

***DOES REFORMED CATHOLIC CHURCH NEED TO GO BEYOND BEING A MOVEMENT OF
BREAKAWAYS? EXAMINATION OF THE RELEVANCE OF THE BIBLICAL DOCTRINES
REGARDING THE PRACTICES OF CELIBACY AMONG SELECTED DIOCESAN ORDERS
OF THE HOLY ROMAN CATHOLIC CHURCH IN KWALE COUNTY, KENYA***

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ABSTRACT

There is a growing interest among researchers in religion on surveying the relevance of the Promise of celibacy of the Holy Roman Catholic Church (HRCC) around the world. This study sought to examine the relevance of the Biblical doctrines regarding the practices of celibacy among selected Diocesan orders of the Holy Roman Catholic Church in Kwale County, Kenya, by way of descriptive, ethnographic survey. The rationale behind the study was that the Promise has always formed the core doctrine of the Holy Roman Catholic Church (HRCC), as having been endorsed by the Second Vatican Council (SVC) and by the papacy. Besides, it differentiates the Holy Roman Catholic Church (HRCC) from other churches since the question of the biblical basis of the doctrine and opinions of the clergy regarding the doctrine has not been investigated widely, this study would make useful contribution in this aspect. The target population was priests and women. The sample size was hundred. Data was collected using survey techniques in the forms of in-depth full interactive interview and semi-structured questionnaire. Data analysis was done using Statistical Package for the Social Sciences (SPSS). Standard research ethics were observed. The findings revealed that celibacy is not in the Bible as a requirement for clergy. Recommendations are made to various stakeholders.

KEYWORDS: Promise of Celibacy, Troublesome Interpretation, Mixed Outcomes

INTRODUCTION

1.0. Background to the Study

In the 2nd and 3rd C with the age of Gnosticism whereby light and spirit were good, darkness and material things were evil; it was considered that no one could get married and be perfect (Ide, 1986). Nevertheless, most ordained ministers were married and women in the New Testament presided at Eucharistic meals in the early Church.

In the 4th C as declared by the Council of Elvira (CoE) in AD 306, an ordained minister who slept with his wife the night before Mass was worthy job loss. The Council of Nicea (CoN) in AD 325 pronounced that after ordination an ordained minister could not get married.

In the 11th C, Benedict IX dispensed himself from celibacy and submitted his resignation in order to embrace marriage. Pope Gregory VII in AD 1074 advocated that anyone to be ordained would first pledge celibacy: ordained ministers would first escape from the controls of their wives. Pope Urban II in AD 1095 had ordained ministers' wives sold into slavery and children abandoned (Henry, 1957; Schillebeeckx, 1985 & McSorley, 1957). In the 12th C, Pope Calistus II in AD 1123 ruled out during the First Lateran Council that priestly marriages were invalid. In the Second Lateran Council

in AD 1139, Pope Innocent II confirmed the previous council's pronouncement. In the 14th C, Bishop Pelagio criticized that womenfolk were still being ordained and hearing confessions. In the 15th C, the transition had it that 50% of ordained ministers were married and accepted by the people. In the 16th C, the Council of Trent specified that celibacy and virginity were superior to marriage (DeRosa, 1988; Schillebeeckx, 1985 & McSorley, 1957).

In the 20th C, Pope Pius XI admitted that sex could be good and holy. Pope Pius XII acknowledged that married Lutheran pastor ordained catholic priest in Germany. In 1962, Pope John XXIII during the Vatican Council II held that marriage was equal to virginity. In 1966, Pope Paul VI advocated celibacy dispensations. 1970s, Ludmilla Javorova and several other Czech women were ordained to serve the needs of women imprisoned by Communists. In 1978, Pope John Paul II put a restriction on dispensations. In 1980 and in line with the New Canon Law, married Anglican and Episcopal ministers were ordained as Catholic ministers in the U.S (Heid, 1997). Similar case happened in Canada and England in 1994 (Henry, 1957; Schillebeeckx, 1985 & McSorley, 1957).

Married Popes included: St. Peter the Apostle, St. Felix III with 2 children, St. Hormidas with 1 son, St. Silverus (Antonia), Hadrian II with 1 daughter, Clement IV with 2 daughters and Felix V with 1 son (DeRosa, 1988& Henry, 1957). Popes who were the sons of other popes (other clergy) include: St. Damascus I, St. Innocent I, Boniface, St. Felix, Anastasius II, St. Agapitus I, St. Silverus, Deusdedit, Boniface VI, John XI, and John XV. Popes who had illegitimate children after 1139 include: Innocent VIII, Alexander VI, Julius, Paul III, Pius IV and Gregory XIII (Henry, 1957).

Since the Second Vatican Council (SVC), the Holy See (HS) has publicly re-affirmed the discipline of mandatory celibacy of the Diocesan order. As endorsed by Pontiff Francis in 2012 and by the Code of Canon Law, the rule as both ecclesiastical and a matter of discipline is reversible by the papacy (Abbass, 1995 & Kreeft, 2001). With the rise of human rights groups in the modern society, the question of priestly celibacy has become highly contentious.

1.1 Purpose of the Study

The purpose of this study was to survey descriptively the relevance of Biblical doctrines among the participants regarding the Promise of celibacy. If you want to retain the promise of then indicate that the promise is not based on scriptures and the practice of the promise has sexual rapses among the clergy according to the participants, ---Do you think this thesis can be customized to address the following questions because this is what you are dealing with and you have findings to support your conclusions and recommendations?

1.2 The Study Was Guided By the Following Questions

- Does the Bible support practice of celibacy according to the Kwale County participants?
- Does the Bible support practice of celibacy according to exegetical scholarship of relevant accounts?
- Does an examination of selected catholic indicate that the practice of celibacy is successful according to God's moral standards?
- What suggestions do the participants offer as the way forward concerning the practice of celibacy in Catholic Church?

1.3 Statement of the Problem

How is the situation supposed to be regarding the practice of the promise of celibacy? Cite biblical standards of

morality and state this would be so if Biblical teachings supported the practice. Otherwise, these are the two issues. Cite cases of broken promises in Kenya as the scholarly evidence that there is a moral problem and cite God's standards of Christian sexual life.

Then indicate that God does not demand the practice in the scriptures for clergy or anyone. So these are you two issues. Tell your readers how

The clergy in the Holy Roman Catholic Church ought not to gratify marriage and sexual intimacy in any course whatsoever (Brown, 1988), in harmony with canon 33 (Prince, 1992), contemplated according to the codes of reason and faith (Abbass, 1995), thus rechanneling their sexual energy in humble service to God and to humanity, for the sake of the heavenly kingdom (Matt. 19:12), as a more enduring reward later (Carducci, 2009). Similarly, the Apostles left their wives at will to follow Jesus Christ (Lk. 18:28-30). Unfortunately, this has not always been the case.

The Diocesan orders of the Holy Roman Catholic Church all over the world are confronted with sexual deviance. They are faced with difficult situations and complex systems of unified loyalties of sex challenges. These sexual inconsistencies have compelled them from practicing the Promise of celibacy faithfully as it is the case with the many reported cases of child abuse in the United States of America (USA) involving ordained ministers. Cases cited in Kenya are the only ones needed here in the problem. Check on ambiguity in this sentence.

Sexual deviance is high since a good number of Diocesan ministers have secretly contradicted the Biblical teachings on sexual sins such as lust and adultery (Matt. 5:28 & Jn. 4:16). Further, they have exited the Holy Roman Catholic Church by discrediting the Promise of celibacy (Poc) consciously when they get married. Within the African church, Zambian Archbishop Emmanuel Milingo left the Holy Roman Catholic Church and got married in a Unification Church ceremony and consequently provided leadership for several other priests who chose to marry. He became a forerunner of others wishing to serve God as married ministers. Still, there are as many as 300,000 African Catholics following these factional married clerics and their archbishop (Perriollo, 2013).

In Kenya, sexual abuse among Diocesan orders has become an ordinary experience because they are unable to live the Promise and so join the married clergy. If not, they face excommunication from ministry (Code of Canon Law, 1983). For example, father Wafula from Western Kenya got married and joined the Reformed Catholic Church (RCC source?). This would be in line with societal projections and false impressions, the realities of kinship or because of other factors like incapacity (Johnson, 1997). More than 40 priests have in the last two years defected from the Holy Roman Catholic Church in Kenya in quest of freedom from celibacy. The priests have joined the Ecumenical Catholic Church headed by Bishop Geoffrey Shiundu who also did quit the Church after he got married against rules of Priestly celibacy (Ndanyi, 2011).

The demands on the faithful practice of the Promise of celibacy have even heightened for practitioners of Diocesan ordained celibacy working in Kwale County. This is because a higher standard of self-discipline is not only required of them but also demanded in public life of a given community. No prior research in Kwale County has been carried out to establish this problem. The study therefore has filled a gap in theoretical literature and in empirical research. Tell your readers how the study filled the gap.

1.4 Biblical and Theological Foundations in the Study Area

The Rabbis in the Old Testament endorsed marriage for a man by the time he was eighteen. This was because for

them marriage was normal and proper for humanity. Celibacy was neither given honor nor place of highest authority in both example and teaching. Yet, Jesus Christ was called Rabbi by His followers and others (Jn.1:38, 1:49, 3:2 & 6:25) and there is no Biblical evidence that He was married until His death at the age of 33.

In the Old Testament there were Church clergy, for instance Samuel, who as both a biological father and husband (1Sam.8:1-3) enjoyed sex in marriage covenant. The Promise of celibacy (Poc) was mandated of the Apostles in that they willingly left their wives to follow Jesus Christ (Lk. 18:28-30). Saint Paul recommended celibacy for women and the unmarried (1Cor. 7:8-9).

Moreover, Prophet Jeremiah was commanded not to marry (Jer.16:1). God's command to prophet Jeremiah to stay celibate was associated with an historical situation as a judgment upon it. Further, singleness seemed to occupy prophet Ezekiel's life whose wife was taken suddenly from him by the Lord. The Lord neither even allowed him to weep nor mourn but to carry on the ministry He had assigned him (Ezek.24:15-18). More so, prophet Hosea, married to Gomer, a prostitute, knew she would later leave him for other men, demonstrating the one-sided love that God had for Israel. Despite this experience of a broken marital status he still sustained a recognized ministry (Hos. 1-3)

Marriage in early Israel was seen as divinely ordained and normative. God intended humanity to marry and multiply and fill the earth (Gen. 1:26-28 & 2:4-25). The mating of man and woman and the genetic reproduction is ordinary for all created life (Gen.1:22 & 24). Life was seen as endowed and commissioned by the Author to reproduce itself (Gen. 30:22-23). Above all, scripture supports this truth (Is. 4:1 & 54:4).

However, in the New Testament Jesus Christ is seen to have led a chaste life and never gave in marriage. At one point in the Bible He is referred to as a eunuch (Matt. 19:12). In Byzantine and Mesopotamian times eunuchs were castrated persons as a means of punishment. The Assyrians' practice of this cruel treatment dated back to the 2nd Millennium B.C (Spence & Excell, 1950). They were employed as servants or supervisory officials in the women's quarters of royal households, bodyguards, palace officials, statesmen and military officials (Driver, Plummer & Briggs, 1965). In harmony with historical specificity, some scriptures invoked the issue of eunuchs in the Old Testament, for instance, referring to an emasculated male (Is. 56:3 onwards), referring to emissary function for Ahab (2 Chr. 18:8), referring to an appointment by the King to restore lost property to the woman of Shunem (2 Kng. 8:6) and referring to Pharaoh's chief butler and baker (Gen. 40:2).

Better still, there were Essenes as a Jewish religious community who thrived in the 1st century B.C. and A.D. They did forsake both women and money, and practiced celibacy (Stagg, 1977). They abstained from marriage as a principle danger to their practice of continence (Douglas, 1962). Majority of Jesus' disciples were also chaste and celibate (Brown, 1988). It thus established the less recognized institution of pure marriage (Kreeft, 2001).

2.0 LITERATURE REVIEW

Empirical study conducted by Sigmund Freud on the structural model of the psyche illustrated the id as the uncoordinated instinctual trend that obeys the pleasure principle (Snowden, 2006), the ego as the reality principle with capacity to delay or defer gratification under the control of the cognitive-affective system so as to meet demands of the environment (Carducci, 2009), and the superego as the critical morality principle (Freud, 1920). However, specifically Freud never explained the challenges posed by the pleasure principle such as lust (Matt. 5:28), fornication (2 Sam: 13) and adultery (Jn.4:16), and how to mitigate them. Therefore, this gap in research would be filled up by this study.

Empirical study conducted by Durkheim considered religion to be a key dynamic on economy, morality, science and politics. Although economy was dependent on religion as secondary and derived, in the societal challenges Durkheim identified anomy (lack of norms) as the cause of deviant behavior (Durkheim, 1982), disregarding the contributions of the factors of cultural traditions, fame and peer influence. Thus, this gap in research would be filled up appropriately by this study.

2.1 Critical Review of Theories and Gaps in Theories

2.1.1 The Theory of Future of an Illusion

As a subsisting illusion, religion is an unconscious neurotical response that represses desires in mankind. Consequently, humanity remains at the level of wishful thinking for failure to fulfill all our desires (Freud, 1920). Nonetheless, this theory it is not useful in this study because it has failed to confirm the reality of religion as a source of gratitude (Ps. 103) and happiness (1Chr. 16:8-11), at least temporarily. So, these gaps in theories would be filled up appropriately by Eliade that best guided this study.

2.1.2 The Theory of Alienation

Economics, including class struggle, are the formative cause of the social order as fuelled by both the human mind and human consciousness. In harmony with the model of thesis, antithesis, and synthesis (Marx, 1976), religion arises from alienation and favors its persistence. Being the opium of the poor, religion favors the status quo (Marx, 1988). However, religion is not a response to alienation in material life but rather emerges from revelation (Ex. 19:16-18 & 20:22), whose precepts are expressed in the form of the Ten Commandments (Ex. 20:1-17), summarized in the Greatest Commandment of love (Matt. 22:36-40), whereby humanity responds to God in prayer (Lk.11:2-4) and worship. Due to these gaps, this theory has fallen short of explanation in this study. For that reason, Eliade that best guided this study would fill them up accordingly.

2.1.3 The Theory of Religious Belief

Religious belief is illusory (Blass, 2004) though it provides a justification for the eventualities of life and mortality. It originates from sensations, perceptions and imaginations which occur in the human mind as a rational faculty (James, 1985). Nevertheless, this theory has fallen short of explanation in this study because apart from concentrating on mere intellectual aspects of religion thereby neglecting the social aspects, for religious belief is based on hope (Pojman, 2003), there are other more compelling sources of belief for the witnesses of Christ: paranormal experiences such as dreams and visions (Gen. 5), consistent human interaction with a visible being (Mk.16:14-16 & Lk. 24:13-35), authority (Matt. 7:28-29), and the Holy Spirit revealer and lead of all the truth (Jn. 16:12-13). Thus, these gaps in theoretical literature would properly be filled up by Eliade that best guided this study.

3.0 METHODOLOGY

The sample was stratified random so that with the qualities of diversity, knowledge and accessibility, it involved a mini-reproduction of the population into characteristics of importance in a balanced way. As a result, the researcher defined the entity further (Miles & Huberman, 1994). Moreover, it was purposive sample (Orodho, 2007), so that the researcher could ascertain, appreciate and gain insight (Merriam, 1988), despite serving a very specific need in the mind of the researcher (Orodho, 2007). The instruments used were face to face supervised, self-reported semi-structured questionnaire, structured on a five point likert scale (Benaars & Otiende, 1994), and in-depth full interactive interview.

The study observed the required ethical considerations. Sample size was hundred comprised of information rich priests and women with experience in rural, sub-urban and urban church settings in Kwale County, to fill up an existing gap in literature (Bryman et al, 2012). Data was analyzed using Special Package for Social Sciences (SPSS).

4.1 Data Analysis

In an effort to address the research questions (Smyth, 2004), data was analyzed using Special Package for the Social Sciences (SPSS).

4.2 Presentation of Findings

Built on ethnographic approach, the research findings were logically presented on tables and figures (Simon, 2006), using titles and subtitles by each research question (Creswell, 2004).

4.3 Discussion of findings

Table 4.1: Participants' Bio Data (Demographics)

Participant	Number of Participants	Gender	Age Limit	Mean
Priests	2	Male	30-40	36
Women	98	Female	41-60	46

Discussion of Findings

Bio data was tabulated (Simon, 2006), and given according to nominal and ordinal scales (Cliff, 1996). 2 priests of different ethnicity within the age limit of 30 to 40 years, with a mean age of 36 years, were selected to answer the questionnaires. 98 women of different ethnic categories within the age limit of 41 to 60 years, with a mean age of 46 years, were interviewed. The mean for the entire participants was 44. The sample comprised participants with rich experience of Christian Catholic faith and of different native languages as recommended by the scales above (Cliff, 1996) (please see table 4.1 for bio data).

Table 4.2: Participants' Participation

Category of Participants	Number of Participants Present	Number of Participants Missing
Priests	2	0
Women	98	0
Totals	100	0

Discussion of Findings

The use of 8-15 interview participants was employed because fewer members were needed when more than one interview was to be conducted per member especially where some group members were predominantly homogenous (Hill et al., 1997 & Hill et al., 2005). All participants participated during the study so the sample of 2 PRSTS and 98 WMN all participated, a 100% response rate. All the participants appreciated the experience of the research study a great deal (please see table 4.2 above for the participants' participation).

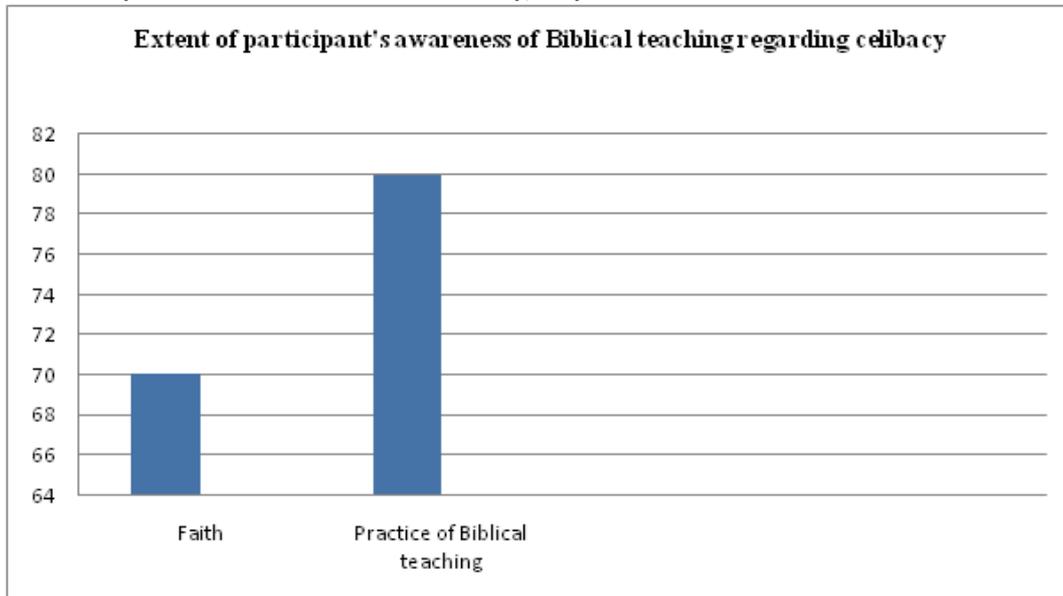


Figure 4.1: Extent of Participant's Awareness of Biblical Teaching Regarding Celibacy

Discussion of Findings

It is observed that faith without actions is dead (James. 2:14-18). Biblical doctrines are practiced simply because they are relevant. Faith leads to the true worship of God. Categorically, figure 4.1 above could point to a conclusion that faith and practice are the key in as far as the extent of awareness of Biblical teaching regarding celibacy is concerned. So, it could point to a recommendation that the practitioners of the Promise of celibacy should aspire for more faith in their Christian lives as they practice the Biblical doctrines.

5.0 RECOMMENDATIONS

Based on the findings, recommendations included the following:

- That the clergy marry. Cite the findings and the people to apply and how. Do this in all your thesis. Justify all your conclusive statements, recommendations and selections made, e.g. why did you select the sample, locale, etc? * I have a concern though. If celibacy as a practice by Roman catholic clergy is not biblically supported and Reformed catholic church is therefore right, then come out clearly in your thesis in support of this reform. If participants said they were aware of biblical teachings and were trying to practice them, yet teachings supporting their practice are not in the bible, this is a contradiction or wrong interpretation of the bible. Come out clearly on these two points. i. Findings indicated they were trying to keep the promise because they thought they were doing God's will according to the scriptures. Show then that God did not require it for clergy according to Biblical and theological presented in the study. Show that it was then wrong interpretation of scripture or more correctly, catholic tradition, not scripture. God has indicated. ii. Does God take it lightly anyone who adds or subtracts from what is written in the Holy Scriptures, Revelation 22: 18-19? Discuss such scriptures as basis for your recommendations Plus the fact that celibacy is replaced with riddled with cases of immorality within the clergy according to your findings. Only then will I sign your thesis for examination.
- That the clergy aspire for more faith in their Christian lives and practice the Biblical teaching.

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