

Pastoral Response To Alcohol Abuse Among
Adventist Church Members: Case Study

Želimir Stanić

10/04/2012

Newbold College

CONTENT

| | |
|---|----|
| INTRODUCTION | 1 |
| CHAPTER I: THE DESCRIPTIVE-EMPIRICAL TASK..... | 3 |
| 1.1. History of One's Alcoholic Abuse..... | 3 |
| CHAPTER II: THE INTERPRETIVE TASK..... | 6 |
| 2.1. Psychological Theory of Alcoholism | 6 |
| 2.1.1. Losing of Brother..... | 7 |
| 2.1.2. Death in the Family | 7 |
| 2.2. Sociocultural Theory of Alcoholism | 8 |
| CHAPTER III: THE NORMATIVE TASK..... | 10 |
| 3.1. Theological Concept of Normative Task | 10 |
| 3.1.1. The Church as Family of God | 11 |
| 3.2. Ethical Reflection..... | 12 |
| 3.3. Good Practice | 13 |
| CHAPTER IV: THE PRAGMATICAL TASK..... | 14 |
| 4.1. Choosing Change Theory for Transforming Leadership | 15 |
| 4.1.1. Schaller's Five Steps of Change..... | 16 |
| 4.1.1.1. Creating Discontent with Present Situation | 17 |
| 4.1.1.2. Forming Initiating Group for Leading Change | 17 |
| 4.1.1.3. Creating Wider Support in Congregation | 17 |
| 4.1.1.4. Implementation of Change | 18 |
| 4.1.1.5. Freezing of Change | 19 |
| CONCLUSION..... | 20 |
| BIBLIOGRAPHY..... | 21 |

INTRODUCTION

One characteristic that is world wide recognizable among Adventist is their life style. It does not implies only vegetarian diet, but it is guided by moderate use of all that is good and healthy and avoidance of all that is harmful for health, which includes smoking and alcohol.¹ Although this is official position of the Seventh-day Adventist (SDA) Church, there are some church members who are struggling with the vice of alcohol. The purpose of this paper is to explore that kind of experience among adventist older member through one specific case study and to try to give addequate pastoral response.

One particular experience from my pastoral service will serve as case study. Through it I will try to expound theological method which will show how to found strategy for help to the problems connected with this experience. What will be the starting point? Where we can find norm and guidelines? How to put in practice all information that we can get through analysis? All these would be the questions that I will try to answer in this paper.

Due to the complexity of the issue and high moral values held by Adventist denomination there is no much papers about it. This paper will fill that vacuum and attempt to give practical guidelines for pastors and other church workers facing similar occurrences.

For my methodology I will use Osmer's² method of practical theological interpretation. This method covers descriptive-empirical task and answer to question "What is going on? and it will be presented in chapter one. Second chapter will deal with interpretive task and is looking to discover background of the problem: "Why is this going on?" Trying to do this, this taks is coresponding with other sciences, like psychology and sociology. Further task is normative. It process norms and

¹ Dan Buettner, 'The Secrets of Long Life,' in *National Geographic*, November, 2005, <<http://ngm.nationalgeographic.com/ngm/0511/feature1/index.html>> [accessed 28. March 2012]. Richard Weismeyer, 'National Geographic magazine features Adventist Health Study,' in *Today*, 27.10 (2005) <<http://www.llu.edu/assets/news/today/documents/today102705.pdf>> [accessed 28. March 2012] (para 4 of 15).

² Richard R. Osmer, *Practical Theology: An Introduction*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2008), Kindle edition.

guidelines from theological and ethical approach and also is looking is there a similar good practice in contemporary world. The question here is “What ought to be going?” This will be done in third chapter. Last step of Osmer’s method is pragmatic task and answer how might we respond. It will be displayed in forth chapter. At the end of the paper I will summarize the final conclusion.³

The size of the paper allows only a limited scope of the topic. I will not go into details presenting biblical picture or denomination’s doctrine according to which I will compare this specific experience of alcohol abuse. The question regarding use of alcohol will not be covered in this paper: presumption is the same as SDA Church’ stance about alcohol - complete abstinence. Also there is no place for full display of every theory which will be mentioned. In addition, by giving practical applications I will not cover all possibilities.

³ Osmer, 3%.

CHAPTER I - THE DESCRIPTIVE - EMPIRICAL TASK

Following Osmer's method of practical theology, I will start with descriptive task of this particular case. This is done by continuous spiritual listening and informal attending of as many persons as possible who were familiar with the event.

1.1. History of One's Alcoholic Abuse

I met Slavko⁴ the first time I came to the church, in which I used to work as a pastor. He was in his late seventies but he was still very active: he would know to come to the church by foot though the distance from his home was ten kilometers. His father, Andrija, became an adventist before the second world war. One communist gave the Bible to Andrija because Andrija had reputation of pious man in village. Couple of years later, adventist missionaries passed through that area and they discover common beliefs.

One of Slavko's sons is with him in the same church, and his grandson also. His wife was also church member but she died few years ago. He is very quiet and withdrawn person. Yet, his appearance gave the impression of reputable christian and well-mannered gentleman. It seems to me that I never thought that he has problems with alcohol. Unfortunately, it was so.

I learned that from other church members. Some of them questioned his membership in the church. So I spent some time and through informal conversation was trying to get more information about whole situation. I decided to talk first with elder and deacons.

They told me that they visited him with previous pastor couple of time. They never started direct conversation about issue (they did not want to embarrassed him), but they ask him does he has still problem with his old vice. He told them that it is very past issue for him and that now everything is going well. But, they told me, his neighbours and his relatives, which are not church members, always asked how can he be church member when he is drinking alcohol? And one of them was

⁴ This is not his real name but it will be used in this paper.

young boy from same village who was on his way to baptism. So the church board thought that the best solution is to exclude him from church membership and to show others that the church does not accept such kind of behavior and life style.

When I announced my visit to Slavko and came to his house, his attitudes and appearance were same as in the church. It was really hard to start talking about issue that seem to be so far away from what one sees. On my questions about alcohol, he gave similar responses as with the visit of my previous colleague: That was an issue in his life before, but now is over. I understood that it is very difficult for him to talk about it (especially with person he knows not and with whom he is not close enough to be open) and that he feels very uncomfortable. So I decided to find other ways to get more informations about this case.

When I checked church books I found that twenty years before he was excluded from membership of the church. After a couple years, he was admitted into the membership of the same church again. There are no other written data about this whole case, except that reason of excluding from membership was the problem with alcohol abuse.

I visited his oldest son who is church member and asked him about whole situation. His opinion is that “they (the church) should have long ago exclude him (his father) from the church.” The very way of that sentence showed me that relationship between two of them is not good as it should be. It also very clear that his son personal attitudes toward the church could be much more better. He referred to the church as “they” not “we.”

He said that Slavko started to drink alcohol at the time when Slavko’s brother left the country and went abroad, with his family. Slavko and his brother Boško were very close. They had more siblings but two of them were always together. For some time they even worked as literature evangelist and were in prison. After Boško went to Canada, Slavko began to occasionally use alcohol. He spend some time in Austria where he worked. I do not know how he lived there, his son said. Even today he do not drink much, but that little is enough to get drunk. And when he is drunk,

he does not behave as christian. Usually, his son continued, it goes this way: some of his neighbours used to come to his father. One of the neighbours was very persistent in visiting Slavko and he always comes with some alcohol.

When I asked him about their relationship, he did not answered directly but he presented some complaints about his father's lifestyle. He told me that only one his sibling, his sister, remain in the church. But she died couple of years ago of breast cancer. Three other Slavko's children, two sons and one daughter, are not church members. One his brother, Slavko's youngest son, committed suicide. That son was a soldier in last war (1992-1996) in Bosnia and Hercegovina. Slavko's older daughter left home very early and moved to Zagreb, Croatia. She also left the church.

I tried also to talk with his other son. He does not belong to Adventist church family. But his ties to his real family are also weak. Unfortunately, relationship between him and his father is disfunctional. From his answers, it was clear that he does not care at all. He came to live with Slavko after his younger brother die. But, lot of time he does not spend at home and time at home does not contains any support to his father. In fact, he himself has an occasional problems with drinking.

Other people with whom I spoked were generally repeating what I have heard from Slavko's sons and from members of the church. With these information I started interpretive task, trying to see behind the seen and to answer on question "Why is this going on?"

CHAPTER II - INTERPRETIVE TASK

Then, in this same chapter, I will try to give interpretation of the episode, situations and context.

Interpretative task, by definition, includes use of different theories and their comparison with the given case.

After all talks and informations, I started to work on interpretive task of this case. I was aware that I lack sufficient answers from the person which is all this about, but I tried to build on insights I get from all other sources. If we compare this case to some theories⁵ about alcoholism we must be aware that “theories help us understand and explain some parts of the problem but never whole issue.”⁶ In some cases, one theory would not be enough to cover all the details of particular occasion. So in this event I focus on and combine two theories about alcoholism: psychological and sociocultural. That does not mean that other theories can not help and that are completely excluded. It means that I believe these models of theories have most commonalities with the issue I struggle and that the differences are minimal.

2.1. Psychological theory of alcoholism

Although there are many subtheories in this theory, the main presupposition in this theory is that people use alcohol as a replacement for some important need of them.⁷ In this case it would mean that some of his deficiency or want Slavko is trying to compensate through alcohol consumption.

What kind of deficiency or want could that be?

⁵ In his book, Osmer gave few theories about alcoholism. So I used his book as guide on this field. He mentioned medical, psychological and sociocultural theories. (Osmer, 39%).

⁶ Ibid., 31%.

⁷ Joseph R. Volpicelli, “Alcohol Dependence: Diagnosis, Clinical Aspects and Biopsychosocial Causes,” <<http://www.aadayton.org/cause.html>> [accessed 4. April 2012] (para 20 of 34).

2.1.1 Losing of Brother

Slavko's oldest son told me that his father's drinking habits started the day when Slavko's brother went abroad. That can be very important starting point for understanding of the whole issue.⁸ Until that time, Slavko was a part of bigger family community and had a close connection with his brother in which he found belonging. After his brother left the country, he obviously started to feel alone, and maybe abandoned. Even though he was a church member at that time (or is better to say, all the time), relations and ties in the church were not strong enough to give him a sense of true belonging and to help him cope with his loss. "Disconnection is normal part of alcoholic life, yet they have a deep longing for community."⁹

2.1.2. Death in the Family

The second need (or loss) which can be additional trigger to Slavko's alcohol abuse is breaking of family circle and children's leaving the faith. Couple of natural and unnatural deaths afflicted heavily his life. His wife died first. After that, his youngest son committed suicide. And after all, his younger daughter died from cancer. All this happened in less than ten years. And again, his relationship with the church was weak and he maybe did not receive adequate pastoral care in this time or it was insufficient. So he found support in his surroundings and wider community in village which only led him, unfortunately, deeper into alcohol abuse. Magical circle of personal vice and sorrow was closed.

⁸ "The researchers theorized that anxiously attached individuals drink alcohol to decrease their negative emotions, especially feelings of abandonment by others," (Giselle Hernenandez, Jessica M. Salerno and Bette L. Bottoms, "Attachment to God, Spiritual Coping, and Alcohol Use", *The International Journal for Psychology and Religion*, 20 2010 (97-108). p. 100).

⁹ "Most alcoholics and other addicted person feel disconnected and even disowned by churches and other religious communities, a feeling that often spills over into members of their families. (*Spiritual Caregiving to Help Addicted Persons and Families*, <<http://www.nacoa.org/pdfs/clergy%20handbookfrom%20toolkit.pdf>> [accessed 4. April 2012] pp. 33-34).

2.2 Sociocultural Theory of Alcoholism

This theory explains that roots of alcoholism are linked with “cultural patterns and attitudes of society toward drinking. This kind of society looks on alcoholic beverage with respect”¹⁰ and do not discouraging drinking habits.

Balkan area, which all this was happening, is very loaded with alcohol abuse problems. Culture of peoples in Bosnia and Herzegovina is represented by tradition of “customary” drinking, drinking which is integral part of everyday life.¹¹ Also, in traditional rites of Ortodox church, as well in Roman Catholic church, alcohol in form of wine and brandy is very common and they used it very often. These churches are advocate moderate drinking, but in practice there are lot of alcohol abuse.¹² Many national mythical heroes are described as “good drinkers.”¹³ In his book “Christianity and Psychological Problems of Man”, famous ortodox neuropsychiatris and professor on Ortodox Theological seminar in Belgrade, Jerotić states that alcohol is stil ascending in Balkan area.¹⁴ All these facts are proofs that Slavko is living in culture full of alcohol. As Hoksbergen says, “church is too often reflection of the society in which it finds itself.”¹⁵

Without good relationship with the church, it was very easy for Slavko to find company of alcohol fans. As Cahalan and Room say, “most powerful predictor of drinking problems is not social background but current social environment.”¹⁶ With that kind of help, he created habits whit which

¹⁰ Osmer, 40%.

¹¹ Zavod za Alkoholizam i Druge Toksikomanije Kantona Sarajevo, <<http://www.zalcnarc.net/istorijat.htm>> [accessed 4. April 2012] (para 1 of 9).

¹² Marinko Juretić, “Alkoholizam u zrcalu učenja Pravoslavne crkve”, in *Alkohol u Očima Vjerskih Zajednica*, <<http://www.moravek.org/kla/61-004.html>> [accessed 5. April 2012] (para 2 of 12).

¹³ Princ Marko Kraljevic, for example.

¹⁴ Vladeta Jerotić, *Hrišćanstvo i psihološki problemi čovjeka*, (Beograd: Bogoslovski fakultet Srpske Pravoslavne Crkve: 1997),199.

¹⁵ Alvin Hoksbergen, “Alcoholism in the Church”, *The Reformed Journal*, December, 1973 (14-17). p. 14.

¹⁶ Stanton Peele, “The Cultural Context of Psychological Approaches to Alcoholism”, in *American Psychologist* 39, 1984. <<http://www.peele.net/lib/approach.html>> [accessed 4. April 2012] (para 18 of 53).

could not cope alone. No one in his surrounding did discouraged him or help him struggle with that vice before it was pretty late. While continuing to drink alcohol, he has increased the gap between himself and other church members. So, he started to live double life: one in the church, in front of his brothers and sisters and another at his home, with his neighbours from village.

CHAPTER III - THE NORMATIVE TASK

First two steps of practical theological method by Osmer are descriptive and interpretative. After that, one must turn to next two steps which are normative and pragmatological tasks. In this chapter it will be presented normative task of this case. Normative task includes theological concept, ethical reflection and good practice.

3.1. Theological Concept of Normative Task

Response of most conservative churches (including SDA church) to alcohol abuse are usually similar to the one I described in first chapter: exclusion from church membership. Without interpretative step, it can seem like normal reaction that needs to be done first. But good interpretation of episode, situation and context will show is there anything under the surface which needs to be addressed first, before exclusion. "The word 'alcoholism' is misleading as a descriptive since it focuses attention on a symptom rather than on the root disease."¹⁷ In this case the problem is not alcoholism, it is just consequence of deeper issue. And that issue is lack of belonging to wider community which will offer compassion, guidance and brotherhood in time of crisis.¹⁸ That is why I choose church as a family as theological concept that needs to be addressed in this case to the church. The church with this feature can really help to her church members with this kind of problem. At his place I will repeat Clinebell's very courageous assertion "There wouldn't be so many alcoholics if religion had steeped in sooner with less morals and more understanding of causes."¹⁹

¹⁷ Howard J. Clinebell, "American Protestantism and the Problem of Alcohol", *Journal of Clinical Pastoral Work* 2 No. 4, Winter, 1949 (199-215) p. 204.

¹⁸ "Spiritual formation occurs primarily in the context of community. Persons who remain connected with their brothers and sisters in the local church almost invariably grow in self-understanding. And they mature in their ability to relate in healthy ways to God and to their fellow human beings. This is especially the case for those courageous Christians who stick it out through the often messy process of interpersonal discord and conflict resolution. Long-term interpersonal relationships are the crucible of genuine progress in the Christian life. People who stay grow." (Joe Hellerman, "When the Church Was a Family: Part One", in *Hellerman's Blog*, 2. September, 2010 <<http://hellerman.wordpress.com/2010/02/09/when-the-church-was-a-family-part-one/>> [accessed 5. April 2012] (para 2 of 13).)

¹⁹ Clinebell, p. 203

3.1.1. The Church as a Family

My key biblical passage for this concept is found in First epistle of John, third chapter. “Behold what manner of love the Father has bestowed on us, that we should be called children of God!

Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure” (New King James Version).

Apostle John starts with term “father” and it is pointing to well known Lord’s prayer (Matthew 6:9, Luke 11:2), where Jesus’ disciples asked him to teach them to pray. This famous prayer starts with the words “Our Father in heaven.” To address God with these words is not just matter of emotion but of “special relationship of authority and care between God, His Son and His people.”²⁰ In the Old Testament, father-children relationship was the advantage of Jewish people (Deut. 8:5, Ps. 103:13, Prov. 3:12, Jer. 3:22), but in the New Testament baptism is seen as a way of entry into God’s family for all people, not just Jews (Gal. 3:29). “According to this passage, Christians became more than descendants of Abraham and part of the people of God, they also became children of God, through adoption.”²¹ This fact needs to bind us together more close and we need to recognize each of us as our brother and sister, part of our spiritual family.²²

When apostle John describes love that God showed to humans, he explains it also in the metaphor of father-children relationship. “We should be called children of God” (1. John 3:1, NKJV) and he adds “Now we are children of God” (1. John 3:2, NKJV) although we do not know what we will

²⁰ D. C. Davis, “Father”, in *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 2, ed. by Merrill C. Tenney (Grand Rapids, MI: Zondervan Publishing House, 1976), 505-6, p. 505.

²¹ Stephanie Mar Smith and Kinoti Meme, “The Family of God An Ecclesial Model for HIV Prevention in Africa”, *Misiology: An International Review*, Vol. XXXVI, No. 4, October 2008 (417-33), p. 426.

²² “Matthew”, in *Seventh-Day Adventist Bible Commentary*, ed. by F. D. Nichol, (Washington, DC: Review and Herald Pub. Assn.: 1953-57), 5:270-562, p. 346.

become. This is not description of some mystical connection but is rather something practical and real. It needs to be seen in our relationship to each other, which he further processed through his imperative of love (1. John 3:10-15).

All these concepts, metaphors and pictures from the Bible taken together create a motif of church as the family of God. It needs to be characterized by love, sacrifice, empathy and willingness to be patient with those who err. Maybe words of Avery Dulles will help me to highlight most important features of the church as God's family.

Images such as "People of God" and "family of God" have the advantage of bringing out the character of the Church as a communion of persons, a community. The supreme archetype of the Church is the divine Trinity, as a communion of persons intimately and inseparably united with one another. When Jesus established the "new covenant" in his blood, he brought disciples into a deeply personal relationship with one another and with God. The Church, under one aspect, is a great family whose members are bound to one another with a love that derives from the Most Holy Trinity.²³

So, this is the kind of relationship that need to be present in the local church which follow biblical pattern of the Church as the family of God. This is also course in which all our pragmatic response needs to be directed: to create this kind of fellowship among members of local church.

3.2. Ethical Reflection

Appart from theological interpretation, according to Osmer, normative task includes ethical reflection and good practice as well. Importance of ethical reflection is, freely said, to remind theologians that they are working with live persons not abstract objects. In this case, I think it is important to remember that dealing with alcohol abusers implies having patience and giving time for any further expectations. As apostle John writes, "Now we are the children of God and it has not yet been revealed what we shall be" (1. John 3:2, NKJV). At the moment when we start process of supporting alcoholic, we are not sure in which place it will end: victory or defeat. So we need to

²³ Avery Dulles, *The New Wolds of Faith*, (New York Province: Society of Jesus, 200), 59.

show lot of sympathy, care and patience. On the other side, it is normal to expect grow and cooperation from person with drinking problems. “Everyone who has this hope in Him purifies himself, just as He is pure” (1. John 3:3, NKJV). If the alcoholic wants to end in positive way, he must demonstrate some token of “purification” during the process of interacting with the church. First such positive sign must be willingness to admit “permanent powerlessness over alcohol.”²⁴ Without this, there can be abuse not only of alcohol but of the church also.

3.3. Good Practice

Good practice “serve as a normative model offering guidance to contemporary congregations.”²⁵

With regards to church support of alcohol abusers, sadly but true I do not know SDA congregations which can be used as an example (for guidelines neither as epistemic source) in this area, how to work with this group of people. But very good practice, guidelines and resources for helping alcoholics can be found in Alcoholics Anonymous, “fellowship of man and woman who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.”²⁶

²⁴ John W. Ribar, “Control, Death and Healing: A Probe of Alcoholism”, *Currents in Theology and Mission*, 8 No. 5, October, 1981, (294-297) p. 294.

²⁵ Osmer, 57%.

²⁶ “Information on A.A.” <http://www.aa.org/lang/en/subpage.cfm?page=1>. 8.

CHAPTER IV - THE PRAGMATIC TASK

Widely adopted and proven is that spirituality helps to overcome personal obstacles during the struggle with various addictions.²⁷ When it comes to alcohol, personal spirituality is greatly needed the community of believers to help and support. This is particularly true in countries where there is no network of Alcoholics Anonymous groups or they are very poorly developed. So, the local church could be of big help as a substitute for this kind of organizations.

But usually in practice, helping the addict, alcoholic in this case, to overcome his dependence is largely reduced to pastor alone. Unfortunately, Clinebell seems to be pretty right when he stated that “the influence of the Protestant Church, both as reflector and as a creator of public attitudes, has been predominantly on the side of the judgemental, the moralistic and the coercive.”²⁸ The specific case analyzed in this paper is showed that similar stance can be found also in local SDA church too. As Linsky notes, “church groups most strongly opposed to social drinking are also least accepting and supportive of the alcoholic person.”²⁹ The change must begin in the minds of non-alcoholic if they want to help those with drinking problems. “Many times the pathology of the non-alcoholic prevents this action from taking place, as well as seriously complicating the illness of the alcoholic.”³⁰

Instead of giving suggestions to pastor for his work with alcohol abusers, this pragmatic task will focus on transformational leadership of pastor in local congregation. Question is not what pastor

²⁷ “People with a secure God attachment style use alcohol significantly less often compared o people with an avoidant God attachment”, (Gisele Hernandez, Jessica M. Salerno and Bette L. Bottoms, ‘Attachment to God, Spiritual Coping, and Alcohol Use’, *The International Journal for the Psychology of Religion*, 20 2010 (97-108) p. 105). “People who use religion as a tool to cope with the negative life events have psychological and emotional benefits compared to people who do not. The two most frequent reasons given for abstaining from alcohol were health and religion”, (Bonnie F. Hatchett, ‘Alcohol Problems Among Older African-American Women’, *Journal of Religion and Health* Vol. 38, No. 2, Summer 1999, (149-54), pp. 99. 150).

²⁸ Clinebell, p. 199.

²⁹ Arnold S. Linsky, ‘Religious Difference in Lay Attitudes and Knowledge on Alcoholism and Its Treatment’, *Journal for the Scientific Study on Religion*, 5 No. 1, Fall 1965 (41-50) p. 48.

³⁰ Frank K. McDowell, ‘The Pastor’s Natural Ally Against Alcoholism’, *Journal of Pastoral Care*, 26 No. 1, March 1972 (26-32), p. 30.

can do to help alcohol abusers so they will stop drinking, but the question is how pastor can create his church to become more supportive and caring communities which will welcome persons and families affected by alcohol. “The role of the minister or pastor is pivotal in the development and operation of church-based services and programs as well as the delivery of services. They can initiate changes and can equip the officers and members so that families troubled by substance abuse issues can find a climate of acceptance, understanding and recovery in local congregation.”³¹

Osmer’s pragmatic task gives three forms of leadership: task competence, transactional leadership and transforming leadership. So, the next part of this chapter will present model of transforming leadership which aim to bring change in its organization. Desired change is that our local congregation experience more characteristics of church as a family. With this features it will be more equipped to help those who struggle with alcohol abuse. Instead of choosing to exclude them, it will include them into its family circle and give support and help to overcome their weakness.

4.1. Choosing Change Theory for Transforming Leadership

For the implementation of any changes in any organization one should follow one of many proposed theory of change. Some of the best known theories of change are: Lewin’s Three Steps of Change,³² Schaller’s Five Steps of Change Process,³³ Kotter’s Eight Steps,³⁴ 15 Guiding Principles

³¹ Bonnie F. Hatchett, Jared B. Miller, Rachel V. Solomon and Karen Y. Holmes, ‘The Clergy: A Valuable Resource for Church Members with Alcohol Problems’, *Journal for Pastoral Care & Counseling*, Vol. 61, No. 1-2, Spring-Summer 2007 (39-46), p. 41

³² Eugene McKenna and Nic Beech, *The Essence of Human Resource Management*, (Prentice Hall Europe, 1995), pp. 58-59.

³³ Lyle Schaller, *Strategies for Change*, (Nashville: Abingdon Press, 1993), pp. 90-100.

³⁴ Džon P. Koter, *Vođenje Promjene*, (Beograd: Želnid, 1998), pp. 45-189.

to Better Change,³⁵ McKinsey 7S Model,³⁶ Prochaska and DiClemente's Change Theory.³⁷ In order that our local church become more like family, which means to have all characteristics of belonging and support for church members with drinking problems, I choose Schaller's Five Steps of Change Process as a theory of change.

4.1.1. Schaller's Five Steps of Change Process

These are five steps of this theory: creating discontent with present situation, forming initiating group that will lead the change, finding wider support in congregation, implementation of change and freezing of change as a last step. This theory of change is created for change in church settings. I see this as a first advantage of this theory. Also, it considers change as a process, not event. To create change in this particular situation I am aware that it will take a time. Double emphasis on support creation is one more advantage of this theory for this particular case. No organization has welcomed change as something positive so more support is always very useful. Slower application of Schaller's theory in organizations with multiple levels of leadership can be seen as its weaknesses. It is understandable if we realize that the theory was originally intended for churches with congregation structure. But in this case it will help us, because the change is intended in the settings of local SDA Church and not at the level of union or division.³⁸

4.1.1.1. Creating Discontent with Present Situation

³⁵ Paul Gerhardt, 'Organizational Change: A Comparison of Four of the Best Models of All Times,' <www.paulgerhardt.com/homework/ORGANIZATIONAL_CHANGE.pdf> [accessed 18. September 2011], p. 4.

³⁶ Slobodan Pokrajac, *Menadžment promena i promene menadžmenta*, (Beograd: Topy, 2001), p. 89.

³⁷ Alicia Kritsonis, 'Comparison of Change Theories,' *International Journal of Scholarly Academic Intellectual Diversity*, Vol. 8, No. 1 (2004-2005) pp. 3-4.

³⁸ More about organizational structure of Seventh-day Adventist Church on <http://www.adventist.org>.

The church as a whole must be aware that exclusion of those who struggle is not a good solution. I would start creating discontent by presenting possibilities of what the church could be if it is worked different way. More satisfied members, bigger tithe and incomes, recognition of the church in its community by its power to change people lives and above all fulfilment of God's will for every local SDA congregation to become shelter for endangered. Nothing of this will be done by simple exclusion of those who err and struggle with their sins alone. By displaying divine ideals and comparing them with our present reality I believe will give more power and will for change than critique and finger pointing. Especially, there is a need of stressing point that every individual are precious in God's sight: so loosing only one is already great loss.

4.1.1.2. Forming Initiating Group for Leading Change

In the context of local church there is no need of creating some special group which will later serve as initiating group. Present organization of local SDA church gives already good opportunities for second step of change. Local church board can be of biggest help in initiation of change proces.

Members of church board needs to be very unsatisfied with present situation if they are the ones who will lead the process of change. I will organize church board's meeting twice a month talk with them how to expand the will for change and create bigger support in the congregation. Fasting and prayer will be included as our reliance on God's power and asking His Spirit to encourage us and other in congregation in this process.

4.1.1.3. Creating Wider Support in Congregation

This step can be done only if the every member of church board is messenger of this particular need for change. Instead of pastor goes from door to door of church members and is trying to convince them, this job needs to be done by church board's members. They are the ones who will be carriers of idealistic picture of the church to other believers in the congregation. Every believer must be

visited. With their effort, discontent with present situation and search for something that needs to be done will eventually be born in head of every awake church member.

4.1.1.4. Implementation of Change

I would like to start with unformal small group ministry to create family relationships in local congregation. Although they know enough each other, there is a call for more time spending together. The kind of small group I am talking to are not the “regular” ones: Bible study and unchurched friends invitations. I mean more real involvement in the lives of others through informal activities outside the worship and church facilities like picnics in nature, potlucks, visits, friendship and different social projects in which local church members are very experienced. They need to feel each others problems and struggle, to realize that all of them have some issues and that they need one another. Their hears must softened to the problem of others and especially problems which person can not be solved alone.

Next step is informal imitation of alcoholic anonymous group therapy. Church board members will be more acquainted with 12 steps³⁹ of alcoholic anonymous and they will be those who will very often share these principles and lead informal conversation according to them:

1. Admit powerlessness over alcohol,
2. Believe that you need Power greater than ourselves,
3. Made decision to turn lives to the care of God,
4. Made a searching and fearless moral inventory of ourselves
5. Admitted to God, to ourselves and to another human being exact nature of our struggle
6. Be entirely ready to have God remove all these defects of character
7. Humly asked Him to remove our shortcoming
8. Made a list of persons we had harmed and be willing to make amends to them all

³⁹ All information about The 12 Steps program can be found at <http://www.12step.org/>.

9. Made direct amends to such people whenever possible
10. Continue to take personal inventory and be ready to admit our wrongs
11. Sought through biblical spirituality improving our conscious contact with God
12. Having had a spiritual awakening as results of these steps

Instead of alcohol they will talk about sin in general: the need to admit powerlessness over sin on our own. This particular community of believers needs to remove all signs of legalistic tendencies which they were live among them for long period of time. This will create atmosphere of humility and genuine christian spirit, even though I am very aware that this will take some time.

I emphasize that all activities needs to be done in informal manner so the people would not feel as part of some kind of pastor's experiment but as a real human with real kind of relationship that is starts to grow among them. Every kind of official call *ex catedra* will push aside passive members and those who are wounded by previous insensitive church board's decisions and actions. This does not mean that worship and other church meetings will not cover this issue. It means that all endeavors must be recognized as genuine and honest, not just one more program inside the church.

4.1.1.5. Freezing of Change

The biggest help in freezing of change will be acceptance of addicted one in church family again. If the congregation can not see that their effort have impact in lives of real people whom they know, the change will inevitably suffer a loss. That is why some "celebration of success" are very important even during implementation of the process. So the best boost for freezing change is good implementation and continuation of it.

CONCLUSION

Through continuous priestly listening and informal attending I have found some facts from which I concluded what are the issues that initiated drinking habits in life of one individual. Of course, his personal devotion and relationship with God was obviously very weak at that moment of his life, as his relationship with church and with family. Using psychological and sociocultural theories of alcoholism gave some deeper insight about this case. Living in culture which is immersed in alcohol, not just by encouraging moderate drinking but also by using alcohol in religious rites, it seems that was not hard for this particular man to slip into alcohol abuse during hard time of his life, when he lost several close members of his family. Without enough support and with feelings of sorrow and loneliness drinking has become an escape from cruel reality. With this in mind, I proceed to an examination of normative and pragmatic aspects of this case study.

Biblical metaphor of church as a God's family (based on 1. John 3:1-3) is strong enough to give direction for creating congregation which will show more love and be more supportive for persons with drinking problems. This metaphor is enclosed by ethical guidelines which asks for patience and endurance in dealing with alcohol abusers, but from them is required to cooperate in this process by admitting that they can not succeed alone. The best example of this cooperation i.e. good practice can be seen in AA fellowship which is something that church needs to imitate in its fellowship. For this reason, I choose Schaller's Five Steps of Change Process to articulate action strategy inside the model of transforming leadership.

BIBLIOGRAPHY

Buettner, Dan. 'The Secrets of Long Life,' in *National Geographic*, November, 2005, <<http://ngm.nationalgeographic.com/ngm/0511/feature1/index.html>>.

Clinebell, Howard J., 'American Protestantism and the Problem of Alcohol', *Journal of Clinical Pastoral Work* 2 No. 4, Winter, (1949) 199-215.

Davis, D. C. 'Father', in *The Zondervan Pictorial Encyclopedia of the Bible*, ed. by Merrill C. Tenney Vol. 2 (Grand Rapids, MI: Zondervan Publishing House, 1976), 505-6.

Dulles, Avery. *The New Wolds of Faith*, New York Province: Society of Jesus, 200.

Gerhardt, Paul. 'Organizational Change: A Comparison of Four of the Best Models of All Times,' <www.paulgerhardt.com/homework/ORGANIZATIONAL_CHANGE.pdf>.

Hatchett, Bonnie F., 'Alcohol Problems Among Older African-American Women', *Journal of Religion and Health* Vol. 38, No. 2, Summer 1999, (149-54).

Hatchett, Bonnie F., Miller, Jared B., Solomon Rachel V. and Holmes Karen Y., 'The Clergy: A Valuable Resource for Church Members with Alcohol Problems', *Journal for Pastoral Care & Counseling*, Vol. 61, No. 1-2, Spring-Summer 2007 (39-46).

Hellerman, Joe. 'When the Church Was a Family: Part One', in *Hellerman's Blog*, 2. September, 2010 <<http://hellerman.wordpress.com/2010/02/09/when-the-church-was-a-family-part-one/>>.

Hernenadez, Giselle. Salerno Jessica M. and Bottoms, Bette L., 'Attachment to God, Spiritual Coping, and Alcohol Use', *The International Journal for Psychology and Religion*, 20 (2010) 97-108.

Hoksbergen, Alvin. 'Alcoholism in the Church', *The Reformed Journal*, December, (1973) 14-17.

Juretić, Marinko. 'Alkoholizam u zrcalu učenja Pravoslavne crkve', *Alkohol u Očima Vjerskih Zajednica*, <<http://www.moravek.org/kla/61-004.html>>.

- Jerotić, Vladeta. *Hrišćanstvo i psihološki problemi čovjeka*, Beograd: Bogoslovski fakultet Srpske Pravoslavne Crkve: 1997.
- Koter, Džon P., *Vođenje Promjene*, Beograd: Želnid, 1998.
- Kritsonis, Alicia. 'Comparison of Change Theories,' *International Journal of Scholarly Academic Intellectual Diversity*, Vol. 8, No. 1 (2004-2005).
- Linsky, Arnold S., 'Religious Difference in Lay Attitudes and Knowledge on Alcoholism and Its Treatment', *Journal for the Scientific Study on Religion*, 5 No. 1, Fall 1965 (41-50).
- 'Matthew', in *Seventh-Day Adventist Bible Commentary*, ed. by F. D. Nichol, Vol. 5 (Washington, DC: Review and Herald Pub. Assn.: 1953-57), (270-562).
- McDowell, Frank K., 'The Pastor's Natural Ally Against Alcoholism', *Journal of Pastoral Care*, 26 No. 1, March 1972 (26-32).
- McKenna Eugene, and Beech Nic. *The Essence of Human Resource Management*, Prentice Hall Europe, 1995.
- Osmer, Richard R., *Practical Theology: An Introduction*, Grand Rapids, MI: Wm. B. Eerdmans Publishing Co, 2008.
- Peele, Stanton. 'The Cultural Context of Psychological Approaches to Alcoholism', *American Psychologist* 39,1984. <<http://www.peele.net/lib/approach.html>>.
- Pokrajac, Slobodan. *Menadžment promena i promene menadžmenta*, Beograd: Topy, 2001.
- Ribar, John W., 'Control, Death and Healing: A Probe of Alcoholism', *Currents in Theology and Mission*, 8 No. 5, October, 1981, (294-297).
- Schaller, Lyle. *Strategies for Change*, Nashville: Abingdon Press, 1993.
- Spiritual Caregiving to Help Addicted Persons and Families*, <<http://www.nacoa.org/pdfs/>

clergy%20handbookfrom%20toolkit.pdf>.

Volpicelli, Joseph R., 'Alcohol Dependence: Diagnosis, Clinical Aspects and Biopsychosocial Causes', <<http://www.aadayton.org/cause.html>>.

Weismeyer, Richard. 'National Geographic magazine features Adventist Health Study,' in *Today*, 27.10 (2005) <<http://www.llu.edu/assets/news/today/documents/today102705.pdf>>.

'Zastrašujuće Posledice Alkoholizma u BiH', in *Islamska vjerska zajednica*, 23. December 2010 <<http://www.islamska-zajednica.hr/vijesti/sijecanj/alkoholizam%20u%20bih.pdf>>.

Zavod za Alkoholizam i Druge Toksikomanije Kantona Sarajevo, <<http://www.zalcnarc.net/istorijat.htm>>.