when socially independent sources of information are available to a person.³³ When a pastor has information that a congregant doesn't, or when a congregant chooses to reveal private information to her minister, the balance of power is shifted in favor of the spiritual leader. It is not unusual for a female congregant to reveal to her pastor many personal and private details of her life. These may include spiritual struggles, financial, employment, family, or marital problems, and may even include very detailed and specific sexual issues.

To acknowledge that ours is a sexist world may be the understatement of the day. In fact, historically, men have always been civilization's power brokers- men have power in the political domain, the business realm, the military

³²Ibid., 155.

³³Ibid.

sphere, the athletics arena, the ecclesiastical world, and, traditionally, the home. Add to this the fact that in most cases men are stronger physically, and one can appreciate that ours is indeed a sexist world in which men wield power over women.

As significant as these dimensions of power are, there is another which just may be more important than all the others combined- spiritual power. That is, male spiritual leaders invariably are associated with almighty God, the omnipotent One, who also is seen to be male, at least in terms of his names or titles. This is called **numinous power**- the power of association with the divine.³⁴ There is a profound sense in which the spiritual leader is a tangible representation of the whole community of faith, of the tradition, of a way of viewing the meaning of life, and of God. Thus, the pastoral role carries with it the natural charisma of mystical closeness to God, and, as Rediger observes,

This mystique is intriguing for both the possessor and the observer. There is real or implied power attached to this role- power to judge, reward, advise, and scandalize. The addition of physical attractiveness and

³⁴By virtue of his ordination, a spiritual leader has "numinous" power, that is "the power of being linked with the divine and mysterious." Karen Lebacqz and Ronald G. Barton, "Sex, Power and Ministry: The Case of the Normal Neurotic," Quarterly Review, 10 (1990), 43.

pleasant style can generate a sexual aura that captivates, inspires, and deludes.³⁵

It is not, of course, that the pastoral role is intended to be sexy, although there seems to be a close relationship between sexuality and spirituality.³⁶ This may be seen in what Rediger calls

clerical orgasm- the performance of the liturgy and the delivery of the sermon. No wonder clergy often feel euphoric during and then exhausted after public worship. No wonder the audience- the faithful- feel attracted, fascinated, inspired, and sometimes disappointed, for the event of public worship can reach into the innermost self, the source of energy, stimulation, and satisfaction.³⁷

Perhaps one question remains- that of mutual consent. It is not unusual for a spiritual leader, and his victim for that matter, to maintain, after having been caught in a sexual liaison, that the relationship was one of mutual consent. Yet, while perhaps admitting to moral failure, he does not necessarily admit to abuse of power. However, if the spiritual leader permits the pastoral relationship to become sexual in nature, he is responsible for ethical and professional misconduct. The pastor cannot, any more than

³⁵Lloyd Rediger, Ministry and Sexuality: Cases, Counseling, and Care. (Minneapolis: Fortress Press, 1990), 16.

³⁶This fact was documented in chapters 2 and 3.

³⁷Lloyd Rediger, Ministry, 16.

can a counselor, operate in tandem with the lover/partner role. Writes Marie Fortune,

A counseling relationship is by definition a relationship of unequal power in which the needs of the client/parishioner are the priority. A love/sexual relationship is an ideally mutual and equal relationship intended to meet the needs of both people involved.³⁸

For a spiritual leader to become involved sexually with a congregant, even by mutual consent, is an abuse of power.

2. Trust Issues

The pastoral role is one of trust. While this is also true for most of the helping professions, it is even more true of spiritual healers for they work with the spirit of a person, with what is closest to the person's core. When a spiritual leader crosses the line into a sexual relationship with a congregant, he not only destroys the confidence or trust that the congregant has in him, but often that which the congregant might naturally be expected to have toward other spiritual leaders, the church itself, and even God.

Even before a congregant and a spiritual leader enter into a counseling relationship, a relationship of trust has been established. We may call this a spiritual trust. That is, implied in the relationship between a spiritual leader

³⁸Marie M. Fortune, Sexual Violence, 108; quoted in Chuck Ferguson, "Clergy Sexual Misconduct: an Abuse of Power," Context (May 1993): 3.

and his congregant is a spiritual truth: spiritual leaders, by definition, are trustworthy! As a spiritual leader, he is God's representative, and the very trustworthiness that characterizes God should also characterize his servant.

But there are other dimensions of this issue of trust that are equally important. We may call these the social dimension, the ethical dimension, the professional dimension, and the sexual dimension.

Spiritual leaders function in the context of social relationships, and these relationships must always reflect trust. In his preaching and teaching ministry this pastor has stood before the congregation and unabashedly declared the principle of love. In most case, he had defined the kinds of love- *eros*, *philia*, *storge*, and *agape*,³⁹ and has made it clear how special *agape* is, and that *agape* never takes advantage of others. This implies that he can be trusted never to violate those he professes to love. To violate this understanding of love is to betray the trust of social relationships.

Spiritual leaders have been called of God to demonstrate the very highest of ethical standards, both in

³⁹These terms were defined in chapter 2, "Toward Understanding the Bible on Human Sexuality."

their preaching and teaching, and in their lifestyle. It is absolutely certain that this man's congregation has heard him, perhaps frequently, denounce the evils of immorality in interpersonal relationships. By this he has encouraged others to trust him, should they choose to establish any kind of relationship with him. For him to enter into a sexual relationship with a congregant is to violate an ethical principle- failure to practice what he preaches and teaches.

Spiritual leaders are professionals, which means that they understand and practice professional ethics, including respect for sexual boundaries. This too suggests that he can be trusted. When a pastor enters a sexual liaison with a congregant, he has violated professional standards, as has been recognized by the courts.⁴⁰ Further, an increasing number of religious denominations and ecclesiastical organizations are recognizing this violation of trust as they implement polity to deal with the complaints.⁴¹

Bell and Grenz suggest that sexual failure by clergy is also an abuse of sexuality, thus, a violation of ourselves

⁴⁰Over the past five years the courts in Newfoundland, Ontario, and western Canada have tried and convicted many Roman Catholic priests and brothers for sexual offenses against people for whose care they were responsible.

⁴¹Ten resources are listed toward the end of the Bibliography in the section Policy Manuals.

as sexual beings. Viewed from this perspective, it entails a betrayal of sexual trust.⁴² Since sexuality is connected to our incompleteness as embodied creatures, our sexuality lies behind the human quest for completeness through the drive toward bonding. In this context, God instituted marriage as the context for sexual expression, for the procreation and nurturing of children and for lifelong companionship between man and woman. Further, God intends that the marital bond serve the divine purpose in bringing about community. Above all, however, God has established marriage as a metaphor of spiritual truth. That truth is, covenant love is trustworthy because it has been initiated by a loving and trustworthy God who is at work to restore humankind to relationship with himself. As husbands and wives live together in the marital relationship, their life together can be a picture of the mystery of Christ and the church, as well as the reality of the divine love.⁴³ Therefore, to engage in sexual activity outside the context of marriage is a betrayal of sexual trust.

Commitment to marital fidelity is crucial because it provides the standard against which the spiritual leader can

⁴²Bell and Grenz, Betrayal of Trust, 63-83.

⁴³See chapter 2, Toward Understanding the Bible on Human Sexuality.

appraise any act he might consider engaging in with a female congregant. Measured against the standard of fidelity, sexual misbehavior always is a violation of trust. In the marriage ceremony husbands and wives enter into a covenant relationship with one another, and this covenant includes the promise of fidelity. This, in turn, implies a relationship of trust. When a married pastor misbehaves sexually, he demonstrates his disregard for the commitment he once made to his spouse, and his sex partner demonstrates her contempt of that marriage covenant.

While it may be true that women generally understand that it is their responsibility to morally guard their relationships with men, it is also true that in a counseling relationship with a spiritual leader, women tend to let down their guard- they believe he can be trusted, and that it is his responsibility to maintain the boundaries.⁴⁴ As hurting, vulnerable congregants enter counseling and respond to the pastor's sensitivity and care with growing admiration and affection, opening up and trusting the pastor,

⁴⁴Peter Rutter, Sex in the Forbidden Zone, writes,

Her hidden thoughts, feelings, wounds, and aspirations are now brought to the man, told to him, or felt, silently, in his presence. This is a sacred and dangerous condition. . . . Even a woman with a firm sense of boundaries in other kinds of relationships may well stop guarding them so that her core may be seen and known by this man. (143)

expectations are created that the spiritual leader will assume the responsibility to safeguard his moral relationship with his congregants. Even when the congregant either deliberately or unintentionally would use, or misuse, sexuality to maintain the counseling relationship for fear of losing this special relationship, the spiritual leader has a responsibility to maintain the trust.

Spiritual leaders, in their pastoring role, have an unparalleled opportunity to heal and strengthen broken people. In the ideal, the pastoral relationship can and should be a sacred trust, a covenantal place of safety and nurture where a congregant can come with the deepest wounds and vulnerabilities, and even act out sexually, and through appropriate modeling of boundaries and healthy response, the pastor can begin to empower her to heal those wounds.

B. Personality Types and Vulnerability

There is no one type of woman predisposed to sexual abuse by spiritual leaders. To be sure, there are some generally learned susceptibilities that incline women to tolerate, perhaps even expect, sexual exploitation by men. For example, women have been socialized to be polite, which means that they may not be firm in resisting sexual advances. Further, given the nurturing trait so prevalent in most women, and their understanding of the consoling

character of sexual activity, it is little wonder that they are easily convinced to submit to the temptation to nurture hurting, lonely clergy. In the third place, many Christian women have been trained to believe that submissiveness is a spiritual value, and, unfortunately, they include sexual submission among their perceived virtues.⁴⁵ But other factors are also at work in the seduction of congregants.

Stephen Muse identifies four general types of vulnerable women.⁴⁶ The first is what he calls the "primarily healthy" woman. She is not the victim of serious wounds from past experiences, but is undergoing a personal crisis. The thought of sexual involvement with her pastor never crosses her mind. However, in the midst of the crisis, she comes to experience him as "the strong and sensitive male she has been longing for who listens to her pain and values her as a person and not only as a woman."⁴⁷

Healthy women who come to a spiritual leader for counseling do so for any number of reasons, including

⁴⁵Pamela Cooper-White, The Cry of Tamar, 134.

⁴⁶J. Steven Muse, "Faith, Hope and the 'Urge to Merge' in Pastoral Ministry: Some Countertransference-Related Distortions of Relationship Between Male Pastors and Their Female Parishioners," Journal of Pastoral Care 46 (Fall 1992): 303-306.

⁴⁷Muse, 303.

various life situations: separation, divorce, the death of a spouse; marital conflict, abuse, or sexual neglect; a time of career confusion, turmoil or termination; or a transition in life stages- the birth of a child, the mid-life crisis, or emptiness brought on by the empty nest syndrome.⁴⁸

Muse's second category of vulnerable women includes victims and survivors of incest and sexual assault. They may even have been victims within ecclesiastical circles. Because these women have repressed their traumatic memories in order to survive, their capacity to identify and assertively draw personal boundaries is seriously impaired, especially in the dimension of love and sexuality.⁴⁹ These women also may be described as wounded, and hurting very deeply, especially if these wounds resulted from sexual or psychological invasion experienced in childhood.⁵⁰ Because these women have repressed their traumatic memories in order to survive, their capacity to identify and assertively draw personal boundaries is seriously impaired, especially in the dimension of love and sexuality.⁵¹

⁴⁸Pamela Cooper-White, The Cry of Tamar, 134.

⁴⁹Muse, 303-304.

⁵⁰Peter Rutter, Sex in the Forbidden Zone, 73.

⁵¹Muse, 303-304.

Few have done more than Peter Rutter to enable helping professionals understand the woundedness of women who come to their spiritual leaders for help. Following the Jungian model, Rutter sees the inner world- thoughts, memories, feelings, dreams, hopes and fantasies- as an ecosystem in its own right. In order to grow and thrive, each individual needs a balance of love, shelter, respect, connection to other people, separateness from others, security of the familiar, and stimulation by the unknown. To maintain our inner balance, each of us must be able to experience and recover from the inevitable wounds, pain, loss and deprivation that life brings.⁵²

Rutter has grouped the patterns of feminine woundedness that put women at risk for sexual-boundary violations into four categories:

1. Overt sexual or psychological invasion in childhood. . . . The danger for these women lies in repeating their loss of control over physical and psychological boundaries.
2. Profound childhood aloneness. . . . The danger for such women is that any attention at all becomes hard to refuse.
3. Exploited compassion. . . . They were highly involved in the emotional life of their families but were given the role of healer to the wounds of their parents and siblings. The danger for such women is that they are highly susceptible to engaging in forbidden-zone sexual

⁵²Rutter, 56.

relationships as a way of taking care of the wound in the man.

4. Devalued outer potential. . . . Such women become especially vulnerable to forbidden-zone relationships with male teachers and mentors who hold out the promise of helping them develop their intellectual, artistic, and vocational talents and ask them to pay the price sexually.⁵³

When the congregant or counselee comes to her pastor, she brings into the forbidden zone "the intimate, wounded, vulnerable, or undeveloped"⁵⁴ parts of herself. This woman hopes for acceptance and nurturance that has been missing elsewhere in her life.

What she hopes for, above all, is to be treated as "special," without being treated as the sexual object that she has been taken for so long. . . . What she wants is a nonsexual value: to be held as special. But she may accede to sex as a way of maintaining a relationship that has come to have extraordinary importance for her. When she does that, however, she is repeating old patterns of being told that her only value is as a sexual object.⁵⁵

The third type of vulnerable woman appears more sinister, for she manifests what Muise calls "borderline personality organization." These women "tend to have dependency needs coupled with a fear of abandonment and lack of impulse control that propels them into tumultuous, on-again off-again, self-defeating relationships involving impulsive sexual acting out with men whose attentions they

⁵³Ibid., 85-86.

⁵⁴Ibid., 73.

seek."⁵⁶ In fact, these women often set out to seduce people they perceive to be influential or powerful. For women of this bent in the church, this seduction includes their spiritual leader, and for some women of this inclination who are not active in the church, this seduction may include a pastor, especially if he is perceived as influential or powerful.

Mosgofian and Ohlschlager suggest that there are three types of counselees who attempt to seduce helpers. The first type is the "Naive Seductress," who

have little or no awareness of their seductive behavior but instinctively project their sexuality as a way to get attention and create interest. . . . They act it out in this manner as a reflection of unresolved relational and sexual issues.⁵⁷

The second type is the "Deliberate Coquette." These think of themselves as sexual persons- ones who consciously use their sexual power, regardless whether they enjoy it or do it compulsively without pleasure.

⁵⁵Lebacqz and Barton, Sex in the Parish, 122-123.

⁵⁶Muse, 305.

⁵⁷Mosgofian and Ohlschlager, Sexual Misconduct, 101-102. Raymond T. Brock and Horace T. Lukens, Jr., "Affair Prevention in the Ministry," Journal of Psychology and Christianity (1989): identifies these women as:

1. the Overly Affectionate Parishioner; 2. the Advice Seeker; 3. the Weeper; 4. the Fragile Lover; 5. the Histrionic Counselee; and 6. the Anxious Ingenue. (47-49)

They find fulfillment in seducing other persons, especially those in authority.⁵⁸

The third type is the "*Hostile or Sly Entrapper.*"

These

individuals act out their pathology as a ploy to entrap a helper and turn that person over to the authorities. Some have barely concealed hostility toward therapists, or Christians, or those in authority, and are determined to bring them down. Others are people who become aware of the power of the law, especially in its potential for earning an income through lawsuit settlements.⁵⁹

Muise's final category includes women who love too much- those who are codependent and have addictive personalities. As children they never received the love they needed to affirm themselves, Thus, they lack a healthy self-image. This means that they often are attracted to men whom they and others perceive as powerful. Because they are constantly seeking approval from these men, they are too willing to oblige them by shaping themselves to fit their expectations.⁶⁰

Peter Rutter is surely correct when he suggests that most women who come to a professional helper bring with them a fantasy of hope. "Her hope is for, among other things, a rich and expanding relationship between herself and the

⁵⁸Mosgofian and Ohlschlager, 102.

⁵⁹Ibid.

⁶⁰Muise, 305-306.

outside world."⁶¹ In her estimation, the man to whom she goes for help often carries the power to recognize who she is and to help her develop her capabilities so that they can be manifested in the outside world. This kind of recognition from a man also gives him the power to help develop her inner sense of self-esteem. As her self-esteem grows, her fantasy of hope begins to be fulfilled or realized and she endows their relationship with immeasurable value. Because such a relationship facilitates fulfillment of her deepest expressions of self, she goes to great lengths to maintain it. All subsequent events leading to sex in the forbidden zone are built upon this psychological foundation. But, as Rutter observes, "The greatest risk arises when a woman feels that the power symbolized by her masculine images really does belong to men in her life."⁶²

Women who are dependent upon men make themselves vulnerable to sexual exploitation. For many women, dependency begins early in life, for children are naturally dependent upon adults, especially their mother and father. When a parent, especially a father, so favors a daughter as to deny her a growing sense of independence or separateness, that daughter quite naturally becomes dependent. When it

⁶¹Peter Rutter, Sex In The Forbidden Zone, 131.

⁶²Ibid., 133.

comes time for marriage, if indeed she can loosen the attachment to her father enough to marry, she once again becomes dependent, this time on her husband. Depending on the nature of the marriage, this wife may continue to lack self-esteem or any significant sense of independence. If the marriage is a poor one, or if it is dissolved, this dependent woman may cast herself on the care of some father figure. If this father figure is an exploitive spiritual leader, she probably will be taken advantage of in a sexual way.

Many women who leave home to marry but whose marriages dissolve, and many others who leave home and never marry, seek the counsel of a spiritual leader in an attempt to make connection with the lost father-daughter (or even mother-daughter) bond.⁶³ This wish for connection makes some vulnerable for sex in the forbidden zone. But why should this be so? Once again, Rutter comments

If her fantasy of hope is being received by the man, a woman will open herself still farther. She will peel away more and more layers of herself, revealing to him and allowing herself to experience an urgent onrush of feelings that she had long suppressed. As the warming of intimacy continues, the unfolding can reach to the core of the woman's being. Her hidden thoughts, feelings, wounds, aspirations, are now brought to the man, told to him, or felt, silently, in his presence. This is a sacred and dangerous condition. Her spirit reaches out to him, and his to her.

⁶³Ibid., 138.

When a woman has been touched to her core, she may temporarily lose her sense of differentiation between what is sexual and what is nonsexual.⁶⁴

When a woman has been touched at her core, often the boundaries between the sexual and the nonsexual are obscured, and she becomes vulnerable to sexual exploitation.

Summary

Sexual failure by a spiritual leader is a terrible travesty of the power and trust of the pastoral office. When a spiritual leader fails sexually, many pay a terrible price- the spiritual leader himself, his immediate family, his family of origin, his extended family, the victim's family, her family of origin, her extended family, the church family, locally, denominationally and inter-denominationally, and sometimes the community at large. But none loses more than the victim herself. Among the losses she may experience are: her husband, her immediate family, her family of origin, her pastor, her church family, her community, her self-respect, her self-esteem, her dignity, her sanity, and maybe even her life.⁶⁵ And the tragedy is that these losses are experienced when all she was looking for was healing and a new sense of wholeness.

⁶⁴Ibid., 143.

⁶⁵See material referenced by footnotes 13 through 16, and Pamela Cooper-White, The Cry of Tamar, 131.

With rare exception, the woman involved in the situation is not a seductress. Most of the time she is either a hurt and wounded soul looking for healing, or a dependent woman seeking affirmation and fulfillment as a human being. In either case, she becomes a victim when spiritual leaders misbehave sexually.

CHAPTER NINE

PROFESSIONALISM IN PASTOR-CONGREGANT RELATIONSHIPS

There may have been a time in the pre-modern era when spiritual leaders were either only that, or at least primarily that, but such is certainly not the case in this modern era. The average spiritual leader is a preacher and teacher, administrator, facilitator, social worker, and counselor. While Bible colleges may have been reluctant to introduce training for counseling into their ministerial preparation programs, seminaries and theological colleges have not. Of course, it may be argued by some that more training should be mandatory, but most are satisfied that at least the basics are being provided for students on the pastoral track. Additionally, many, maybe most, seminaries are now providing specialized training in counseling, and for this we can be grateful. In the meantime however, spiritual leaders who have not been adequately trained must

be alerted to the dangers of sexual compromise and more importantly, to the possibility of prevention.

I. Prevention of Sexual Misconduct

Common sense has suggested that an ounce of prevention is worth a pound of cure, and experience demonstrates that this is so. The question that arises is, can this principle be applied to the relationship between spiritual leaders and congregants and/or counselees? We believe that it can.

As we have seen, there are various types of sexual exploitation¹ perpetrated by spiritual leaders against their victims. Such exploitation raises important issues of professionalism and ethics. Immorality among spiritual leaders is significant as a matter of professional ethics, precisely because spiritual leaders are, whether or not they want to admit it, professionals. Not only have spiritual leaders been trained professionally, they also are recognized as such by society generally and in the law specifically.²

¹Sexual misconduct, sexual exploitation, sexual contact, sexual-boundary violation, and undue familiarity are the most common terms currently used to describe inappropriate sexual contact between spiritual leaders and their victims.

²W. J. Tremeeear, David Watt, and Michelle Fuerst, Canada. Tremeeear's ...Criminal Code, (Scarborough, ON: Carswell, 1995), 243-251, 496-502, refer to various forms of sexual assault, but make no mention of sexual misconduct by professionals. However, successful prosecutions over the

There are, therefore, certain issues which, if understood and applied from the perspective of professionalism, would contribute to the integrity and security of the pastor-congregant relationship.

A. Self-Awareness

Being aware of who one really is at the various levels of one's existence is very important to all healthy interpersonal relationships. Human beings are incredibly complex creatures, made in the image of God, and manifesting their humanness in the inter-relationship of spirit, soul and body.

Self-awareness is a process whereby we seek, by both introspective means³ and objective analysis, to determine

past five years of Roman Catholic priests and brothers in Newfoundland, Ontario, and western Canada demonstrate that the courts view sexual misconduct by helping professionals, including the clergy, with the utmost seriousness. See footnote 39 in Chapter Eight.

³Gerard Egan, The Skilled Helper: A Systematic Approach to Effective Helping, 4th ed., (Pacific Grove, CA.: Brooks/Cole Publishing Co., 1990), 25, suggests the following questions as appropriate to the task of self-awareness:

How did you decide to be a helper?
 Why do you want to be a helper?
 With what emotions are you comfortable?
 What emotions- in yourself or others- give you trouble?
 What are your expectations of clients?
 How will you deal with your clients' feelings toward you?
 How will you handle your feelings toward your clients?
 To what degree can you be flexible? accepting? gentle?

our strengths and weaknesses. As we understand our strengths, we are able to focus our work with others in such a way as to be of help to them without exposing our susceptibilities. On the other hand, as we come to understand our weaknesses, we may discover that we may or may not be able to help people with certain types of problems. For example, if we discover that we have unresolved sexual problems, we, hopefully, will understand that it would be to the advantage of all concerned if certain congregants or counselees were referred to another pastor or counselor.

1. Personal Susceptibility

Self-analysis by means of introspection may be a beneficial experience or exercise, but it probably will yield only limited results. We may understand that we are angry, or frustrated, or depressed, or lonely, or tired, or tempted, or that our self-esteem is flagging, but we are not apt to discover why these things are so. We may even do some informal study about these matters by reading some of the many excellent self-help books and manuals currently available. Better still, the process of discovering who we are and what 'makes us tick' (self-awareness) should be pursued at the professional level, where both counseling and testing may be personalized. Steven Muse observes

Learn the nuts and bolts of your own psychological and emotional history. How are you wounded? . . . We get precious little psychological training in seminary, and this doesn't replace the kind of self-awareness that comes through getting one's own therapy.⁴

It has already been established that many things in our personal lives make us susceptible to sexual temptation.⁵ These include: the ethics and morals of people around us; feelings of inadequacy, loneliness, rejection, shame, anger; failure to understand the crises of our life cycles; fatigue, stress and burnout; our own woundedness from the battles of life; financial problems; the emotional baggage we bring with us from our family of origin; our misunderstandings of our own sexuality;⁶ our family life, including levels of spousal satisfaction; and our individual personality type.⁷

⁴Steven Muse, "Faith, Hope, and the 'Urge to Merge' in Pastoral Ministry: Some Countertransference-related Distortions of Relationship Between Male Pastors and Their Female Parishioners," The Journal of Pastoral Care 46 (Fall 1992), 307.

⁵Chapter 5 considered the sociological factors, and chapter 6 looked at the psychological factors.

⁶If one is experiencing difficulty in terms of inordinate sexual temptation, there is a test available to assist one in assessing the problem: The Sexual Addiction Screening Test (SAST), can be found in Patrick Carnes, Contrary To Love: Helping the Sexual Addict, (Minneapolis, Minnesota: CompCare Publishers, 1989).

⁷Among the better psychological tests or personality profiles are: Taylor-Johnson Temperament Analysis, (Los Angeles, California: Psychological Publications, Inc., Revised 1984), by which the following traits are determined

It is possible today to attend excellent seminars and workshops sponsored by denominations, ministerials and professional organizations where experts in various disciplines are made available to professional groups like pastors. Beyond this, and of utmost importance, is the necessity of troubled spiritual leaders consulting with professionals for the help they need. It is strange indeed that spiritual leaders would encourage troubled individuals to come to them for counseling, and fail to recognize that they themselves would benefit from professional counseling.³

and evaluated: Nervous (vs. Composed), Depressive (vs. Lighthearted), Active-Social (vs. Quiet), Expressive-Responsive (vs. Inhibited), Sympathetic (vs. Indifferent), Subjective (vs. Objective), Dominant (vs. Submissive), Hostile (vs. Tolerant), and Self-Disciplined (vs. Impulsive). Another type indicator is the Myers-Briggs Type Indicator, (Palo Alto, California: Consulting Psychologists Press, Inc., 1988), which reports one's preferences on four scales as they pertain to where one likes to focus one's attention, the way one likes to look at things, the way one likes to go about deciding things, and how one deals with the outer world. From this type indicator one is able to discover if he or she is an introvert or an extrovert, and whether one is a sensing type or an intuitive type.

³Lyle E. Larson and J. Walter Goltz, Clergy Families in Canada: An Initial Report, (Markham, ON: The National Task Force on the Family of the Evangelical Fellowship of Canada, Sept., 1994), observe, concerning spiritual leaders getting help for feelings and struggles,

The predominant sources of help to which ministers and spouses turn are private prayer and worship, and secondarily to their spouses. Ministers turn to other ministers that they trust, spouses do not go to other ministers. Spouses are more likely to turn to friends. Not a single minister or spouse indicated that they would go to denominational support staff as a primary

Perhaps two things stand in the way- personal pride, and professional pride.

2. Professional Susceptibility

In addition to personal susceptibility, there is also professional susceptibility, for the spiritual leader is a professional whose work is set in a professional context. Although the church is not, in terms of its self-understanding, an institution or organization in the conventional sense, it is viewed as such by the outside world.⁹ This means that the spiritual leader, who in most cases has received professional training and certification, must conform to ethical and moral standards normally expected of helping professionals. However, a significant percentage of spiritual leaders do violate professional ethical and moral standards.¹⁰ What then are the susceptibilities of spiritual leaders as professionals?

source of help. Very few sought help from counselors, 11 ministers and 15 spouses. (88-89)

Among the spiritual leaders of the Atlantic United Baptist Convention, less than 23 percent admit to having received marriage counseling. Of those who did receive counseling, almost 92 percent considered it helpful. See Appendix B, Tables 38 and 39.

⁹For example, the Canadian government considers the various denominations, local churches, and para-church groups charitable organizations, and they are registered as such for the purpose of issuing charitable tax receipts.

¹⁰Relevant statistics may be found in Chapter 5, section B, Spiritual Leaders and Sexual Failure.

In the first place, according to one expert, most pastors are poorly trained in counseling and professional ethics.¹¹ This assessment may be more true in some parts of the continent than others, and in some denominations more than others. However, to the degree that it is true, some pastors become more susceptible to sexual temptation than others. Why is this so?

The average spiritual leader these days is not only a preacher and teacher, but also a confidant and counselor, among other things. Imbedded in the ministerial role are issues of attraction and arousal with regard to church members, church staff, and counselees.¹² For the poorly trained, and perhaps seriously under-appreciated or overly-criticized and overly-worked pastor, the promise of a little attention and tender, loving, care may be more than he can handle. Underlying these issues is the fact that we are sexual beings. Because this is so, there will be times when we are attracted to others, and when they are attracted to us. Left unchecked, sexual feelings can precipitate a powerful temptation to express that attraction through some

¹¹Pamela Cooper-White, The Cry of Tamar: Violence Against Women and the Church's Response, (Minneapolis, Minnesota: Fortress Press, 1995), 135-138.

¹²John W. Thoburn and Jack O. Balswick, "An Evaluation of Infidelity Among Male Protestant Clergy," Pastoral Psychology 42 (4) (1994): 285-294.

overt sexual act. Nathaniel Lehrman suggests that it is important for the minister to recognize his own feelings in pastoral counseling without feeling guilty about them. He writes, ". . . there is a fundamental difference between thoughts and deeds, and only as he [the minister] accepts his feelings will he be able to use himself constructively in his work."¹³ It is incumbent upon the spiritual leader then, to learn how to distinguish compassion from passion, and love from lust. If he knows himself to be a rescuer, he must be especially careful, for rescuers tend to see themselves solely as healers and never as persons who also are in need of healing.¹⁴

Still further, many spiritual leaders are keenly aware that other spiritual leaders, not to mention politicians, business leaders, etc., have misbehaved sexually and either have not been found out, or have since been disciplined and restored to ministry. In other words, the sin of sexual failure seems not to be very serious. Still other spiritual leaders believe, mistakenly, that one or two indulgences in

¹³Nathaniel S. Lehrman, "The Normality of Sexual Feelings in Pastoral Counseling," Pastoral Psychology 105 (June 1960): 49.

¹⁴Stanley J. Grenz and Roy D. Bell, Betrayal of Trust: Sexual Misconduct in the Pastorate. (Downers Grove, Illinois: InterVarsity Press, 1995): 132.

the context of a life of self-denial and sacrificial service to others, will be overlooked by both the church and God.¹⁵

There is another issue which is, debatably, the most significant of all- the issue of transference and countertransference.¹⁶ Transference occurs when the congregant or client projects feelings and desires into the counseling relationship that belong elsewhere, and

¹⁵Mark Laaser, "Sexual Addiction and Clergy," Pastoral Psychology 39 (1991), reminds us that this phenomenon, which is called "entitlement" by Patrick Carnes, is based on the idea that one who renders sacrificial service deserves to get some rewards. He writes,

They are lonely and don't know how to reach out to others in healthy ways to meet their needs, so they turn to their sexual addiction in order to do so. This may simply be in the form of some of the less serious sexual activities, or (tragically) it may take the form of getting their needs met with members of their congregation. "These people after all expect so much of me, I deserve to get something back." (232)

¹⁶Jerry Edewich and Archie Brodsky, Sexual Dilemmas for the Helping Professional. (New York: Brunner/Mazel Publishers, 1982), define the terms as follows:

In psychoanalytic theory, the sexual feelings that arise in the course of therapy are thought of in terms of *transference* (whereby the patient reacts to the therapist as a surrogate for "significant others" in his or her life) and *countertransference* (whereby the therapist reacts to the patient on the basis of similar associations). Any emotion (including anger, or resentment as well as sexual desire) can be transferred from past life situations to the present therapeutic situation. Thus, the entire range of feelings that a therapist and patient can have about each other can be understood as examples of transference. (xvi)

countertransference occurs when the pastor or counselor projects feelings and desires into the mix that belong elsewhere.

It is quite natural for people of the opposite sex to be attracted to one another, and not a surprise at all that it should happen in the context of a pastor-congregant relationship, especially if this relationship involves counseling. A competent spiritual leader will recognize these feelings and desires as the product of therapy and is trained to deal with them. His or her unresolved psychological or sexual issues will not be allowed to enter the counseling relationship. Unfortunately, far too many spiritual leaders are not only not trained to recognize these dynamics, they are also unaware of their existence.

If training in recognizing and dealing with transference issues is available, and not too time consuming, spiritual leaders would be well-advised to avail themselves of that training. However, because "Training in dealing with transference problems requires extensive supervision, far more than is typically provided in a course on counseling,"¹⁷ the average pastor may not be able to

¹⁷Archibald Hart, "Transference: Loosening the Tie that Binds," Leadership (Fall 1982): Hart suggests several short-term solutions to this vexing issue, and they are summarized as follows:

afford the time and energy required by a counselee with a high propensity for transference.

It often has been suggested that the best defense is a good offense, and if this is so, spiritual leaders can best prepare themselves for the sexual temptations they will face in ministry and counseling by learning to recognize the danger signals. We may group them as follows:¹³

• *Issues of Attraction-*

Do I find this certain person unusually attractive to the point where she occupies my thoughts? Do I find myself drawn to a certain person to the extent that I look forward

-
1. Without either condoning or rejecting the expression of feelings, the pastor should help the congregant to see that the feelings reside in her, and not in the pastor.
 2. At a later stage, and only when it can be done without offending the congregant, the transference feelings are to be interpreted directly.
 3. Always stay professional- never step out of the professional role.
 4. Don't hesitate to make a referral to a trusted Christian psychotherapist if the transference gets out of hand. A mark of professional competence is knowing your limits. (116)

¹³Archibald Hart, "Transference," Leadership 113-117; Alberta Mazart, "Sex and the Married Pastor," Ministry (September 1986) 8; Louis McBurney, "Avoiding the Scarlet Letter," Leadership (Summer, 1985), 49-50; Dean Merrill, "The Sexual Hazards of Pastoral Care," Christianity Today (November 1985), 105; Steven Muse, "Faith, Hope, and the 'Urge to Merge' in Pastoral Ministry: Some Countertransference-related Distortions of Relationship Between Male Pastors and Their Female Parishioners," The Journal of Pastoral Care 46 (Fall 1992), 306-307; Marvin Wray, "Avoiding Adultery," Ministry (May 1995), 14-15.

with unusual expectancy to planned meetings? Am I eager to rearrange my schedule to accommodate a congregant or counselee? Do I find myself making sure I am particularly well groomed and well dressed at these times? Do I encourage long looks, hesitations of glances, and sustained eye contact? Do I tell myself that the innuendoes and teasing that take place are just for fun, even though my pulse does sometimes race a bit? Am I anxious to schedule extra appointments for this person? Do I consent to meet the person at a restaurant or in her home? Do I buy gifts for or receive gifts from this person? Am I secretive with my spouse about my feelings of attraction to another woman?

- *Issues of Fantasy-*

Do I allow myself to daydream, neglecting to put forbidden thoughts out of my mind? Do I compare this person with my spouse? Do I look for excuses to be with her, or do I scheme to be alone with her? Do I choose to listen to music that features suggestive lyrics? Do I read literature that is sexually explicit? Do I watch pornographic videos, movies or such material on the Internet?

- *Issues Involving Sexual Expression-*

Do I touch or hug with sexual motives? Do I encourage the congregant or counselee to relate specific sexual incidents in graphic detail? Do I share personal intimate details from my own marriage with this congregant or counselee?

To be aware of the danger signals is preventative maintenance for the spiritual leader.¹⁹

B. Professionalism

Ministry, which today includes ever-more pastoral counseling,²⁰ is carried out by individuals who are, in the first instance, at various levels of personal susceptibility, and who are, in the second instance, at various levels of professional susceptibility. It just may

¹⁹Edelwich and Brodsky, Sexual Dilemmas, 113-131, suggest the following ethical responses to feelings of attraction and seductive behavior, which are here summarized:

1. DO acknowledge your own feelings.
2. DO separate your personal feelings from dealings with the client.
3. DON'T make your client's problems your own.
4. DON'T give your problems to your client.
5. DO confide in your supervisor, peers, or therapist.
6. DO set limits while giving the client a safe space for self-expression.
7. DON'T be rejecting.
8. DO express nonsexual caring.
9. DON'T be drawn into answering personal questions or giving the client other "double messages."
10. DO confront the issue straightforwardly.
11. DO explore the client's behavior therapeutically.
12. DON'T "refer out."

²⁰Citing the book by E. Brooks Holifield, A History of Pastoral Care in America, Bruce L. Shelley, "The Character Question," Leadership 9 (Spring 1988), writes, "More recently, pastors seem to have assumed a slightly different role. Instead of spiritual leadership, the ministry seems to be spiritual therapy." (23) Research by George Barna, Today's Pastors, (Ventura, CA: Regal Books, 1993), reveals that spiritual leaders give an average of 2 hours per week to counseling, with 84 percent giving 1-5 hours per week, 13 percent giving 6-10 hours per week, and 3 percent giving 11 hours or more per week. (130)

be that at the level of professionalism, spiritual leaders can best prepare themselves for the battle against sexual misconduct. Even if this is not the case, a thoroughly professional approach to the pastoral counseling ministry cannot but help. Professionalism is directly related both to one's training and competency, and also to one's responsibility for control during pastoral visitation or the counseling process.

1. Training and Competency

Training of seminarians in counseling and the accompanying professional ethics has been woefully lacking in most pastors' education. Only recently has the issue of professional boundaries been included in clergy training in most institutions, or in books for clergy.²¹ Spiritual

²¹Pamela Cooper-White, The Cry of Tamar, 136.

Peter Rutter, Sex in the Forbidden Zone, writes,

Boundaries, which may be physical, psychological, or sexual, define who we are- "where we leave off and the rest of the world begins, what is ours and not ours, what is intimate and what is separate." (46)

Six warning signs identified by Carl Sherman, "Behind Closed Doors: Therapist-Client Sex," Psychology Today 26 (May/June 1993): 64-72, and summarized by Stanley J. Grenz and Roy D. Bell, Betrayal of Trust, 145, include:

1. The conversation he shares with the congregant is becoming increasingly personal, as the pastor talks unduly about himself or shares a similar experience to that of the congregant.
2. The pastor's physical contact with the congregant has moved beyond a warm handshake to pats, perhaps even

leaders need training and education for sexual understanding and control. This training needs to include a comprehensive understanding of sexual dynamics in counseling, and current law and ethics regarding sexual misconduct. Education programs need to incorporate more thorough testing and evaluation of pastor-in-training, screening and targeting those at risk for intensive prevention work. While not always foolproof, some tools do aid in predicting those who have the character defects and psychological liabilities that will hinder their success in handling sexual temptations.²²

Most spiritual leaders who have been in ministry for a number of years stand in serious need of retraining, especially in terms of modern counseling approaches and

hugs.

3. The pastor finds himself fantasizing about a sexual relationship with the congregant and does not dismiss such thoughts.

4. The pastor offers to drive the congregant home.

5. The pastor begins to arrange meetings with the congregant outside of his normal, established counseling routine (such as over lunch or in conjunction with other events).

6. The pastor discovers that he is increasingly desirous to hide his growing feelings for, interest in, and meetings with a congregant from his accountability systems, especially his spouse.

²²Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry, 278-279.

techniques.²³ For those dealing with stress, and those experiencing burnout,²⁴ there is urgent need for retreats and sabbaticals.

²³The modern Christian counseling movement traces its roots to the secular and humanistic pioneers Sigmund Freud, Carl Jung, Carl Rogers, Abraham Maslow, B. F. Skinner and Virginia Satir. The earliest Christian pioneers included Karl Menninger, Paul Tournier and Clyde Narramore. From these auspicious roots derived various shoots: Self-Esteem gurus Norman Vincent Peale and Robert Schuller; Dissociative Disorders proponents Tim Warner, Ed Murphy, Neil Anderson and James Friesen; Human Sexuality specialists Cliff and Joyce Penner, Douglas Roseneau, Ed Wheat and Stanton Jones; Addiction Recovery experts Patrick Carnes, Dale Ryan, Keith Miller, Dale Worley, David Stoop, Carmen Berry and Sandra Wilson; Family and Marriage researchers James Dobson, Norm Wright, Dennis Rainey, Everett Worthington, and Les and Leslie Parrott; Clinical Care proponents Frank Minirth, Paul Meier, Stephen Arterburn and Robert McGee; Pastoral Counseling advocates Newton Maloney, David Benner, Gary Collins and Richard Dobbins; and Spiritual Seekers Larry Crabb, Dan Allender, Gary Moon and Siang-Yang Tan. Academia is represented by Fuller, Rosemead, Wheaton, and George Fox. There also has been a proliferation of Christian clinics such as Minirth-Meier/New Life, and Rapha. Most of this information comes from a chart in Christianity Today (16 September 1996), 77. Mention should also be made of Canada's Providence Seminary in Winnipeg, Manitoba, and Acadia Divinity College in Wolfville, Nova Scotia where the focus is on Christian Psychotherapy.

²⁴David C. Olsen and William N. Grosch, "Clergy Burnout: A Self Psychology and Systems Perspective" The Journal of Pastoral Care XLV (Fall 1991): 297-304, suggest that clergy burnout may be an interaction of three factors: a narcissistic personality style on the part of the clergy craving admiration and appreciation, the demands of parish life, and the developmental needs of the clergy's own family.

In a book by H. B. London and Neil B. Wiseman, Pastors At Risk (Wheaton, Illinois: Victor Books, 1993), retired Fuller Seminary professor, Archibald Hart distinguishes between stress and burnout:

2. Responsibility

Acknowledging a professional ethical reality places responsibility on the shoulders of the person holding positional power. It broadens the frame of reference from the immoral act of two individuals, consenting or otherwise, and looks instead at the power relationship between them. The distinction removes equality from the relationship and places the onus for proper behavior on the professional in the situation. When one person holds the power in a relationship, the relationship is not an equal one and therefore, mutual consent does not exist. Thus, it is

Stress is primarily a biological phenomenon: too much adrenaline and too much pressure. You are on a high and using too much energy to perform certain functions. You have too many deadlines. And you are often overcommitted. Stress is the loss of fuel and energy which often produces panic, phobic, and anxiety-type disorders. . . .

The body is in an emergency mode so cholesterol goes up, blood pressure goes up, the heartbeat goes up, and hands get colder. It is accelerated wear and tear on the body which leads to stomach ulcers and gives you high blood pressure. It may clog your arteries and put you on the road to heart disease. That is stress. . . .

Burnout is much more an emotional response. . . . In burnout, the victim becomes demoralized and knows things are not going right. People are not affirming him. He begins to lose the vision. He suffers from the loss of hope. Burnout often results in a disengagement from the main task. It often has symptoms of depersonalization and detachment. And a state of crushing discouragement- almost despair- sets in. Demoralization is a good way to summarize it.
(161-162)

impossible for a congregant to have a consensual relationship with a spiritual leader, and it is the responsibility of the spiritual leader to maintain the integrity of the relationship.²⁵

Pastors who would consistently minister with sexual integrity must be cognizant of the dynamics of pastoral care. If the ultimate goal of the spiritual leader is to enhance the well-being of the congregant,²⁶ then the best that professionalism brings to the discipline of counseling must be brought to bare on the counseling ministry.²⁷

²⁵ Mary Pellauer, "Sex, Power, and the Family of God," Christianity and Crisis (16 February, 1987): 47-50, for issues relating to dual relationships.

²⁶As Rutter, Sex in the Forbidden Zone, has observed, When a forbidden zone relationship becomes erotically charged, several moments of decision inevitably occur that determine whether the sexuality will be contained psychologically or acted upon physically. Whenever a man relinquishes his sexual agenda toward his protégé in order to preserve her right to a non-sexual relationship, a healing moment occurs. Because so many women have been previously injured by the uncontained sexuality of men who have had power over them, the potential healing power of restraint is enormous. Not only is the woman made safe from being exploited by this particular man, but the moment kindles the promise that she can be valued as a woman entirely apart from her sexual value to other men. (215)

²⁷Grenz and Bell, Betrayal of Trust, write, Counseling promotes well-being in that it contributes to the counselee's sense of independence and the development of an authentic personal identity. Toward this end, a counselor assists people in sorting out both their inner drives and the external influences on

It is assumed that with his education and training,²⁸ the pastor will have determined the specific approach or approaches²⁹ to counseling that best suits his understanding of the Bible, the Christian faith, the pastoral role, and the needs of the congregant. It may also be assumed that he has determined the advantages and

their lives, so that they are empowered to cope with the situations they face and to act with integrity.
(140)

²⁸So many books, courses, clinics, seminars, and C. P. E. programs exist today, that spiritual leaders are without excuse for not availing themselves of the opportunity to take either basic training or upgrading.

²⁹In addition to various secular schools, systems, methods and techniques of personal (Developmental, Cognitive, Behavioral, etc.) and family counseling (Behavioral, Structural, Strategic, Experiential, Inter-Generational, Family Life Cycle), all of which are proposed with equal seriousness and all of which claim to lead to success, there are several different Christian or Biblical approaches, as typified by such individuals as Gary Collins, Larry Crabb, Norman Wright, Jay Adams, Frank Minirth, and Paul Meier. Nor is it uncommon for Seminaries to sanctify secular approaches so as to develop a Christian version of secular models- i.e. Acadia Divinity College and psychotherapy.

Gerard Egan, The Skilled Helper: A Systematic Approach to Effective Helping, 4th ed., (Pacific Grove, CA.: Brooks/Cole Publishing Co., 1990), observes,

Do all these approaches constitute richness or clutter, or a bit of both? They are a resource if helpers, especially novice helpers, have an *integrative model* or framework that helps them borrow from all these models and then organize what they borrow. There are two broad and overlapping approaches to this task of integration: *systematic eclecticism* and *systematic integration*, or the "converging themes" approach. (13)

disadvantages of the counseling locale, the structure of the counseling session,³⁰ and whether to use a counselor-centered, congregant-centered, relationship-centered, or problem-management approach in the sessions.

C. Accountability

Our contemporary society is marked by an incredible individualism that has left its mark not only on all its secular institutions, but also on the Christian church. This means that people essentially want to be left alone, especially in terms of ethics and morality. However, the Bible in both Testaments teaches that God's people are not only accountable to him, but also to one another- we are our

³⁰Jeff T. Seat, James T. Trent, and Iwa K. Kim, "The Prevalence and Contributing Factors of Sexual Misconduct Among Southern Baptist Pastors in Six Southern States," Journal of Pastoral Care 47 (Winter 1993), suggest the following guidelines for the pastor's counseling sessions:

1. Always have another person in the church building when counseling a woman.
2. Install a door on the counseling office which prevents total privacy (such as a door with a glass insert).
3. Publish counseling guidelines, including counseling hours and days, with an acknowledgment of the extent and limits of individual training in counseling.
4. Create a referral list which is considered "safe," and actively make referrals to these professional therapists.
5. Decide in advance how much touching is appropriate and, if so desired, state in writing that hugging, holding hands, etc., is inappropriate.
6. Ask the church to pay for the services of a mental health professional as a supervisor/consultant in counseling matters, and establish regular times to consult with this mental health professional. (369)

brother's keeper.³¹ This is especially true for spiritual leaders, for they are examples for God's people.

Every spiritual leader should evaluate his vulnerability with someone who is in a position to help without the threat of disclosure or abandonment. It would seem logical then that spiritual leaders should in the first instance be accountable to their families, especially their spouses. In the second instance, they would be no less than faithful to the Scriptures when they make themselves accountable to the local church, especially its leadership. Further, prudent spiritual leaders will make themselves accountable to a peer group which may include colleagues in one's own denomination or even colleagues from among other denominations. Finally, where there is keen awareness of

³¹Charles Swindoll, "The Compromise of Integrity," Christ At The Crossroads (Anaheim, CA.: 1991): 125-133, notes that accountability requires at least four things from us:

Vulnerability- capable of being wounded, shown to be wrong, even admitting it before being confronted.

Teachability- a willingness to learn, being quick to hear and respond to reproof, being open to counsel.

Availability- accessible, touchable, able to be interrupted.

Honesty- committed to the truth regardless of how much it hurts, a willingness to admit the truth no matter how difficult or humiliating the admission may be. Hating all that is phony or false.

sexual problems, an alert pastor will be wise to include other professionals, such as a psychologist or counselor.

1. Spousal Accountability

Spiritual leaders will find protection from sexual immorality by making their marriage a priority,³² maintaining emotional and sexual intimacy, and keeping their love life romantic. Most experts agree that a wholesome marriage consistently reinforces sexual fidelity. Robert J. Carlson has observed, "having a good marriage is a very important factor in maintaining appropriate sexual behavior in one's professional relationships."³³ While Carlson does not cite specific research, such research has been undertaken, and the results confirm his feelings. Jack Balswick's and John Thoburn's research has demonstrated that "Over one fourth of the pastors cite their relationship with their wives as the most important reason for sexual

³²J. Allen Petersen, The Myth of the Greener Grass, (Wheaton, Illinois: Tyndale House Publishers, 1983, Rev. 1991): 217-227, has published two tests, one for wives and one for husbands, whereby each might analyze the state of their marriage relationship. The following categories are covered: Unappreciated, Lifeless, Bored, Overburdened, Lonely, Children, Schedule, Touching, Surprises, Gifts, Shared Ideas, Laughter, Sexual Games, Loving Friend, Acceptance, Loved-Special, and Dreariness.

³³Robert J. Carlson, "Battling Sexual Indiscretion," Ministry 60 (January 1987): 5.

fidelity."³⁴ These researchers also note, "While a number of ministers cite the importance of being a part of a strong marriage relationship, an even greater number specifically cited the importance of a *good sexual relationship with their wife*."³⁵ As a matter of fact, "several ministers identify *the lack of sexual interest on the part of their wife* as the reason for their sexual temptations."³⁶ Looked at from another perspective, "several other ministers. . . identify their own *lack of attention to their wife* as a contributor to sexual temptation."³⁷ Because sexual fulfillment in marriage is the responsibility of both partners, sexual infidelity will be reduced when both are willing to work at the marriage relationship.

2. Church Leadership and Peer Group

Accountability-

In the free church tradition of which Baptists are a part, there is a very clear understanding that pastors are only part of the spiritual leadership of the local congregation, and therefore accountable to the other

³⁴Jack Balswick and John Thoburn "How Ministers Deal With Sexual Temptation," Pastoral Psychology 39 (1991): 280.

³⁵Ibid., 281.

³⁶Ibid., 282.

³⁷Ibid.

spiritual leaders such as Elders or Deacons, and ultimately, the local church itself.³⁸ It may be prudent then, for a pastor even before he senses that there are strong sexual temptations, to establish a close relationship with one or more of the other spiritual leaders (elders or deacons) in his congregation. In the context of this fraternity, as each participant learns the principles of accountability, there will develop an openness by each to share ministry and personal struggles with the other or others. Confidentiality, of course, is of the utmost importance, or the entire process will break down.

Research by Balswick and Thoburn indicate that "besides a strong relationship with their wives, ministers cite *strong peer relationships within which they are held accountable* as being the greatest help in overcoming sexual temptations."³⁹ A peer group may consist of one or more clergy peers, either within or across denominational lines.

³⁸Edward T. Hiscox, The Hiscox Guide for Baptist Churches, (Valley Forge: Judson Press, 1964), observes,

A council called to advise in matters relating to the trial of an accused minister can only be called by a church; and by that church of which such minister is a member. Having no ecclesiastical authority, it cannot be called to try, nor if he is found guilty, to depose a minister. Judicial acts belong to a church, and not to a council; nor can a church transfer its authority for the exercise of judicial functions to any other body. (67)

³⁹Balswick and Thoburn, "How Ministers," 283.

It must also include other pastoral team members in churches where there are multiple staff.⁴⁰ In fact, most pastors are apt to feel freer to discuss sexual temptations, and other issues, with other colleagues than with other spiritual leaders within their own congregations.

3. Professional Accountability

Spiritual leaders will also benefit from accountability to other professionals or mentors. Ideally, every spiritual leader ought to be able to relate his spiritual, pastoral, marital, emotional, personal, and sexual struggles to a denominational official.⁴¹ Where this is not possible or desirable, the spiritual leader must be encouraged to seek the counsel of a professional, such as a psychiatrist, a

⁴⁰Charles Swindoll has seven questions that he and his staff use periodically to challenge one another: 1. Have you been with a woman anywhere this past week that might be seen as compromising? 2. Have any of your financial dealings lacked integrity? 3. Have you exposed yourself to any sexually explicit material? 4. Have you spent adequate time in Bible study and prayer? 5. Have you given priority time to your family? 6. Have you fulfilled the mandates of your calling? 7. Have you just lied to me? These questions are paraphrased from Charles Colson, The Body (Dallas, Texas: Word, 1992), 130-131.

⁴¹Atlantic Baptist pastors are fortunate to have available to them mentors in the persons of the four Area Ministers. Unfortunately, some, maybe many, pastors are afraid or reluctant to share certain kinds of problems with these denominational representatives lest such sharing jeopardize opportunities for future placement. After all, if a spiritual leader acknowledges that he is experiencing serious marital problems, or that he is having difficulty with his sexuality, can he expect that an Area Minister will recommend him to another church or pastorate?

psychologist, a marriage counselor, a sex counselor, an addiction counselor, or a pastoral counselor.

In the end, Don Bashan is correct when he astutely observes, "Any minister who has not found and submitted himself to some form of personal oversight, which can provide not only encouragement but also correction, is in danger of rebellion and deception."⁴²

II. Morality, Ethics and the Law: Some Observations and Recommendations

One might quite naturally assume that sexual misconduct by spiritual leaders is, from the biblical perspective, a morality issue,⁴³ and so it is, but it is also an issue of

⁴²Don Bashan, Lead Us Not Into Temptation (Old Tappan, N. J.: Chosen Books, 1986), 100.

⁴³Stanley Hauerwas, "Clerical Character: Reflecting on Ministerial Morality," Word World 6:2 (Spring 1986), maintains,

The minister is not a generalist skilled in the latest counseling technique, but rather the one singled out to direct all the needs of the community in the service of God. Morally, what sustains those in such service is not to be found in a code, but in character. (188)

I have argued that no attempt to develop an ethic for the clergy can be adequate that does not attend to questions of character. (191)

Karen Lebacqz and Ronald G. Barton, Sex in the Parish, (Louisville, KY: Westminster/John Knox Press, 1991), write,

That is, the pastor is not simply a professional but is a particular kind of professional. James Lowery suggests that a pastor is (1) a person- born, (2) a Christian- baptized, (3) a professional- licensed, and

morality and ethics⁴⁴ in a broader sense, which is, of

(4) a cleric- ordained. The pastor is not like every other Christian, who is baptized but not ordained. Nor is the pastor like every other professional, who is licensed but not ordained. It is ordination that makes the difference. (108)

Writing as a pastor to pastors G. Lloyd Rediger, Ministry and Sexuality, (Minneapolis, MN: AugsburgFortress, 1990), 109, provides an Outline Of A Professional Ethic which is structured after the Ten Commandments:

1. Love God with body, mind, and spirit.
2. Express this love toward self, others, and all creation, in a spirit of thankfulness and with conduct appropriate to a spiritual leader.
3. Discipline yourself to express caring in every thought, word, and act.
4. Learn the language of love that is unique to each creature, person, and ecological system, so that your intention to care may be perceived by them as caring.
5. Model caring on a professional level with skill and wisdom so that others may experience your integrity and be drawn toward emulating God's caring for us all.
6. Do not violate another person's body, mind, or spirit, and do not participate in the oppression of any person, community of persons, or any ecological system, and do not misuse faith and the resources entrusted to you.
7. Do not abuse your own body, mind, or spirit.
8. Do not seek your own comfort, pleasure, or aggrandizement until you understand the effects on other persons and systems.
9. Do not neglect playfulness, humor, and rest, for yourself and for other persons and systems. The joy of living and ministry is for all.
10. Before any action, think of how it will appear in a court of law, in the view of clergy peers, and in the sight of God.

⁴⁴Archibald Hart, "Being Moral Isn't Always Enough," Leadership (Spring 1988), writes,

It's a strange paradox in Christian ministry: we can be supersensitive to sin and immoral behaviors, but we are often oblivious to the need for ethical boundaries. . . . Christian leaders can be so

course, where professional fraternities⁴⁵ and law focus.

It would seem prudent for Christian denominations, para-church organizations, and local churches to deal with the issue of sexual immorality among its leaders by implementing, if they haven't already, the following:

1. Define Moral and Ethical Standards⁴⁶

preoccupied with discerning whether something is sinful that they ignore the trickier question: Is this action a stepping stone to sin, even though it may not be sinful in and of itself?

That is why morality itself isn't always enough.

(25)

⁴⁵Professional associations exist to advance the profession, to set standards for membership and professional behavior, to investigate complaints, and to discipline erring members.

⁴⁶Professional ethics arise from three areas of concern: (1) issues of consent- cf. Marie Fortune, Is Nothing Sacred? (San Francisco: Harper Collins Pub., 1989), 37, who suggests that "the primary dimensions of ethical violation that results from pastoral misconduct [include]: exploitation of vulnerability, misuse of authority, absence of authentic consent, and creation of dual relationships;" (2) issues of trust- cf. Peter Rutter, Sex In The Forbidden Zone, (Los Angeles, Jeremy P. Tarcher, 1989), 73, who writes, "the forbidden zone is a condition of relationship in which sexual behavior is prohibited because a man holds in trust the intimate, wounded, vulnerable, or undeveloped parts of a woman;" and (3) issues of vulnerability that attach to sexuality in our cultural setting- cf. Karen Lebacqz and Ronald G. Barton, Sex In The Parish, (Louisville, KY: Westminster/John Knox Press, 1991), who write,

Indeed, vulnerability is part of the essential meaning of sexuality. Our sexuality is linked to our vulnerability in a special way. It is often the place where we experience part of the "core" of ourselves- our maleness or femaleness, our femininity or masculinity. Because of this, it is easy to feel insecure and to have questions about one's sexual

Moral considerations are very much in point for people who earn their living by trying to do good. Is it possible to be moral professionally without being moralistic? While a strong case can be made for spiritual leaders being moralistic to the degree that their morals are based on a thorough understanding of moral and ethical principles of the Bible and the Christian faith, a spiritual leader may also be moral outside these specific boundaries if he or she will subscribe to an adequate secular moral or ethical code.⁴⁷ In point of fact, even if he won't voluntarily so subscribe, both professional organizations which are governed by codes of ethics and the law will demand such conformity. Such codes must, as a bare minimum, recognize that "It is ethical always to do what is in the interest of the client, consistent with the integrity, well-being, self-respect, and privacy of the clinician as well as

desirability and adequacy, and such vulnerability in the sexual arena cuts deep into the soul. (121-122)

⁴⁷H. Newton Malony, Thomas L. Needham and Samuel Southard, Clergy Malpractice, (Philadelphia: Westminster 1986), appendix, cited in Archibald Hart, "Being Moral Isn't Always Enough," Leadership, (Spring 1982) 27, lists the full codes of ethics for the American Psychological Association, the American Association for Marriage and Family Therapy, the American Association of Pastoral Counselors, and the Christian Association for Psychological Studies.

with the clinician's responsibilities to society and to concerned agencies."⁴⁸

Whatever else this means, it surely guarantees the dignity and security of the congregant against the invasion of inappropriate sexual advances.

2. Provide Therapy

The time has arrived that denominations, para-church organizations, and local churches must provide professional counseling or therapy for persons involved in clergy sexual abuse. These persons include the victim or victims, their families, the perpetrator and his family, and perhaps the church or churches of the people involved. There are other actions that need to be considered as well, such as providing support groups, and networking for these victims.

If the American experience can be used as a model, it would be especially beneficial to establish a retreat center for spiritual leaders and their families.⁴⁹

⁴⁸Jerry Edelwich and Archie Brodsky, Sexual Dilemmas, 113. This definition is in keeping with the Hippocratic Oath, which states,

I swear by Apollo the physician and by Aesculapius to keep the following oath: I will prescribe for the good of my patients and never do harm to anyone. In every house where I come I will enter only for the good of my patients, keeping myself far from all intentional ill-doing and all seduction, and especially from the pleasures of love with women or men, be they free or slaves. cf. Rutter, Sex in the Forbidden Zone, n.p.

It should be obvious that none but the very largest of churches could afford to provide the kinds of services or resources aforementioned. In fact, it might also be true that smaller denominations, depending on the number of instances per year, might not be able to afford such services. Perhaps at this point in time one can only hope that denominations and par-church organizations will combine resources to address these issues.

3. The Law

For too long the church has ignored the problem of sexual misconduct by its spiritual leaders. Perhaps for this reason as much as any, the state has become involved to the end that victims might find justice, and so begin the pilgrimage toward healing. To state the obvious, ours is a litigious society. Everyone seeks legal redress, and the church is not exempt. "Over half the lawsuits and legal actions against all counselors are for some form of sexual misconduct, and over two-thirds of these actions are successful."⁵⁰ While a strong commitment to justice for the victim may appear to be contrary to the goals of pastoral

⁴⁹Appendix C contains a fairly complete listing of the organizations in the United States which provide therapy in the context of retreat ministry.

⁵⁰Peter Mosgofian and George Ohlschlager, Sexual Misconduct in Counseling and Ministry, (Dallas, TX: Word Inc., 1995), 210.

care, it must be recognized that the confrontation of the unethical behavior of a pastor is a necessary part of the process of repentance and healing.

Some may suggest that involvement by the courts is an invasion of the state into the realm of the church- a blurring of the line between state and church. However, since situations of exploitative sexual conduct are not simply affairs (sin), but instances of sexual abuse or assault, they necessitate legal action even when the church is willing to deal with the offending spiritual leader. In a document entitled A Legal Analysis of Church Discipline in Canada, several important points were recognized:

Tension between church and state has heightened over the centuries because of expanding jurisdiction of both institutions. This has resulted in a collision of overlapping interests in which the courts have had to intervene.

When the courts are called upon to adjudicate on church affairs and in particular upon matters of church discipline, they have traditionally been reluctant to become enmeshed in church affairs. This reluctance has more to do with the court recognizing the concept of voluntary association than an inherent respect for freedom of religion.⁵¹

In a very profound sense, the courts in Canada are interested that the rights of its citizens be honored by the church:

⁵¹"A Legal Analysis of Church Discipline in Canada," Canadian Council of Christian Charities Bulletin 2 (25 May 1992): 2.

Legislation such as the Ontario Human Rights Code establishes the paramountcy of the rights of the individual over the collective rights of groups. In such legislation, the rights of the individual are clearly delineated, whereas the rights of groups are referred to only as an exception to the rights of the individual.⁵²

It would seem prudent for seminaries or denominations, or at the very least local ministerials, to provide for their spiritual leaders seminars dealing with the legal issues related to sexual abuse. In fact, given the increasingly complex nature of modern society, it would not be an unwise decision to include in seminary training a basic course on law.

Summary

The tragedy of sexual failure by spiritual leaders is almost beyond comprehension. While a strong case has been made that the victims of sexual abuse are the most significant casualties, it should not be forgotten that errant spiritual leaders are no less tragic. For this reason then, every effort must be made to prevent sexual misbehavior by spiritual leaders. To some degree seminaries, Bible colleges, denominations and local ministerials can help alert spiritual leaders to the consequences of sexual immorality. However, in the end, it is the spiritual leader himself who is responsible to

⁵²Ibid.

implement the safeguards which will minimize the risks of such a fall. ³²²

This thesis has been prepared with the intention that out of it would come a seminar or workshop which, at the invitation of seminaries, Bible colleges, denominations or local ministerials, could be offered to pastors as one means of training in pursuit of the goal of prevention.

PART II

SEMINAR/WORKSHOP

MAINTAINING MORAL INTEGRITY IN MINISTRY

SEMINAR**MAINTAINING MORAL
INTEGRITY IN MINISTRY**

REGISTRATION & COFFEE	8:00 am- 8:30 am
<u>SESSION I-</u>	8:30 am- 9:30 am
A. Welcome; Introduction	
B. Inductive Bible Study	
1. The Bible on Human Sexuality	
2. The Bible on Christian Marriage	
3. The Bible on the Morality of Spiritual Leaders	
<u>SESSION II</u>	9:30 am- 10:15 am
A Look at the Sociological Factors	
Questions	
<u>COFFEE BREAK</u>	10:15 am- 10:30 am
<u>SESSION III</u>	10:30 am- 11:15 am
A Look at the Psychological Factors	
Questions	
<u>SESSION IV</u>	11:15 am-12:00 am
A Look at the Marriage Factors	
Questions	
<u>LUNCH BREAK</u>	12:00 am- 1:00 pm
<u>SESSION V</u>	1:00 pm- 1:45 pm
A Look at the Vulnerability of Congregants	
Questions	
<u>SESSION VI</u>	1:45 pm- 2:30 pm
A Look at the Professionalism in Ministry	
Questions	
<u>COFFEE BREAK</u>	2:30 pm- 2:45 pm
<u>SESSION VII</u>	2:45 pm- 4:00 pm
Interaction & Reflection	
A. Small-Group Discussion with Pastors and spouses	
together	
B. Pastoral Couples paired up for discussion and	
Covenant renewal	

SEMINAR

MAINTAINING MORAL INTEGRITY IN MINISTRY

Explanation of Methodology

SESSION I

A. Welcome & Introduction

A greeting will be extended to the participants, and each will be given the sheet on which is printed the agenda for the Seminar.

The Seminar will be introduced by explaining the situation that gave rise to the Thesis-Project. Chapter 1, "Introduction," recounts the story of two pastors, both of whom were personal friends, who got involved in a sexual relationship with congregants. Every effort will be made to maintain anonymity and confidentiality.

B. Inductive Bible Study

1. Purpose:

The purpose of this session is to encourage the participants to set an attitude for the seminar which recognizes the place and importance of the Bible in our thinking concerning sexuality, marriage and family, and the significance of morality for spiritual leaders. It is assumed that the participants, as spiritual leaders, agree

with the premise that spiritual leaders are expected to be morally upright, and that the Bible sets forth the standards and the reasons for sexual integrity.

2. Method:

This session will be conducted by dividing the larger group into smaller groups of six or seven individuals- perhaps three pastoral couples and a single pastor- and inviting them to study the topics listed below, in order, inductively. One person shall act as group leader, and another can keep notes for future reporting to the larger group. The groups shall spend about fifteen (15) minutes discussing each major area, and then reconvene for a report to the larger group. If there are only a few groups, each will report on all three areas of discussion. If there are more than three small groups, each will report on one of the areas of discussion. Fifteen (15) minutes will be allocated for reporting. The topics are:

- a. The Bible on Human Sexuality- Chapter 2 of the thesis.
- b. The Bible on Christian Marriage- Chapter 3.
- c. The Bible on the Morality of Spiritual Leaders- Chapter 4.

SESSION IIA Look at the Sociological Factors1. Purpose:

The purpose of this session is to present to the seminar participants an overview of the sociological factors in our society which contribute to the popular view that there is nothing wrong with sexual experimentation.

2. Method:

The lecture method will be used. The presentation should take approximately thirty (30) minutes, followed by an opportunity for questions, which should last approximately fifteen (15) minutes. Transparencies will be used.

SESSION III**A Look at the Psychological Factors**1. Purpose:

The purpose of this session is to present to the seminar participants an overview of the psychological factors present in the personality of some spiritual leaders which may contribute to their susceptibility to sexual temptation.

2. Method:

The lecture method will be used. The presentation should take approximately thirty (30) minutes, followed by an opportunity for questions, which should last approximately fifteen (15) minutes. Transparencies will be used

SESSION IV**A Look at the Marriage Factors**1. Purpose:

The purpose of this session is to present to the seminar participants both the positive and negative factors in their marriages which may contribute to the susceptibility of spiritual leaders and their spouses to sexual temptation.

2. Method:

The lecture method will be used. The presentation should take approximately thirty (30) minutes, followed by an opportunity for questions, which should last approximately fifteen (15) minutes. Transparencies will be used

SESSION V**A Look at the Vulnerability of Congregants**1. Purpose:

The purpose of this session is to present to the seminar participants the sociological, psychological, and marriage factors in the lives of their congregants which may contribute to the vulnerability of those congregants to sexual temptation.

2. Method:

The lecture method will be used. The presentation should take approximately thirty (30) minutes, followed by an opportunity for questions, which should last approximately fifteen (15) minutes. Transparencies will be used

SESSION VI**A Look at the Professionalism in Ministry**

1. Purpose:

The purpose of this session is to present to the seminar participants issues of professionalism which should contribute to their ability to recognize and resist the temptation to become involved sexually with another person.

2. Method:

The lecture method will be used. The presentation should take approximately thirty (30) minutes, followed by an opportunity for questions, which should last approximately fifteen (15) minutes. Transparencies will be used

SESSION VII

Interaction & Reflection

1. Purpose:

The purpose of this session is to encourage the participants to share together in small groups, and then as pastoral couples, their reflections on the seminar.

2. Method:

This session will be conducted by dividing the larger group into smaller groups of six or seven individuals- perhaps three pastoral couples and a single pastor- and inviting them to discuss the topics presented in the seminar. One person shall act as group leader. The groups shall spend about thirty (30) minutes in discussion.

The second part of the session, which should last about forty-five (45) minutes, will consist of an opportunity for pastors and spouses to meet one-on-one, in a private place, to discuss the Marriage Test for Husbands/Wives, which will be distributed to them beforehand.

In the final few minutes of the seminar, the pastoral couples will be encouraged to pray together, and possibly to sign the Marriage Covenant Renewal- this is strictly voluntary!

SESSION I

A. Welcome & Introduction

1. Greeting-
2. Explanation- the situation which gave rise to the Thesis-Project
3. Agenda- hand out to participants

B. Inductive Bible Study

1. Purpose- explain to participants
2. Method- explain to participants: small groups of six or seven people; 15 minutes (total of 45 minutes) for discussion of each of the three areas, which will be displayed by overhead or on a chalkboard
 - a. The Bible on Human Sexuality- **Gen.1:26,27**(image, likeness, male, female); **2:18-25**(know, helper); **Mat.19:11,12**; **I Cor.7:1,7,8,25-40**(singleness); **Mat.5:27,28**; **19:3-7**(adultery); **I Cor.6:16-20**(sex outside marriage); love (eros, philia, storge, agape); **Mat.22:30**(in heaven).
 - b. The Bible on Christian Marriage- **Mal.2:14**; **Isa.54:5,6**(covenant); **Jn.2:1-10** (Cana); **Eph.5:22-33**(submission, love; Christ and the church); **Mat.5:27-32**; **15:19**; **19:3-12,18**(divorce, immorality).
 - c. The Bible on the Morality of Spiritual Leaders- **Ezek.34:1-10**(shepherds); **Heb.13:4**(adultery); **Acts 6:1-6**; **I Cor.10:32**(example); **II Pet.2:2,10,13,14** (false teachers); **I Tim.4:12**; **Rom.1:24-27**(impurity); **I Tim.3:1-7**; **Tit.1:5-9** (pastoral standards- above reproach, husband of one wife, good reputation with those outside the church);
3. Reconvene- for Reporting on the group discussions

SESSION II

A Look at the Sociological Factors

* Purpose-

To look at the sociological factors in our society which contribute to the popular notion that there is nothing wrong with sexual experimentation outside marriage.

* Method-

Lecture for 30 minutes, then entertain questions for 15 minutes.

Introduction: we live and work in the real world with both believers and nonbelievers. Ours is a sex-saturated society- selling everything from cosmetics to cars.

I. Our Social Environment

A. Ethics and Morals in Society-

Society is spiritual, but not necessarily Christian
Thoroughly materialistic, humanistic, secular, and pragmatic

Ethics- 31% would not return a govt. cheque that did not belong to them(Maclean's)
54% would cheat on exams(“)
78% declared that honest people are taken advantage of(“)

Morals- the sexual revolution of the 1960s produced sexual liberation and the gay rights movement
magazines, movies, music, and videos have become progressively more explicit
Christianity is presented as anachronistic, puritanical, and repressive

Sex-

Sex in America: A Definitive Survey, 1994: 15-35% of men and 20% of women acknowledge adultery; for Christians(Leadership) 30% unfaithful; 41% of man and 16% of women use pornography regularly
1.4% of women and 2.8% of men acknowledge homosexual orientation
Canada (Maclean's) 20% of men and 7% of women acknowledge having affairs

B. The Morals of Spiritual Leaders-

CT- (1987) 31% of those having affairs had them with congregants; 38% of pastors use pornography
Larson & Goltz- Clergy Families in Canada (1994) 30% of pastors struggle with pornog
Atlantic Baptist Pastors (1995) 10+% struggle with porn

II. Spiritual Leaders and Their Work Environment

A. Pastors and Their Work

Larson & Goltz- Canada (1993)-

61% receive less than 35,000 annual package; 50% of spouses are working; average pastor works 51 hrs/week, with 30% working more than 60 hrs/wk; out 11 evenings/month with ministry related activities; 80+% are satisfied with their career; 61+% feel good about themselves; 69% feel inadequate in the ministry.

Atlantic Baptists- (1995)-

94+% are determined to stay in the ministry; 94+% receive praise and encouragement from spouse;

Leadership- USA (1992)-

80% are satisfied with ministry; 90% feel fulfilled in the ministry; 28% of pastors feel underpaid, while 34% of spouses feel this way; 69% of spouses work outside the home; only 2% want out of the ministry, while 8% of wives want out.

B. Spiritual Leaders and Sexual Failure **HANDOUT:** "Some Problems in Human Sexuality"

Much of our work is in the context of intimacy- the office, the S.S. classroom, the choir room, the hospital room, the home, the bedroom.

Atlantic Baptists- 30+% of pastors acknowledge that they work in sexually tempting situations; 2+% acknowledge sexual intercourse with someone other than spouse(10% didn't answer); 11% acknowledge other forms of sexual contact(10% didn't answer);

Leadership (1988)- 12% acknowledge sexual intercourse with someone other than his spouse; 18% acknowledge having had other form of sexual contact, and 23% acknowledge have acted inappropriately with another person. Of those involved sexually, 69% have been involved with people from their own congregation. 6% have lost their jobs, and another 6 % have suffered a divorce as a result of their misbehavior.

* Questions

SOME PROBLEMS IN HUMAN SEXUALITY

HOW PORNOGRAPHY AFFECTS THE USER

1. **Addictive** principle-
2. **Escalation** principle-
3. **Desensitization** principle-
4. **Implementation** principle-

LEVELS OF ADDICTION

Level One- Fantasy, Pornography, Masturbation

Level Two- Live Pornography, Fetishes, Affairs

Level Three- Minor Criminal Offenses, Prostitution, Voyeurism, Exhibitionism

Level Four- Severe Legal Consequences, Molestation, Incest, Rape

THE ADDICTION CYCLE

- | | |
|------------------------------------|--------------------------------|
| 1. <u>Obsession-</u> | 6 <u>Justification-</u> |
| 2. <u>The Hunt-</u> | 7. <u>Blame-</u> |
| 3. <u>Recruitment-</u> | 8. <u>Shame-</u> |
| 4. <u>Gratification-</u> | 9. <u>Despair-</u> |
| 5. <u>Return to Normal-</u> | 10. <u>Promises</u> |

SESSION III

A Look at the Psychological Factors

* Purpose-

To look at the psychological factors present in the personality of some spiritual leaders which may contribute to your susceptibility to sexual temptation.

* Method-

Lecture for 30 minutes, then entertain questions for 15 minutes.

Introduction- what are the psychological factors which contribute to susceptibility?

I. Types of Perpetrators

A. Wanderers-

High regard for the ministry, for the Bible, for ministerial morals and ethics, for the church, for their marriages. Under stress or pressure, in a crisis, as a reaction to marital stress, violates normal boundaries, and attempts to meet personal needs in public arenas. On occasion, he may believe that he has fallen in love, and occasionally he may be seduced into a sexual relationship. When “caught” the wanderer is usually contrite remorseful, and repentant.

B. Predators-

One who is involved in repeated sexual experiences, wither with the same woman or with different women, and either simultaneously or sequentially. He is manipulative, coercive, controlling, and sometimes violent. Often sociopathic and narcissistic, preying on the powerless and the vulnerable. Often suffers from cross-addiction, especially pornography. Often will lie to avoid detection, and when caught will blame his victim(s). As helpers, they usually are poorly trained, marginally competent with ethical-legal troubles in other parts of their lives.

II. Reasons for Susceptibility **HANDOUT: “Personal Patterns Predicting Infidelity”**

Balswick & Thoburn: 1) personal adjustment factors- feelings of mistrust, rejection, shame; pornography; 2) marital adjustment factors- intimacy, sexual satisfaction; 3) ministerial-role factors- intimacy, attraction.

Pamela Cooper-White: 1) education- poorly trained in counseling and pastoral ethics; 2) situational factors- stress, marital discord, workaholism, isolation, loneliness, personal crises, burnout, addictions; 3) woundedness- chronic depression, dependency, compulsive/addictive personality sociopathy, narcissism.

A. Woundedness-

Rutter: wounds from the culture(devaluation of sex), from the father(loss of intimacy), from the mother(too close/too distant or silent victims of abuse).

1. Developmental Issues- wounded in a dysfunctional family of origin- sex becomes a way to affirm power over others. Wounded by a distorted view of sex- from pornography; puritanical or liberated parents; abused at the hand of another person;

2. Personality Types-

1. Avoidant Personality- diminished ability to experience pleasure, sensitive to psych. pain, experience life as frustrating, lack joy & contentment, keeps people at a distance, avoids close relationships, becomes absorbed in administrative work. May become involved with someone who, in his view, is unlikely to demand intimacy.

2. Dependent Personality- fears rejection and disapproval, dependent on others for agenda, ideas, approval; may be drawn into a relationship as a way to gain approval

3. Narcissistic Personality- focuses on personal ego needs; the child of admiring and doting parents; often arrogant, socially exploitive, and have a sense of entitlement; unable to make appropriate attachments to others; seeks affirmation and positive strokes; deep fear of failure and humiliation; sex becomes the vehicle for the grandiosity to which they believe they are entitled.

4. Antisocial Personality- an independent, who cannot depend on or trust others; bent on gaining strength and power socially; exploitive of others; thrive on revenge and retaliation; lacking in conscience development; manipulative, vindictive, cruel, can create but cannot sustain relationships. Drawn to the ministry as a one man show, and without much supervision or accountability; often seen as a strong, charismatic person to whom others are drawn.

5. Passive-Aggressive Personality- vacillate between adaptive and defiant behavior; lacks assertiveness skills; unable to deal with conflict in his own marriage; hasn't learned to take responsibility for his own problems; cannot deal constructively with his anger; seeks emotional support outside his own marriage; as a passive he is seen as a sympathetic listener, and as aggressive he is seen to be strong and protective.

6. Compulsive Personality- displays interpersonal respect and social compliance, but underneath the veneer, they desire to rebel and assert independent feelings; fear punishment for asserting own needs and wishes; fear leads to psychological rigidity and overcontrol to bind their tension and maintain their social acceptance; usually a workaholic who thrives on excitement; usually oblivious to his own powerful unmet needs.

* Questions

designed to help you evaluate your personal history and lifestyle for parallels with those who have been involved in adultery.

PERSONAL PATTERNS PREDICTING INFIDELITY

PERSONAL AND FAMILY HISTORY

1. Did you grow up in a family that used a substantial amount of alcohol?
 Yes No
2. Were your parents strict disciplinarians, possibly even abusive at times?
 Yes No
3. Were you sexually molested as a child?
 Yes No
4. Did you experience early adolescent heterosexual activity with an older partner (baby-sitter, older sister's friend)?
 Yes No
5. Were you involved in pornography prior to puberty (magazines, video)?
 Yes No
6. While you were living at home, were either of your parents involved in an extramarital affair?
 Yes No

LIFESTYLE PATTERNS

Please use the following criterion to answer questions 7-24: The higher the score, the truer the statement.

7. As an adolescent I did not get along with authority figures, and I continue to have conflict with the law or my supervisor.
 1 2 3 4 5
8. I feel driven, unable to relax or have fun.
 1 2 3 4 5
9. My self-control and anger management skills are strengths in my life.
 1 2 3 4 5

10. I like testing the limits that surround me, such as the speed limit, tax and banking laws, church policies, and so on.
 1 2 3 4 5
11. I enjoy getting through a project so that I can get on with the next one. It is important to me to have a number of projects waiting for my attention.
 1 2 3 4 5
12. I feel alone even in my marriage and am unable to share my fears, deepest feelings, and the longings of my heart with my spouse.
 1 2 3 4 5
13. I recognize in myself the tendency toward compulsive behavior, such as with food, exercise, work, spending or saving money, fast driving, and so on.
 1 2 3 4 5
14. I have lots of acquaintances and appear to be close to my family members, but I don't have one intimate friend.
 1 2 3 4 5
15. I like to win and am a fierce competitor in whatever I do.
 1 2 3 4 5
16. My dating life was marked by a series of broken relationships that I ended.
 1 2 3 4 5
17. I feel stressed out, almost numb, from all the demands of my responsibilities in life.
 1 2 3 4 5
18. I like to be around important people and find myself playing up to them.
 1 2 3 4 5
19. My financial history contains a series of bounced checks, a large debt-to-income ratio, poor credit, regular use of credit cards to support my lifestyle, or possibly even bankruptcy.
 1 2 3 4 5
20. I have trouble expressing my anger in ways that provide relief without wounding others emotionally.
 1 2 3 4 5

21. I don't mind conflict and find that it actually helps me feel better and more in control.
- 1 2 3 4 5
22. I like to see what I can get away with by living "close to the edge."
- 1 2 3 4 5
23. An area that the Lord has to help me with is a tendency to harbor grudges and a desire for revenge.
- 1 2 3 4 5
24. Most of those who know me would say that I am intense, easily irritated, and have high standards of excellence.
- 1 2 3 4 5

CIRCUMSTANTIAL FACTORS

Give yourself 5 points for each of the items you have experienced within the past year.

25. Lost a close loved one (child, parent, spouse). _____
26. Suffered a major stressor (job loss or change, divorce, medical diagnosis or hospitalization, cross-country move). _____
27. Approached a major life transition (mid-life, retirement). _____

TEST SCORING

Questions 1-6

"Yes" answers count 10 points each. If all six questions are answered yes, give yourself an additional 40 points.

Total score for questions 1-6: _____

Questions 7-24

Total the numbers that you circled.

Total score for questions 7-24: _____

Questions 25-27

Five points for each category experienced.

Total score for questions 25-27: _____

TOTAL SCORE: _____

EVALUATION OF SCORE

Questions 1-6. A score over 50 for this section places you in the high risk group.

Questions 7-24. A score over 70 for this section places you in the high risk group.

Questions 25-27. These are the trigger mechanisms that often send a person at risk into an affair.

Total score. A score over 100 places you in the high risk group.

One word of warning—high risk individuals are more vulnerable than they realize. Whatever you do, do not discount your initial score—talk it over with your spouse, and start working on some of the issues discussed in this book.

LOOKING AHEAD

This concludes the section that examines exactly what affairs are and why they happen. Starting with the next chapter, we begin to delve into the healing process that needs to take place following infidelity.

In looking at some causes of affairs, it is clear that external structures will not protect an individual from the temptation of adultery. Real protection comes from the inside.

We'll be looking at that "real protection" in the next section. Lasting recovery is built on self-awareness—knowing who you are and where you come from. It is built on knowing what you need to work through and how you act in relationships with significant others in your life, and, finally, on your own personal spiritual beliefs.

NOTE

1. See *Secrets of Your Family Tree: Healing for Adult Children of Dysfunctional Families*, by Brawand, Carder, Cloud, Henslin, and Townsend (Chicago: Moody, 1991) for a full discussion of adult children issues.

SESSION IV

A Look at the Marriage Factors

* Purpose-

To look at both the positive and negative factors in the marriages of spiritual leaders which may contribute to your susceptibility to act out sexually outside of the marriage.

* Method-

Lecture for 30 minutes, then entertain questions for 15 minutes.

Introduction- 95% of UBCAP pastors are married

I. Spiritual Leaders and Their Home Life

We work 50+ hours/week, out 11+ nights/month, are on call 24 hrs/day, seven days/week; vacations are often interrupted by weddings and funerals- effects family life.

A. Family Life

Leadership (1992)- 57% affirmed that ministry is beneficial to family life; 28% indicated a negative effect; 62% indicated that their children felt pressured as ministers kids, and 77% indicated that their wives felt pressured to be the ideal role model; pastors are happier with their marriages(55%) than with their family life(31)

Larson & Goltz (1994)- 94% married; 55% think ministry makes married life more difficult, and 60% think that the ministry makes life more difficult for their children; 74% of pastors think congregational expectations for clergy families are too high. Pastors experienced a low level of satisfaction with themselves as parents

B. Pastoral Marriages

Leadership (1992)- 81% of pastors suggest that the greatest problem facing the clergy couple is insufficient time together; only 10% were satisfied with the level of intimacy, with 53% wishing that intimacy was more frequent; the frequency of sexual intimacy was, on average 1.5 times/week. The blocks to frequency were the pastors busy schedule(69%), the spouses busy schedule(54%), & frequent night meetings(35%), spouses sexual inhibitions(20%)- the consequence: 19% admitted to having an affair or inappropriate sexual contact with another person. But, 86% of pastors felt positive about their marriages. and 76% felt positive about their home life.

Larson & Goltz (1994)- 80% of pastors and spouses believe that being a pastor is like being married to both the church and to one's spouse, while 18% and 23% respectively felt that pastors have two spouses; almost 85% believe their marriages to be warm and supportive; when it comes to stress in clergy marriages, the greatest stress came as a result of the perception that their spouses were disappointed because pastors failed to fulfill their fair share of family responsibilities

Atlantic Baptists (1995)- 95+% of pastors were satisfied with their marriages; 95% felt that their marriages were always warm & supportive; only 51% felt that ministry was beneficial to married life; nearly 69% felt that they were getting sufficient time together; only 26% felt that finances were not a problem to the relationship; 61% have experienced communication difficulties; 33+% of pastors get angry with their spouses to the point where it becomes a concern; 99+% of pastors have never been physically abusive of their spouses.

More than 88% of pastors are sexually intimate with their spouses on average slightly less than once/week; 71% of pastors and 79% of spouses were satisfied with the frequency of sexual intimacy. Of those who responded to the question in the survey, 100% indicated that their busy schedule was to blame for dissatisfaction with frequency. Almost 95% of pastors want to remain in the ministry

II. Affair-Proofing the Marriage- HANDOUT: "Three Types of Affairs"

1. Avoidance Affairs- pastor running away from conflict or intimacy with spouse;
2. Frustration Affair- pastor is frustrated with the marriage;
3. Recreational Affair- pastor sees sex as a much-deserved recreational activity;
4. Supplementary Affair- intended to augment rather than replace the primary affair;
5. Platonic Affair- intellectual, emotional, social rather than sexual;
6. Homosexual Affair- self-explanatory;
7. Fill-Me-Up Affair- a relationship intended to compensate for a deprived childhood;
8. Exit Affair- a desperate cry for dismissal by one who is burnt-out or exhausted;
9. Romance Addiction Affair- addiction to the idea of romance

A. Factors in Affairs

Sexuality and intimacy are very deeply interrelated, but intimacy transcends the sexual relationship. Pastors want their spouses to be interested in their work, to communicate on an intellectually stimulating level, to be receptive to their feelings, especially of attraction to a congregant. Unfortunately, only 43% of Atlantic Baptist pastors talk about sexual temptation with their spouses, and about 52% talk with a close friend about these things.

Leadership (!992)- 41% of those who had sexual contact with a person other than his spouse attributed it to marital dissatisfaction, especially dissatisfaction with the sex life. Unfortunately, nearly 27% of Atlantic Baptist pastors are less than satisfied with their sex lives. However, only 3% of AB pastors have committed adultery- 10% didn't answer! Other factors: emotional crises; use of pornography, and sexual addiction; an overly active fantasy life.

	CLASS I One-Night Stand	CLASS II Entangled Affair	CLASS III Sexual Addiction
BIBLICAL ILLUSTRATION	David and Bathsheba (2 Samuel 11-12)	Samson and Delilah (Judges 16)	Eli's sons 1 Samuel 2:22
DESCRIPTION	One-night stand	Long-term relationship	Multiple partners
DEVELOPMENT	Immediate	Gradual	Impulsive
EMOTIONAL INVOLVEMENT	None	Intense	None
SEXUAL ACTIVITY	Single experience; intense, lustful, passionate	Only much later in relationship—after friendship established	Immediate and repeated with multiple partners and increasingly distorted sexual activity
REMORSE/ REPENTANCE	Usually immediate and intense	Initially none—initial grief is for lost relationship; later, grief is possible	Only after acting-out episode; internal tension escalates until another episode is inevitable
RECOVERY	Can be immediate with forgiveness	Long-term process with marital therapy	Sobriety first; then individual therapy; marital therapy later

Three Types of Extramarital Affairs

	CLASS I One-Night Stand	CLASS II Entangled Affair	CLASS III Sexual Addiction
BIBLICAL ILLUSTRATION	David and Bathsheba (2 Samuel 11-12)	Samson and Delilah (Judges 16)	Eli's sons 1 Samuel 2:22
DESCRIPTION	One-night stand	Long-term relationship	Multiple partners
DEVELOPMENT	Immediate	Gradual	Impulsive
EMOTIONAL INVOLVEMENT	None	Intense	None
SEXUAL ACTIVITY	Single experience; intense, lustful, passionate	Only much later in relationship—after friendship established	Immediate and repeated with multiple partners and increasingly distorted sexual activity
REMORSE/ REPENTANCE	Usually immediate and intense	Initially none—initial grief is for lost relationship; later, grief is possible	Only after acting-out episode; internal tension escalates until another episode is inevitable
RECOVERY	Can be immediate with forgiveness	Long-term process with marital therapy	Sobriety first; then individual therapy; marital therapy later

Three Types of Extramarital Affairs

B. Dynamics of Sexual Temptation

Balswick & Thoburn (1991)- 1) the ministerial role- he is vulnerable because his work is highly emotional, and he works with needy women; 2) his personality traits and needs- low self-esteem produces a need for affirmation; 3) his marriage- especially a lack of intimacy; 4) peer accountability- even, maybe especially, pastors need accountability; and 5) personal piety- there is no substitute for personal piety because sexual temptation is a spiritual issue.

* Questions

SESSION V

A Look at the Vulnerability of Congregants

* Purpose-

To look at the impact of sexual exploitation on the participants- the perpetrator, others in his home, his church, and especially the victim; and at the factors that make certain victims vulnerable to sexual exploitation..

* Method-

Lecture for 30 minutes, then entertain questions for 15 minutes.

Introduction

Sexual misbehavior by spiritual leaders is devastating to all involved!

I. The Impact of Sexual Exploitation

A. On Spiritual Leaders

1) Personal life- financial problems, a possible lawsuit, poor self-esteem; 2) Family life- separation, divorce, rejection by family and friends; 3) Professional life- his job, ostracization by colleagues, community cynicism, malpractice suit.

B. On Others

1) Wife and children- anger, shame, blame, loss of community;
 2) Church- anger, shame, litigation; polarization or church split, loss of testimony and mission;
 3) Victims- depression, emotional disturbance, sexual dysfunction, guilt, shame, impaired social adjustment, increased drug and alcohol abuse, weight problems, marital conflict, divorce, post traumatic stress disorder, various forms of dissociation including multiple personality disorder, the death of hope, and the destruction of faith in the church and in God.

II. The Vulnerability of the Victims

They are vulnerable to: the dictates of their needs, to the need for resolution, to their inability to care for their own needs, and to the professional's influence in their lives.

A. Issues of Power and Trust-

1. Power Issues- mutual consent is impossible because of imbalance of power- the pastor's power comes from his training, his credentials, his gifts, and his position in the congregation, his position in the world as a male, and especially from the fact that he is perceived as God's representative(numinous)! There are various forms of power: legitimate, expert, referent, reward, coercive, and informational.

2. Trust Issues- spiritual leaders must be trustworthy! Trust is basic to all relationships, that is, in the social dimension of life, in ethics, in the helping professions, and in the sexual (marital) dimension. Marriage is, among other things, covenantal.

B. Personality Types and Vulnerability

General: a sexist society and church expects women to be polite. and submissive to men. especially those of position; women are by nature nurturing and consoling.

Specific- Stephen Muse-

1) The Primarily Healthy- presently involved in a personal crisis(death, divorce, empty nest, career change);

2) Victims & Survivors of Incest/Sexual Assault- confused, used, wounded(Rutter)- overt sexual or psychological invasion in childhood, profound childhood aloneness, exploited compassion, devalued outer potential;

3) Borderline Personality Disorder- they have dependency needs coupled with fear of abandonment, and lack of impulse control. These are the seducers(Mosgofian & Ohlschlager)- naive seductress, deliberate coquette, hostile or sly entrapper;

4) Women Who Love Too Much- those who are codependent or who have addictive personalities: lacking in a healthy self-image.

* Questions

SESSION VI

A Look at the Professionalism in Ministry

* **Purpose-**

To challenge spiritual leaders to give attention to issues of professionalism so that you are able to recognize and resist the temptation to become involved sexually with another person.

* **Method-**

Lecture for 30 minutes, then entertain questions for 15 minutes.

Introduction: we are professionals by virtue of our training, position in an institution, in the eyes of society, and in the eyes of the law. Professional ethics are required of all professionals!

I. Prevention of Sexual Misconduct

A. **Self Awareness-** Introspection- self-help books; seminars; Objective analysis through testing and professional counseling.

1. **Personal Susceptibility-** the ethics and morals of people around us; feelings of inadequacy, loneliness, rejection, shame, anger; failure to understand the crises of our life cycles; fatigue, stress and burnout; our own woundedness from the battles of life; financial problems; the emotional baggage we bring with us from our family of origin; our misunderstandings of our own sexuality; our family life, including levels of spousal satisfaction; and our individual personality type.

2. **Professional Susceptibility-** poor training in counseling and professional ethics; issues of transference and countertransference; in the recognition and handling of feelings of attraction; issues of fantasy- especially the addictive nature of pornography and sex; issues of touching, and sexual harassment or assault.

B. Professionalism-

1. Training and Competency-

Training in sexual dynamics in counseling, the current ethical and legal issues, proper psychological and vocational testing, in-service supervision re. counseling, training re. issues of stress and burn-out.

2. Responsibility-

For ethical behavior in the entire counseling experience; awareness of power and trust issues;

3. Accountability-

a) Spiritual- to one's God, to one's church and denomination;

b) Spousal- to one's spouse and family,

c) Professional- to one's peer community.

II. Morality, Ethics and the Law-

1. Understand pastoral ethical standards and/or codes;

2. Therapy for perpetrators, families; victim(s), families; retreats

3. The Law- human rights codes; litigious behaviors by professionals.

* Questions

SESSION VII

Interaction & Reflection

* **Purpose-**

To encourage you to share together in small groups, and then as pastoral couples in prayer and recommitment to your marriage vows.

* **Method-**

The larger group will divide into smaller groups of six or seven people to discuss for 30 minutes the topics presented in the seminar. For the next 45 minutes, pastors and spouses will meet one-on-one, in a private place, to share and pray together. You also will discuss the content of the Marriage Test for Husbands/Wives, and you will, on a voluntary basis, renew your Marriage Covenant.

A. Group Discussion with Pastors and spouses together.

B. Pastoral Couples paired up for discussion, prayer, and Covenant renewal.

HANDOUTS: "Marriage Test for Husbands/Wives"

"Marriage Covenant Renewal"

MARRIAGE TEST FOR HUSBANDS

	Never	Occasionally	Frequently
<i>Unappreciated</i> I consider my wife a person of worth and listen with eye contact and focused attention.	_____	_____	_____
I take my wife for granted and forget to notice and praise her.	_____	_____	_____
I support my wife in times of failure with reassurance and affirmation.	_____	_____	_____
<i>Lifeless</i> I encourage my wife to think and feel young.	_____	_____	_____
I plan things we can do together that encourage romance.	_____	_____	_____
I resist creative changes that could add spice and variety to our lives.	_____	_____	_____
<i>Bored</i> I consider my marriage a dreary routine.	_____	_____	_____
I have growing expectations, plans, and goals for our marriage.	_____	_____	_____
I encourage my wife to develop her talents, hobbies, qualities, and gifts.	_____	_____	_____
<i>Overburdened</i> I am critical of my wife because of financial problems and differences.	_____	_____	_____
I support my wife in her job (in or out of the home) and encourage her success.	_____	_____	_____
I do not allow my parents to interfere or create tension in our marriage.	_____	_____	_____

Never Occasionally Frequently

I try to understand my wife's illness and encourage her to rest it.

I openly express my own feelings to my wife and tell her what I need.

I learn to open up and overcome the tendency to retreat into my shell.

I encourage my wife and the children know she is first in my affection.

I encourage a marriage-centered, child-centered, home.

I exercise leadership to the spiritual living of our children through reading and prayer.

I am highly organized for each day, leaving no time for spontaneity surprises.

I am a slave to the urgent requests of outsiders, becoming a means to their ends.

I have expectations of my wife and children cause them to feel pressured, inadequate, unable to please.

I do nothing I do ways each day to touch and I let my wife so she knows I appreciate her.

I enjoy the delight of caressing my wife hugging without insisting it dominate in sex relations.

Never Occasionally Frequently

I keep myself inviting so my wife is not repulsed by offensive attitudes, appearance, and odors.

Surprises

I think of special or unusual things I could do for, or with, my wife.

I arrange for surprise events—eating out, entertainment, trips, weekends away.

I think of long-term ways to stretch my wife's interests and opportunities for growth.

Gifts

I gave my wife one large gift on her birthday, anniversary, and Christmas and this satisfies her all year.

I give small gifts on many unexpected occasions because I think of her often.

I usually give utilitarian gifts rather than personal ones that say to my wife, "You are specially appreciated."

Shared Ideas

I have outgrown my wife and do not positively encourage her development.

I plan relaxing times together so we can share our dreams.

I discuss fully with my wife our plans for our marriage, our children, our future.

The Myth of the Greener Grass

	Never	Occasionally	Frequently
Lighter Do everything I can to make our house a fun place to come home to.	_____	_____	_____
Encourage meal times to be special, happy times with a positive atmosphere or interaction.	_____	_____	_____
Freely share jokes and funny stories about myself rather than about other family members.	_____	_____	_____
Qual Games Part with my wife and encourage a kind of romance and aliveness.	_____	_____	_____
Take an active part in our sex life with genuine pleasure and abandon.	_____	_____	_____
Am aggressive in loving my wife, seeking to delight her in every way possible and not using sex against her as a weapon, tool, or reward.	_____	_____	_____
Trusting Friend Keep my wife's confidences and do not withhold from her any secrets that affect our marriage.	_____	_____	_____
Am loyal to my wife and support and praise her publicly.	_____	_____	_____
Encourage her in the face of difficulties or defeat and stand by her faithfully.	_____	_____	_____
Acceptance Have fully accepted my wife with all her personal traits and idiosyncrasies.	_____	_____	_____
Have forgiven everything in her past and do not hold anything against her.	_____	_____	_____

Marriage Tests for Wives and Husbands

	Never	Occasionally	Frequently
I enjoy my wife and feel free to open my heart to her.	_____	_____	_____
Loved—Special I have a growing desire for my wife's happiness and comfort.	_____	_____	_____
I am committed to learning my wife's unique love language and practicing it.	_____	_____	_____
I constantly tell my wife how special she is as a friend, partner, and lover.	_____	_____	_____
Dreadiness I nag about household chores and feel tied down and resentful.	_____	_____	_____
I resent my wife's taking time for recreation, hobbies, shopping, Bible study group.	_____	_____	_____
I tend to be a workaholic and feel guilty about planning special days or weekends for relaxing together.	_____	_____	_____

MARRIAGE TEST FOR WIVES

<i>Unappreciated</i>	<i>Never</i>	<i>Occasionally</i>	<i>Frequently</i>
I consider my husband a person of worth and listen with eye contact and focused attention.	_____	_____	_____
I take my husband for granted and forget to notice and praise him.	_____	_____	_____
I support my husband in times of failure with reassurance and affirmation.	_____	_____	_____
 <i>Lifeless</i>			
I encourage my husband to think and feel young.	_____	_____	_____
I plan things we can do together that encourage romance.	_____	_____	_____
I resist creative changes that could add spice and variety to our lives.	_____	_____	_____
 <i>Bored</i>			
I consider my marriage a dreary routine.	_____	_____	_____
I have growing expectations, plans, and goals for our marriage.	_____	_____	_____
I encourage my husband to develop his talents, hobbies, qualities, and gifts.	_____	_____	_____
 <i>Overburdened</i>			
I am critical of my husband because of financial problems and differences.	_____	_____	_____
I support my husband in his job (in or out of the home) and encourage his success.	_____	_____	_____
I do not allow my parents to interfere or create tension in our marriage.	_____	_____	_____

The Myth of the Greener Grass

Never Occasionally Frequently

Lonely
I try to understand my husband's loneliness and encourage him to express it. _____

I openly express my own feelings to my husband and tell him what I need. _____

I am learning to open up and overcome the tendency to retreat into my shell. _____

Children:
I let my husband and the children know that he is first in my affection. _____

I encourage a marriage-centered, not child-centered, home. _____

I give leadership to the spiritual training of our children through Bible reading and prayer. _____

Schedule
I am highly organized for each day, allowing no time for spontaneity and surprises. _____

I am a slave to the urgent requests of outsiders, becoming a means to their ends. _____

My expectations of my husband and children cause them to feel pressured, inadequate, unable to please. _____

Touching
I find ways each day to touch and hold my husband so he knows I appreciate him. _____

I enjoy the delight of caressing and hugging without insisting it culminate in sex relations. _____

Marriage Tests for Wives and Husbands

Never Occasionally Frequently

I keep myself inviting so my husband is not repulsed by offensive attitudes, appearance, and odors. _____

Surprise:
I think of special or unusual things I could do for, or with, my husband. _____

I arrange for surprise events—caring out, entertainment, trips, weekends away. _____

I think of long-term ways to stretch my husband's interests and opportunities for growth. _____

Gifts
I give my husband one large gift on his birthday, anniversary, and Christmas and this satisfies him all year. _____

I give small gifts on many unexpected occasions because I think of him often. _____

I usually give utilitarian gifts rather than personal ones that say to my husband, "You are specially appreciated." _____

Shared Ideas
I have outgrown my husband and do not positively encourage his development. _____

I plan relaxing times together so we can share our dreams. _____



I discuss fully with my husband our plans for our marriage, our children, our future. _____

	Never	Occasionally	Frequently
<i>Laughter</i> I do everything I can to make our house a fun place to come home to.	_____	_____	_____
I encourage meal times to be special, happy times with a positive atmosphere or interaction.	_____	_____	_____
I freely share jokes and funny stories about myself rather than about other family members.	_____	_____	_____
<i>Sexual Games</i> I flirt with my husband and encourage this kind of romance and aliveness.	_____	_____	_____
I take an active part in our sex life with genuine pleasure and abandon.	_____	_____	_____
I am aggressive in loving my husband, seeking to delight him in every way possible and not using sex against him as a weapon, tool, or reward.	_____	_____	_____
<i>Loving Friend</i> I keep my husband's confidences and do not withhold from him any secrets that affect our marriage.	_____	_____	_____
I am loyal to my husband and support and praise him publicly.	_____	_____	_____
I encourage him in the face of difficulties or defeat, and stand by him faithfully.	_____	_____	_____
<i>Acceptance</i> I have fully accepted my husband with all his personal traits and idiosyncrasies.	_____	_____	_____

	Never	Occasionally	Frequently
I have forgiven everything in his past and do not hold anything against him.	_____	_____	_____
I enjoy my husband and feel free to open my heart to him.	_____	_____	_____
<i>Loved—Special</i> I have a growing desire for my husband's happiness and comfort.	_____	_____	_____
I am committed to learning my husband's unique love language and practicing it.	_____	_____	_____
I constantly tell my husband how special he is as a friend, partner, and lover.	_____	_____	_____
<i>Dreanncss</i> I nag about household chores and feel tied down and resentful.	_____	_____	_____
I resent my husband's taking time for recreation, hobbies, shopping, Bible study group.	_____	_____	_____
I tend to be a workaholic and feel guilty about planning special days or weekends for relaxing together.	_____	_____	_____



MARRIAGE COVENANT RENEWAL



*Believing, as we do, that marriage is an holy estate instituted by God, and that in His grace and love
He brought us together, we do now rededicate ourselves to Him
and renew our marriage covenant with one another*

Husband

Wife

Witness

Witness

Appendix A

MINISTRY SEX SURVEY¹

I. Personal and Marriage Life-

A. Age-

Q. What is your age?

Under 30 ()
30-39 ()
40-49 ()
50-59 ()
60-69 ()
over 69 ()

B. Sex-

Q. What is your sex?

Male ()
Female ()

C. Marital Status-

Q. Which ONE of the following best describes your current marital status?

Married ()	Widowed & remarried ()
Divorced ()	Widowed & not remarried ()
Divorced & remarried ()	Separated ()
Divorced & not remarr ()	Single/never married ()
Widowed ()	

D. Years in Marriage-

Q. How many years have you been married? _____

¹This survey has been reformatted to fit page layout requirements.

E. Marital Satisfaction-

Q. How satisfied are you in your marriage?

Very satisfied ()
Satisfied ()
Neutral ()

Unsatisfied ()
Very unsatisfied ()

Q. Which ONE of the following best describes the present relationship between you & your spouse?

Always warm & supportive () Cool & distant ()
Mostly warm & supportive () Tense or hostile ()
Ambivalent/unpredictable () Separated/cons'ing separ'n ()

F. Marital Problems-

Q. To what extent have you experienced the following marital problems within the past year? Check the response which most closely reflects your present circumstances.

	not a problem	worried about	discuss togeth	fought over	sought help
insuf't time togeth					
use of money					
income level					
communication difficulties					
congregational expectations					
differences over use of leisure time					
difficulty in raising children					
sexual problems					
my anger toward spou					
spouses anger toward me					
differences over your career					
differences over spouses career					
physical abuse					

I. Praise from Others-

Q. How much praise do you receive from the following persons or groups?

	a lot	some	little	none
spouse				
pet dog or cat				
members of your church				
lay leaders in the congregation				
other family members				
church staff				

II. Ministry-

A. Education-

Q. What is the HIGHEST level of education you have achieved?

- | | |
|---------------------------|---------------------|
| High school () | Seminary degree () |
| Some college () | Doctoral degree () |
| 4-year college degree () | |

B. Theological-

Q. Which of the following describe your theological or doctrinal preferences?

- | | |
|------------------|-----------------------|
| Fundamental () | Charismatic () |
| Evangelical () | Liberal () |
| Confessional () | Other (specify) _____ |

C. Ecclesiastical-

Q. Which ONE of the following best describes the paid-staff position you currently hold?

- | | |
|-------------------|--|
| Solo Pastor () | Assoc./Asst. Pastor () |
| Chaplain () | Missionary () |
| Senior Pastor () | Christian Education/Youth director () |
| Counselor () | Music () |

Q. What is your church's average Sunday morning attendance?

50 or less ()	301-400 ()
51-100 ()	401-500 ()
101-200 ()	501 or more ()
201-300 ()	

D. Feelings About Being in Ministry-

Q. How do you feel about your being in ministry?

Definitely want to stay in ministry ()
 Prefer to stay but willing to leave ()
 Neutral ()
 Prefer to leave but willing to stay ()
 Definitely want to leave the ministry ()

Q. How does your spouse feel about you being in the ministry?

Definitely want to stay in ministry ()
 Prefer to stay but willing to leave ()
 Neutral ()
 Prefer to leave but willing to stay ()
 Definitely want to leave the ministry ()

III. Sexual Issues-

A. Sexual Preference-

Q. What is your sexual preference?

Heterosexual() Bisexual() Homosexual()

B. Sexual Intimacy-

Q. About how often have you been sexually intimate with your spouse in the past few months?

Daily ()	once a week ()
5-6 times a week ()	2-3 times a month ()
3-4 times a week ()	once a month ()
2 times a week ()	less than once a month ()

Q. How satisfied do you think your spouse is with the frequency of sexual intimacy you have?

Very satisfied ()	Dissatisfied ()
Satisfied ()	Very Dissatisfied ()
Neutral ()	

Q. How satisfied are you with the frequency of sexual intimacy you have with your spouse?

Very satisfied ()	Dissatisfied ()
Satisfied ()	Very dissatisfied ()
Neutral ()	

Q. If you are not satisfied with the current frequency of sexual intimacy in your marriage, please indicate the factors that you think have contributed to the situation. (Check ALL that apply)

My busy schedule ()
 Spouse's busy schedule ()
 Frequent night ch. meetings ()
 Children in the home ()
 Spouse's sexual inhibitions ()
 Stress from congregation ()
 Current illness of spouse ()
 Stress from chur leaders ()
 Poor marital relationship ()
 My sexual dysfunction ()
 Current illness of mine ()
 Family problems ()
 Spouse's sexual dysfunction ()
 My sexual inhibitions ()
 Other(specify)_____

Q. Does/did your spouse know about it?

Yes ()

No ()

Q. While married, have you ever had any form of sexual contact (other than intercourse) with anyone other than your spouse that you feel was inappropriate? i.e. passionate kissing, fondling/mutual masturbation.

Yes ()

No ()

E. Sexual Temptations-

Q. Have you ever sought counseling help for sexual temptations?

Yes ()

No ()

Q. If yes, what types of counseling have you sought?

Christian counselor/ therapist ()

Pastoral ()

Trusted friend/lay counselor ()

Non-Christian recovery group ()

Non-Christian counselor/therapist ()

Other(specify) _____

Q. How often do you find yourself avoiding sexually tempting situations?

Regularly(once a week) ()

Rarely ()

Sometimes(about once a month) ()

Never ()

Seldom ()

Q. How often do you talk to your spouse about the sexual temptations you feel?

Nearly every time I feel such temptations ()

Sometimes I talk about them with my spouse ()

I rarely talk about these temptations with my spouse ()

I never talk about these temptations with my spouse ()

Q. Do you have a close friend or family member with whom you are able to discuss sexual temptations?

Yes ()

No ()

F. Sex Life & Sexual Behavior-

Q. How satisfied are you with your present sexual life?

Very satisfied ()

Dissatisfied ()

Satisfied ()

Very dissatisfied ()

Neutral ()

Q. How often in the past year have you looked at sexually explicit media or pornography(print, video, movies)?

Regularly(once a week or more) ()

Rarely ()

Sometimes(about once a month) ()

Never ()

Seldom(about once a year) ()

Q. How often do you masturbate?

Daily ()

A few times a year or less ()

A few times a week ()

A few times a month ()

Once a week ()

Never ()

Appendix B

TABLE 1

Pastors and pornography usage
Total: 114 Missing: 1

Frequency	Frequency	Percent	Cum. Percent
regularly	00	00.00	00.00
sometimes	12	10.53	10.53
seldom	08	07.02	17.54
rarely	32	28.07	45.61
never	62	54.39	100.0

TABLE 2

Pastor's desire to stay in ministry
Total: 109 Missing: 6

Frequency	Frequency	Percent	Cum. Percent
stay	84	77.06	77.06
prefer to stay	19	17.43	94.50
neutral	01	00.92	95.41
pref. to leave	04	03.67	99.08
leave	01	00.92	100.0

TABLE 3

Spouse's desire to stay in ministry
Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
stay	58.33	58.33	58.33
prefer to stay	23.15	81.48	81.48
neutral	11.11	92.59	92.59
pref. to leave	07.41	100.0	100.0
leave	00.00	100.0	100.0

TABLE 4
Praise from spouse
Total: 105 Missing: 10

Frequency	Frequency	Percent	Cum. Percent
a lot	53	50.48	50.48
some	46	43.81	94.29
little	06	05.71	100.0
none	00	00.00	100.0

TABLE 5
Praise form other family members
Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
a lot	23	21.50	21.50
some	55	51.40	72.90
little	22	20.56	93.46
none	07	06.54	100.0

TABLE 6
Praise form church members
Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
a lot	24	22.43	22.43
some	73	68.22	90.65
little	10	09.35	100.0
none	00	00.00	100.0

TABLE 7
Praise form church lay leaders
Total: 106 Missing: 9

Frequency	Frequency	Percent	Cum. Percent
a lot	28	26.42	26.42
some	61	57.55	83.96
little	17	16.04	100.0
none	00	00.00	100.0

TABLE 8

Praise form church staff
Total: 69 Missing: 46

Frequency	Frequency	Percent	Cum. Percent
a lot	08	11.59	11.59
some	42	60.87	72.46
little	15	21.74	94.20
none	04	05.80	100.0

TABLE 9

Avoiding sexually tempting situations
Total: 110 Missing: 5

Frequency	Frequency	Percent	Cum. Percent
regular	08	07.27	07.27
sometimes	25	22.73	30.00
seldom	29	26.36	56.36
rarely	33	30.00	86.36
never	15	13.64	100.0

TABLE 10

Sex with someone other than spouse
Total: 103 Missing: 12

Frequency	Frequency	Percent	Cum. Percent
yes	03	02.91	02.91
no	100.0	97.09	100.0

TABLE 11

Other sexual contact with other than spouse
Total: 103 Missing: 12

Frequency	Frequency	Percent	Cum. Percent
yes	11	10.68	10.68
no	92	89.32	100.0

TABLE 12

Close friend with whom to talk about sexual temptations
 Total: 104 Missing: 11

Frequency	Frequency	Percent	Cum. Percent
yes	54	51.92	51.92
no	50	48.08	100.0

TABLE 13

Marital problems- difficulty raising children
 Total: 104 Missing: 11

Frequency	Frequency	Percent	Cum. Percent
no problem	47	45.19	45.19
worried	05	04.81	50.00
discussed	41	39.42	89.42
fought over	08	07.69	97.12
sought help	03	02.88	100.0

TABLE 14

How satisfied in marriage
 Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
very satisfied	77	71.96	71.96
satisfied	25	23.36	95.33
neutral	04	03.74	99.07
unsatisfied	01	00.93	100.0
very unsatisf	00	00.00	100.0

Table 15
 Current relationship with spouse
 Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
always warm/ support	53	49.53	49.53
mostly warm/ support	49	45.79	95.33
ambivalent/unp	05	004.67	100.0
cool/distant	00	00.00	100.0
tense/hostile	00	00.00	100.0
separated/con- sid sep	00	00.00	100.0

Table 16
 Ministry benefit or hazard to marriage
 Total: 100 Missing: 15

Frequency	Frequency	Percent	Cum. Percent
clearly benef	19	19.00	19.00
more bene than	32	32.00	51.00
neither	27	27.00	78.00
more hazard	20	20.00	98.00
clearly hazard	02	02.00	100.0

Table 17
 Marital Problems- time together
 Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
no problem	31	28.70	28.70
worried	13	12.04	40.74
discussed	59	54.63	95.37
fought over	05	04.63	100.0
sought help	00	00.00	100.0

Table 18
Marital Problems- use of money
Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
no problem	28	26.17	26.17
worried	11	10.28	36.45
discussed	55	51.40	87.85
fought over	11	10.28	98.13
sought help	02	01.87	100.0

Table 19
Marital Problems- communication
Total: 107 Missing: 8

Frequency	Frequency	Percent	Cum. Percent
no problem	41	38.32	38.32
worried	04	03.74	42.06
discussed	55	51.40	93.46
fought over	06	05.61	99.07
sought help	01	00.93	100.0

Table 20
Marital Problems- leisure time
Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
no problem	57	52.78	52.78
worried	05	04.63	57.41
discussed	38	35.19	92.59
fought over	08	07.41	100.0
sought help	00	00.00	100.0

Table 21

Marital Problems- angry toward spouse
Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
no problem	72	66.67	66.67
worried	12	11.11	77.78
discussed	18	16.67	94.44
fought over	05	04.63	99.07
sought help	01	00.93	100.0

Table 22

Marital Problems- spouse angry toward me
Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
no problem	72	66.67	66.67
worried	11	10.19	76.85
discussed	21	19.44	96.30
fought over	03	02.78	99.07
sought help	01	00.93	100.0

Table 23

Marital Problems- differences over your career
Total: 109 Missing: 6

Frequency	Frequency	Percent	Cum. Percent
no problem	80	73.39	73.39
worried	05	04.59	77.98
discussed	20	18.35	96.33
fought over	03	02.75	99.08
sought help	01	00.92	100.0

Table 24

Marital Problems- differences over spouse's career
 Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
no problem	89	82.41	82.41
worried	03	02.78	85.19
discussed	15	13.89	99.07
fought over	01	00.93	100.0
sought help	00	00.00	100.0

Table 25

Marital Problems- physical abuse
 Total: 109 Missing: 6

Frequency	Frequency	Percent	Cum. Percent
no problem	108	99.08	99.08
worried	00	00.00	99.08
discussed	01	00.92	100.0
fought over	00	00.00	100.0
sought help	00	00.00	100.0

Table 26

Frequency of sexual intimacy with spouse
 Total: 106 Missing: 9

Frequency	Frequency	Percent	Cum. Percent
daily	01	00.94	00.94
5-6 times week	00	00.00	00.94
3-4 times week	20	18.87	19.81
2 times weekly	32	30.19	50.00
once weekly	15	14.15	64.15
2-3 times mon	26	24.53	88.68
once monthly	08	07.55	96.23
less than once a month	04	03.77	100.0

Table 27
 Personal satisfaction with frequency
 Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
very satisfied	22	20.37	20.37
satisfied	55	50.93	71.30
neutral	09	08.33	79.63
dissatisfied	20	18.52	98.15
very dissatisfied	02	01.85	100.0

Table 28
 Spouse's satisfaction with frequency
 Total: 108 Missing: 7

Frequency	Frequency	Percent	Cum. Percent
very satisfied	22	20.37	20.37
satisfied	63	58.33	78.70
neutral	15	13.89	92.59
dissatisfied	08	07.41	100.0
very dissatis	00	00.00	100.0

Table 29
 Marital Problems- sexual problems
 Total: 109 Missing: 6

Frequency	Frequency	Percent	Cum. Percent
no problem	59	54.13	54.13
worried	05	04.59	58.72
discussed	37	33.94	92.66
fought over	06	05.50	98.17
sought help	02	01.83	100.0

Table 30

Talk to spouse about temptations

Total: 88 Missing: 27

Frequency	Frequency	Percent	Cum. Percent
each time	09	10.23	10.23
sometimes	29	32.95	43.18
rarely	28	31.82	75.00
never	22	25.00	100.0

Table 31

Satisfaction with present sex life

Total: 112 Missing: 3

Frequency	Frequency	Percent	Cum. Percent
very satisfied	31	27.68	27.68
satisfied	51	45.54	73.21
neutral	11	09.82	83.04
dissatisfied	16	14.29	97.32
very dissatis	03	02.68	100.0

Table 32

Spousal intercourse with others

Total: 105 Missing: 10

Frequency	Frequency	Percent	Cum. Percent
yes	03	02.86	02.86
no	102	97.14	100.0
not sure	00	00.00	100.0

Table 33

Intercourse with other than spouse

Total: 103 Missing: 12

Frequency	Frequency	Percent	Cum. Percent
yes	03	02.91	02.91
no	100	97.09	100.0

Table 34
Other types of sexual contact
Total: 103 Missing: 12

Frequency	Frequency	Percent	Cum. Percent
yes	11	10.68	10.68
no	92	89.32	100.0

Table 35
Fantasize about sex with spouse
Total: 101 Missing: 14

Frequency	Frequency	Percent	Cum. Percent
never	16	15.84	15.84
few times/year	17	16.83	32.67
once per month	09	08.91	41.58
few times/mon	32	31.68	73.27
once per week	09	08.91	82.18
few times/week	14	13.86	96.04
daily	04	03.96	100.0

Table 36
Fantasize about sex with other than spouse
Total: 105 Missing: 10

Frequency	Frequency	Percent	Cum. Percent
never	39	38.24	38.24
few times/year	32	31.37	69.61
once per month	10	09.80	79.41
few times/mon	11	10.78	90.20
once per week	06	05.88	96.08
daily	04	03.92	100.0

Table 37
 Frequency of masturbation
 Total: 111 Missing: 4

Frequency	Frequency	Percent	Cum. Percent
daily	01	00.90	00.90
a few times/wk	05	04.50	05.41
once weekly	04	03.60	09.01
a few times/mo	13	11.71	20.72
once monthly	09	08.11	28.83
a few times/yr	38	34.23	63.06
never	41	36.94	100.0

Table 38
 Marital counseling
 Total: 105 Missing: 10

Frequency	Frequency	Percent	Cum. Percent
no	81	77.14	77.14
yes- past	21	20.00	97.14
yes- present	03	02.86	100.0

Table 39
 Was counseling helpful
 Total: 24 Missing: 91

Frequency	Frequency	Percent	Cum. Percent
yes	16	66.67	66.67
probably	06	25.00	91.67
not sure	02	08.33	100.0
probably not	00	00.00	100.0
no	00	00.00	100.0

APPENDIX C

Who Cares for Pastors?

Fairhaven Ministries

Charles Shepson, Director
Route 2, Box 1022
Roan mountain, TN 37687
515/542-5332

Kettering Clergy Care

Center

Robert Peach, Director
1259 East Dorothy Lane
Kettering, OH 45419
513/299-5288

Lake Martin Marriage

Retreat

Forrest and Nancy Mobilwy,
Directors
1677 Andrews Mill Road
Tallassee, AL 36078
205/8572365

Life Enrichment

Wes Roberts, President
14581 East Tufts Avenue
Aurora, CO 80015
303/680-8518

Curt Anderson, Director of
Counseling

222 West 2nd Avenue
Plainwell, MI 49080
616/685-2244

Marble Retreat

Louis and Melissa McBurney,
Directors
139 Bannockburn
Marble, CO 81623
303/963-2499

Ministries Resource Center

Gerald and Alita Robertson,
Founders
14190 Barker Hollow Road
Woodman WI 53827
608/988-4649

Ministers Counseling

Service, B.G.C.T.

Glenn Booth, Director
4144 N. Central Expressway
Dallas, TX 75-204-2111
214/826-6591

Mountain Top Retreat

Harold and Beulah Erickson
13705 Cottonwood Canyon
Drive
Bozeman, MT 59715
406/763-4566

Paraklesis Ministries

Dr. Sidney Draayer,
Director
1550 East Beltline SE,
Suite 340
Grand Rapids, MI 49506
616/957-9709 or 800/421-
8352

Pine Rest Hospital

Ken Ellis, Coordinator
Christian Ministry Service
300 68th Street SE
Grand Rapids, MI 49501
616/4555000

Pinnacle Ministries

Bill Schraven, Director
Christmas Mountain, WI
608/254-3507

**Psychological Counseling
Services**

Ralph Earle
7530 E. Angus Drive
Scottsdale, AZ 85251
602/947-5739

SonScape Ministries

Bob Sewell, Director
P.O. Box 7777
Pagosa Springs, CO 81147
303/264-4777

**Under His Wing
Ministries, Inc.**

Jerry Frear, Jr., Director
1500 Warren Ave.
Williamsport, PA 17701
717/326-9099

**Vallectio Pastoral
Counseling**

Jerry Brown, Director
19731 County Road, 501
Bayfield, CO 81122
303/884-2678

BIBLIOGRAPHY

BOOKS

- Albright, William F. and David Noel Freedman, eds. The Anchor Bible. Vol. 24, Hosea by Francis I. Andersen and David Noel Freedman. Garden City, NY: Doubleday and Co., Inc., 1980.
- Alcorn, Randy. Christians In the Wake of the Sexual Revolution. Portland, Oregon: Multnomah Press, 1985.
- Archer, Gleason, ed. Theological Wordbook of the Old Testament. Volume 1, Chicago: Moody Press, 1980.
- Armstrong, John. Can Fallen Pastors Be Restored?. Chicago: Moody Press, 1995.
- Atkinson, David J., David F. Field, Arthur Holmes, Oliver O'Donovan, eds. New Dictionary of Christian Ethics and Pastoral Theology. Downers Grove, Illinois: InterVarsity Press, 1995.
- Balswick, Jack O. and Judith K. Balswick. The Family. Grand Rapids, MI: Baker Book House, 1991.
- Barna, George. Today's Pastors: A Revealing Look at What Pastors Are Saying About Themselves, Their Peers, and the Pressures They Face. Ventura, CA: Regal Books, 1993.
- Barrett, C. K. The First Epistle to the Corinthians. New York, Harper and Row Publishers, 1968.
- Bashan, Don. Lead Us Not Into Temptation. Old Tappan, N. J.: Chosen Books, 1986.
- Berkouwer, G. C. Man: The Image of God. Grand Rapids, Wm. B. Eerdmans Publishing Company, 1962.
- Bibby, Reginald W. Unknown Gods. Toronto: Stoddart Pub., 1993.

- Bibby, Reginald W. The Bibby Report: Social Trends Canadian Style. Toronto: Stoddart, 1995.
- Borresen, Kari Elisabeth, ed. The Image of God: Gender Models in Judaeo-Christian Tradition. Minneapolis: Fortress Press, 1995.
- Brown, Colin, ed. The New International Dictionary of New Testament Theology. Volume 1: A-F. Grand Rapids, Michigan: Regency Reference Library, Zondervan Publishing House, 1975, 1986.
- Brown, Colin, ed. The New International Dictionary of New Testament Theology. Volume 2: G-Pre Grand Rapids, Michigan: Regency Reference Library, Zondervan Publishing House, 1976, 1986.
- Bruce, F. F., Gen. ed., The New International Commentary On The New Testament. Commentary On The Book Of Acts, by F. F. Bruce. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1954; reprint, 1966.
- Bruce, F. F., Gen. ed., The New International Commentary On The New Testament. Commentary On The Gospel of Luke, by Norval Geldenhuy. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1951; reprint, 1966.
- Bruce, F. F., Gen. ed., The New International Commentary On The New Testament. Commentary On The Gospel of Mark, by Wm. B. Eerdmans Pub. Co., 1974.
- Bruce, F. F., Gen. ed., The New International Commentary on The New Testament. The Epistle of Paul to the Churches of Galatia, by Herman N. Ridderbos. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1953, reprint, 1965.
- Bruce, F. F., Gen. ed., The New International Commentary on The New Testament. The Epistle to the Romans, by John Murray. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1968.

- Bruce, F. F., Gen. ed., The New International Commentary on The New Testament. The Gospel According to John, by Leon Morris. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1971, reprinted 1973.
- Buttrick, George Arthur, ed. The Interpreter's Dictionary of the Bible. Volume 1. Nashville: Abingdon Press, 1962.
- Buttrick, George Arthur, ed. The Interpreter's Dictionary of the Bible. Volume 2. Nashville: Abingdon Press, 1962.
- Buttrick, George Arthur, ed. The Interpreter's Dictionary of the Bible. Volume 3. Nashville: Abingdon Press, 1962.
- Canadian Social Trends: A Canadian Studies Reader. Vols.1, 2. Toronto: Thompson Educational Publishing, Inc., 1994.
- Carnes, Patrick. Contrary to Love: Helping the Sexual Addict Minneapolis, Minnesota: CompCare Publishers, 1992.
- Carnes, Patrick. Out of the Shadows: Understanding Sexual Addiction. 2d ed. Minneapolis, MN: CompCare Publishers, 1992.
- Cassuto, U. A Commentary on the Book of Genesis: Part I From Adam to Noah- Genesis I- VIII 3. Translated by Israel Abrahams. Jerusalem: The Magnes Press, 1989.
- Chadwick, Henry, ed, Black's New Testament Commentaries. The Pastoral Epistles by J. N. D. Kelly. London: A & C Black, 1963, reprinted, 1986.
- Clinebell, Howard and Charlotte H. Clinebell. The Intimate Marriage. New York: Harper & Row, Pub., 1970.
- Colson, Chuck. The Body. Dallas, Texas: Word Books, 1992.
- Conway, Jim and Sally. Men In Mid-Life Crisis. Elgin, Illinois: David C. Cook Pub. Co., 1978.
- Cooper-White, Pamela. The Cry of Tamar: Violence Against Women and the Church's Response. Minneapolis: Fortress Press, 1995.
- Cranfield, C. E. B. Romans: A Shorter Commentary. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1985, reprinted 1988.

- Dillow, Joseph C. Solomon On Sex. Nashville: Thomas Nelson, Publishers, 1977.
- Edelwich, Jerry and Archie Brodsky. Sexual Dilemmas for the Helping Professional: Revised and Expanded Edition. New York: Brunner/Mazel, 1991.
- Egan, Gerard. The Skilled Helper: A Systematic Approach to Effective Helping, 4th ed., Pacific Grove, CA.: Brooks/Cole Publishing Co., 1990.
- Erikson, Millard J. Christian Theology. Grand Rapids, Michigan: Baker Book House, 1983, 1984, 1985.
- Fee, Gordon. The First Epistle to the Corinthians. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1987.
- Fenton, J. C. Penguin Gospel Commentaries: Saint Matthew. Middlesex, England: Penguin Books Ltd., 1963.
- Ferguson, Sinclair B. and David F. Wright, eds., New Dictionary of Theology. Downers Grove, Illinois: InterVarsity Press, 1988.
- Foh, Susan T. Women and the Word of God: A Response to Biblical Feminism. Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1979.
- Fortune, Marie M. Sexual Violence: The Unmentionable Sin. New York: The Pilgrim Press, 1983.
- Fortune, Marie M. Is Nothing Sacred: When Sex Invades the Pastoral Relationship. San Francisco: HarperCollins, 1989.
- Freedman, David Noel. The Anchor Bible Dictionary Vol. 5 O-Sh. Toronto: Doubleday, 1992.
- Friedrich, Gerhard, ed. Theological Dictionary of the New Testament. Vol. VII. Translated by Geoffrey W. Bromiley. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1971.
- Gaebelein, Frank E., Gen. Ed., The Expositor's Bible Commentary. Vol. 2, Exodus by Walter C. Kaiser, Jr., Grand Rapids, Michigan: Zondervan Pub. House, 1990.

- Gaebelein, Frank E., Gen. Ed., The Expositor's Bible Commentary. Vol. 4, The Book of Job by Elmer B. Smick, Grand Rapids, Michigan: Zondervan Pub. House, 1988.
- Gaebelein, Frank E., Gen. Ed., The Expositor's Bible Commentary. Vol. 8, Matthew, Mark, Luke, by D. A. Carson, W. W. Wessel, and W. L. Liefeld. Grand Rapids, Michigan: Regency Reference Library, Zondervan Pub. House, 1984.
- Gairdner, William D. The War Against the Family: A Parent speaks out. Toronto: Stoddart Publishing Co. Ltd., 1992.
- Gammie, John G. Holiness In Israel. Minneapolis: Fortress Press, 1989.
- Gibson, John C. L. Genesis: Volume 1. Philadelphia: The Westminster Press, 1981. Daily Bible Study Series, Gen. Ed., John C. L. Gibson.
- Glickman, S. Craig. A Song for Lovers. Downers Grove, Illinois: InterVarsity Press, 1976.
- Green, Joel B., Scot McKnight, and I. Howard Marshall, eds. Dictionary of Jesus and the Gospels. Downers Grove, Michigan: InterVarsity Press, 1992.
- Grenz, Satnley. Sexual Ethics: A Biblical Perspective. Dallas: Word Publishing, 1990.
- Grenz, Stanley. Theology for the Community of God. Nashville: Broadman and Holman Pub., 1994.
- Grenz, Stanley J. and Roy D. Bell. Betrayal of Trust: Sexual Misconduct in the Pastorate. Downers Grove, Illinois: InterVarsity Press, 1995.
- Gundry, Robert H. Matthew: A Commentary on His Literary and Theological Art. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1982.
- Hamilton, Victor. The Book of Genesis, Chapters 1-17. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1990.
- Harris, R. Laird, Gleason L. Archer and Bruce K. Waltke, eds., Theological Wordbook of the Old Testament. Vol. 2. Chicago: Moody Press, 1980.

- Harrison, R. K. Introduction to the Old Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1969, rep. 1973.
- Harrison, R. K., Gen. Ed. The New International Commentary on the Old Testament. The book of Deuteronomy by Peter C. Craigie. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1976.
- Harrison, R. K., Gen. Ed. The New International Commentary on the Old Testament. The book of Job by John E. Hartley. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1988.
- Hart, Archibald. The Sexual Man: Masculinity without Guilt. Dallas: Word Publishing, 1994.
- Hendricksen, William, Exposition of The Pastoral Epistles Grand Rapids, Michigan: Baker Book House, 1957, reprint, 1974.
- Hill, Andrew E., and John H. Walton. A Survey of the Old Testament. Grand Rapids, Michigan: Zondervan Pub. House, 1991.
- Hiller, Harry H. Canadian Society: A Macro Analysis. 2d ed. Scarborough, ON: Prentice-Hall Canada Inc., 1991.
- Hodge, Charles. An Exposition of Ephesians. Wilmington, Delaware: Associated Publishers And Authors Inc., n.d.
- Hubbard, David A. and Glenn W. Barker, eds. Word Biblical Commentary. Vol. 1, Genesis 1-15, by Gordon J. Wenham. Waco, TX: Word Books, 1987.
- Hurley, James B. Men and Women in Biblical Perspective. Grand Rapids, Michigan: Zondervan Publishing House, 1981.
- Jonsson, Gunnlaugur A. The Image of God: Genesis 1:26-28 in a Century of Old Testament Research. Translated by Lorraine Svendsen. Lund: Almqvist & Wiksell International, 1988.
- Laaser, Mark R. The Secret Sin: Healing the Wounds of Sexual Addiction. Grand Rapids, MI: Zondervan Pub. House, 1992.

- Ladd, George Eldon. A Theology of the New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. C., 1974, reprint 1975.
- Larsen, Lyle E. and J. Walter Goltz. Clergy Families In Canada: An Initial Report. Markham, Ontario: The National Task Force on the Family of the Evangelical Fellowship of Canada, September, 1994.
- LaSor, William S., David A. Hubbard, and Frederic W. Bush. Old Testament Survey. Grand Rapids, Michigan: Wm. B. Eerdmans, 1982, rep. 1992.
- Lebacqz, Karen and Ronald G. Barton. Sex in the Parish. Louisville, KY: Westminster/John Knox Press, 1991.
- Lenski, R. C. H. The Interpretation of I and II Corinthians. Minneapolis: Minnesota: Augsburg Publishing House, 1937.
- Longnecker, Richard. The Ministry and Message of Paul. Grand Rapids, Michigan: Zondervan Pub. House, 1971.
- Lovelace, Richard. Homosexuality and the Church. Old Tappan, N. J.: Flemming H. Revell Co., 1978.
- Macionis, John J., Juanne Nancarrow Clarke, and Linda M. Gerber. Sociology: Canadian Edition. Scarborough, ON: Prentice-Hall Canada Inc., 1994.
- May, James L., ed. Interpretation: A Bible Commentary for Teaching and Preaching. Genesis, by Walter Bruggemann. Atlanta: John Knox Press, 1982.
- Michael, Robert, John Gagnon, Edward Laumann, and Gina Kolata. Sex in America: A Definitive Study. Boston: Little, Brown and Co., 1994.
- Miles, Herbert J. Sexual Happiness in Marriage. Grand Rapids, MI: Zondervan Pub. House, 1967.
- Morris, Leon., Gen. ed Tyndale New Testament Commentaries. The Letter of Paul to the Romans, by F. F. Bruce. Grand Rapid, Michigan: Wm. B. Eerdmans Pub. Co., 1985, reprint 1989.
- Mosgofian, Peter and George Ohlschlager. Sexual Misconduct In Counseling and Ministry. Dallas: Word Publishing, 1995.

- Myers, Isabel Briggs. Myers-Briggs Type Indicator. Palo Alto, CA., Consulting Psychologists Press, Inc., 1988.
- Nelson, James B. Embodiment: An Approach to Sexuality And Christian Theology. Minneapolis: Augsburg Publishing House, 1978.
- Nelson, James B. The Intimate Connection: Male Sexuality, Masculine Spirituality. Philadelphia: The Westminster Press, 1988.
- Nouwen, Henri. The Wounded Healer. Garden City, New York: Doublesay/Image, 1972.
- Nygren, Anders. Commentary on Romans. translated by Carl Rasmussen. Philadelphia: Fortress Press, 1949, reprint, 1967.
- Ollenburger, Ben C., Elmer A. Martens, and Gerhard F. Hasel, Eds. The Flowering of Old Testament Theology. Winona Lake, Indiana: Eisenbrauns, 1992.
- Payne, J. Barton. The Theology of the Older Testament. Grand Rapids, Michigan: Zondervan Publishing House, 1962.
- Petersen, J. Allan. The Myth of the Greener Grass. Wheaton, Illinois: Tyndale House Publishers, 1983; revised, 1991.
- Peterson, Eugene H. Five Smooth Stones for Pastoral Work. Atlanta: John Knox Press, 1980.
- Peterson, Marilyn R. At Personal Risk: Boundary Violations in Professional-Client relationships. New York: W.W. Norton & Co., 1992.
- Piper, John and Wayne Grudem. eds. Recovering Biblical Manhood and Womanhood. Wheaton, Illinois: Good News Publishers, 1991.
- Pope, Kenneth S. and Jacqueline C. Bouhoustos. Sexual Intimacy Between Therapists and Patients. New York: Praeger, 1986.
- Rawlyk, George A., ed. The Canadian Protestant Experience 1760-1990. Montreal & Kingston: McGill-Queens University Press, 1990.

- Rediger, G. Lloyd. Ministry and Sexuality: Cases, Counseling and Care. Minneapolis: Fortress Press, 1992.
- Ridderbos, Herman. Paul: An Outline of His Theology. Translated by John Richard De Witt. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1975.
- Rutter, Peter. Sex in the Forbidden Zone: When Men in Power-Therapists, Doctors, Clergy, Teachers and Others-Betray Women's Trust. New York: Fawcett Crest, 1989, first Ballentine Books Edition, Dec., 1991.
- Ryrie, Charles C. Biblical Teaching On Divorce and Remarriage. no publisher, no date.
- Schaeffer, Francis A. Genesis in Space and Time. Downers Grove: Illinois: InterVarsity Press, 1972.
- Schaumburg, Harry W. False Intimacy: Understanding the Struggle of Sexual Addiction. Colorado Springs: NavPress, 1992.
- Schillebeeckx, Edward. Marriage: Human Reality and Saving Mystery. London: Sheed and Ward, 1965.
- Schultz, Samuel J. The Old Testament Speaks, Second Edition. New York: Harper & Row, Publishers, 1960, 1970.
- Sire, James W., The Universe Next Door: A Basic World View Catalog, 2nd ed. Downers Grove, Illinois: InterVarsity Press, 1976; revised, 1988.
- Smedes, Lewis. Sex For Christians. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1976; revised, 1994.
- Stackhouse, John G. Canadian Evangelicalism in the Twentieth Century. Toronto: University of Toronto Press, 1993.
- Steele, Paul E. Divorce- A Modern Tragedy. Cupertino, CA.: Privately printed, 1981, reprint 2/82.
- Tasker, R. V. G., Gen. Ed. Tyndale New Testament Commentaries. The Epistle of Paul to the Galatians, by Alan Cole. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1965, reprint 1975.

- Tasker, R. V. G., Gen. Ed. Tyndale New Testament Commentaries. The Gospel According to St. Luke, by Leon Morris. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1974.
- Tasker, R. V. G., Gen. Ed. Tyndale New Testament Commentaries. The Gospel According to St. Matthew, by R. V. G. Tasker. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1961, reprint 1975.
- Taylor, Robert M. and Lucile P. Morrison. Taylor-Johnson Temperament Analysis Manual. Los Angeles: CA.: Psychological Publications, Inc., 1966, revised 1984.
- Teevan, James J., ed. Introduction to Sociology: A Canadian Focus. 3d ed. Scarborough, ON: Prentice-Hall Canada Inc., 1989.
- Terrien, Samuel L. Till the Heart Sings. Philadelphia: Fortress Press, 1985.
- Thayer, Joseph Henry. Thayers Greek-English Lexicon of the New Testament. Marshallton, Delaware: The National Foundation for Christian Education, 1885, 1889.
- Thielicke, Helmut. The Ethics of Sex. Translated by John W. Doberstein. Grand Rapids, Michigan: Baker Book House, 1964.
- Ward, Ronald A. Commentary on I & II Timothy & Titus. Waco, Texas: Word Books, Pub., 1974.
- Westermann, Claus. Creation. Trans. John J. Scullion. Philadelphia: Fortress Press, 1971, 1974.
- Westermann, Claus. Genesis 1-11: A Commentary. Trans. John J. Scullion. Minneapolis: Augsburg Publishing House, 1984.
- Wheat, Ed and Gayle. Intended for Pleasure. Old Tappan, New Jersey: Fleming H. Revell Co., 1977, 1981.
- White, John. Eros Defiled: the Christian and Sexual Sin. Downers Grove, IL: InterVarsity Press, 1977.
- White, John. Eros Redeemed: Breaking The Stranglehold of Sexual Sin. Downers Grove, IL: InterVarsity Press, 1993.

Wiseman, D. J., Gen. Ed. The Tyndale Old Testament Commentaries. Deuteronomy: An Introduction & Commentary by J. A. Thompson. Downers Grove, Illinois: InterVarsity Press, 1974.

Wright, G. Ernest, John Bright, James Barr, Peter Ackroyd, eds. The Old Testament Library. Hosea, by James L. Mays. Philadelphia: The Westminster Press, 1969; reprint 1976.

JOURNALS/MAGAZINES/PERIODICALS

Alsdurf, Jim and Phyllis. "The 'Generic Disease.'" Christianity Today. (9 Dec. 1988): 30-38.

Balswick, Jack and John Thoburn. "How Ministers Deal With Sexual Temptation." Pastoral Psychology 39 (May 1991): 277-286.

Barber, Scott E. "Comparing the Marital Satisfaction of Clergy and Lay Couples." Journal of Pastoral Counseling 19 (Fall/Winter 1985): 77-88.

Brock, Raymond T. and Horace C. Lukens, Jr. "Affair Prevention in the Ministry." Journal of Psychology and Christianity 8 (Winter 1989): 44-55.

Capps, Donald. "Sex In the Parish: Social-Scientific Explanation for Why It Occurs." Journal of Pastoral Care 47: (Winter 1993); 350-361.

Carlson, Robert J. "Battling sexual indiscretion." Ministry 60:1 (January 1987): 4-6.

Christianity Today. (16 September 1996): 77.

Craig, James D. "Preventing Dual Relationships in Pastoral Counseling." Counseling and Values. 36 (October, 1991): 49-54.

Driedger, Sharon Doyle. "On A Higher Plane." Maclean's 108 25 December 1995/ 1 January 1996): 23

Editors. "How Common Is Pastoral Indiscretion?" Leadership IX:1 (Winter 1988): 12,13.

- Fennell, Tom. "Bedtime Stories." Maclean's 108 (2 January 1995): 27.
- Ferguson, Chuck. "Clergy sexual misconduct: an abuse of power." Context, (May 1993): 3-5.
- Goetz, David L. "Is the Pastor's Family Safe at Home?" Leadership 13 (Fall 1992): 38-44.
- Grenz, Stanley J. "The Purpose of Sex: Toward A Theological Understanding of Human Sexuality." Crux 26, no. 2 (June 1990): 27-34.
- Grenz, Stanley J. and Roy D. Bell. "Predator, wanderer, or lover." Leadership. XVI, no. 3 (Summer 1995): 35-36.
- Hart, Archibald D. "Being Moral Isn't Always Enough." Leadership 9:2 (Spring 1988): 24-29.
- Hart, Archibald D. "Transference." Leadership (Fall 1982): 110-117.
- Hartley, Shirley F. "Marital Satisfaction Among Clergy Wives." Review of Religious Research. 19 (Winter 1978):178-191.
- Hauerwas, Stanley. "Clerical Character: Reflections on Ministerial Morality." Word World 6:2 (Spring 1986) 181-193.
- Heinrichs, Glen. "Power and the Pulpit: A Look into the Diversity of Ministerial Power." Journal of Psychology and Theology (Summer 1993): 149-157.
- Keith-Lucas, Alan. "Reflections on Sex and the Bible." Social Work and Christianity (Spring 1991) 45-58.
- Koester, Craig R. "The Bible and Sexual Boundaries." Lutheran Quarterly. (Winter 1993): 375-390.
- Laasen, Eva Marie. "Family As Metaphor." Scandinavian Journal of the Old Testament 6 (2/1992): 247-262.
- Lampe, Peter. "The Family of New Testament Times," Church and Society LXXXIV (Nov- Dec 1993): 18-38.
- Lebacqz, Karen and Ronald G. Barton. "Sex, Power and Ministry: the Case of the Normal Neurotic." Quarterly Review 10, no. 1 (Spring 1990): 36-48.

- Lehrman, Nathaniel S. "The Normality of Sexual Feelings in Pastoral Counseling." Pastoral Psychology 105 (June 1960): 49-52
- Martin, Grant L. "Relationship, Romance, and Sexual Addiction in Extramarital Affairs," Journal of Psychology and Christianity 8, (Winter 1989): 5-25.
- Merrill, Dean. "The Sexual Hazards of Pastoral Care." Christianity Today 29:16 (8 November 1985): 105.
- Moeller, Bob. "The Sex life of American Christians." Leadership XVI, no.3, (Summer 1995): 30,31.
- Moral Failure Document. Paper presented by the Board of Ministerial Standards, at the Annual Meeting of the United Baptist Convention of the Atlantic Provinces, Sackville, N.B., 24-27 August 1994.
- Muse, J. S. "Faith, hope and the 'urge to merge' in pastoral ministry: Some Counter-transference-related distortions of relationships between male pastors and their female parishoners." Journal of Pastoral Care, 46 no. 3, 299-308.
- Muse, Steven and Edwin Chase. "Healing the Wounded Healers: 'Soul' Food for Clergy." Journal of Psychology and Christianity 12 (Summer 1993): 141-150.
- Name Withheld, "The War Within: Another Look At the Anatomy of Lust." Leadership 13:96-112 (originally published in Leadership, 1982), 1992.
- Name Withheld, "The War Within Continues: An Update on a Christian Leader's Struggle With Lust." Leadership 9 (1988): 24-33,
- Nemeth, Mary. "God Is Alive." Maclean's 106 (12 April 1995): 32-37.
- Olsen and Grosch. "Clergy burnout: A Self Psychology and Systems Perspective" The Journal of Pastoral Care (Fall 1991): 297-304.
- Osiek, Carolyn. "The Family in Early Christianity: 'Family Values' Revisited." Catholic Biblical Quarterly 58 (January 1996): 1-24.

- Pellauer, Mary, "Sex, Power and the Family of God." Christianity and Crisis 47 (16 Feb 1987): 47-50.
- Seat, Jeff T., James T. Trent, and Jwa K. Kim. "The Prevalence and Contributing Factors of Sexual Misconduct Among Southern Baptist Pastors in Six Southern States." Journal of Pastoral Care 47:4 (Winter 1993): 363-370.
- Sedgwick, Timothy F. "Outline for a Clergy Ethic." Sewanee Theological Review 35:1 (Christmas 1991): 57-70.
- Shackelford, John F. "Affairs in the Consulting Room: A Review of the Literature on Therapist-Patient Sexual Intimacy." Journal of Psychology and Christianity. 8 (Winter 1989): 26-43.
- Shelley, Bruce L. "The Character Question." Leadership 9 (Spring 1988): 21-13.
- Slaughter, J. R. "Instructions to Christian Wives in I Peter 3:1-6." Bibliotheca Sacra 153 (Ja-Mar 1996): 63-74; (Je 1996): 199-211; (Jl-Sep 1996): 357-365.
- Stafford, Tim. "Great Sex: Reclaiming a Christian Sexual Ethic." Christianity Today 31 (2 October 1987): 23-45.
- Steele, Scott. "Truth or consequences." Maclean's 108 (2 January 1995): 14-17.
- Steinke, Peter L. "Clergy Affairs." Journal of Psychology and Christianity. 8 (Winter 1989): 56-62.
- Stott, John R. W. "Homosexual Marriage." Christianity Today. 29(17), 22 Nov. 1985, 21-28.
- Swindoll, Charles R. "The Compromise of Integrity." Christ At The Crossroads. Anaheim, CA: Insight for Living, 1991.
- "The Poll." Maclean's 108 (2 January 1995): 30-31.
- Thoburn, John and Jack Balswick. "A Prevention Approach to Infidelity Among Male Protestant Clergy." Pastoral Psychology 42 (Summer 1993): 45-51.
- Thoburn, John W. and Jack O. Balswick. "An Evaluation of Infidelity Among Male Protestant Clergy." Pastoral Psychology 42 (March 1994): 285-294.

- Vogels, Walter. "The Human Person in the Image of God." Science et Esprit, XLVI (1994): 189-202.
- Vogelsang, John D. "From Denial To Hope: A Systemic Response to Clergy Sexual Abuse." Journal of Religion and Health 32 (Fall 1993): 197-208.
- Wickens, Barbara. "Finding Comfort in the Home." Maclean's 108 (25 December 1995/ 1 January 1996): 26.

POLICY MANUALS

- A Manual For Dealing With Abuse and Moral or Ethical Delinquency In the life of The Baptist Convention of Ontario and Quebec. Toronto: Ethical Standards Committee, The Division of Pastoral Resources, B. C. O. Q., revised 1995.
- Breach of Trust/Breach of Faith. Ottawa: Canadian Conference of Catholic Bishops, 1992.
- Committee to Study Physical, Emotional, and Sexual Abuse. Burlington, ON: Council of Christian Reformed Churches in Canada, Report # 30, Synod 1992.
- From Pain to Hope: Report from the Ad Hoc Committee on Child Sexual Abuse. Ottawa: Canadian Conference of Catholic Bishops, 1992.
- Crossing the Boundary: Sexual Abuse by Professionals. Mennonite Central Committee, 1991.
- Moral Failure Document. Paper presented by the Board of Ministerial Standards, at the Annual Meeting of the United Baptist Convention of the Atlantic Provinces, Sackville, N.B., 24-27 August 1994.
- Policy and Operating Guidelines of the ELCIC Regarding Sexual Abuse or Harassment By Its Clergy Or Professional Lay Workers. Winnipeg, MN: Division for Theological Education and Leadership, Evangelical Lutheran Church in Canada, 1994.

Policy of the Presbyterian Church in Canada for Dealing with Sexual Abuse and/or Harassment. Don Mills, On.: Ministry and Church Vocations Life and Missions Agency, August 1993.

Policy Regarding Misconduct By Professional Church Workers. Winnipeg, MN: Board of Directors, Lutheran Church of Canada, June, 1992.

Protocol For Situations of Professional Sexual Misconduct in the Baptist Union of Western Canada. Doc.#WC/09R2/92. Approved by Baptist Union Assembly, Edmonton, AB: April, 1994.