

***PASTORAL COUPLES' FAMILY LIFE CHALLENGES AND POSSIBLE
INTERVENTIONS***

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Real Project

Abstract

The ordination of women established platform for the occurrence of dual-clergy or pastoral couples in which wives and husbands are both ordained ministers and work in ministry. Similarly, a pastoral couple marriage is the bedrock of demonstrating the gospel of Jesus Christ to the universe. In this regard, no marriage in the worshipers is more important as compared to pastoral marriage in spreading this gospel message to both believers and unbelievers. The paper focuses on the pastoral couples' family. The study has found several life challenges associated with pastoral couples' family. Difficulties are abuse and violence, break-up and collapse of families, and influence of work on family. Some of the renowned ways include assistance for a familial spirituality and popular devotion and a familial spirituality. Aside from identifying challenges and their solutions or interventions, this study also attempts to explain the Bible teaching concerning marriage and family, how pastoral couples' family benefits and limits couples and family, as well as how critical situations of pastoral couples' family, including instances of child abuse and domestic violence.

The introduction part aims at offering background of the study and issues to be included in the paper, in general. It provides problem identification, setting of the problem, scope of the paper, thesis, and significance of the project. In this topic of “pastoral couples’ family life challenges and possible challenges,” pastoral couples’ family refers to family in which both spouses are pastors or family consisting of a husband/wife of a pastor. Also, possible interventions relate to various recommendations and strategies that can be applied to rectify challenges faced by this type of family.

Problem Statement

Background of pastoral family.

Two missions were long regarded unharmonious in the Christian Church, i.e., ordained ministry and marriage. Although the Protestant Reformation declared marriage promising for predestined men, it was just fairly recently that women, as well, have been widely ordained. The ordination of women established platform for the occurrence of dual-clergy or pastoral couples in which wives and husbands are both ordained ministers and work in ministry. Aside from that, a primary means of demonstrating the gospel of Jesus Christ to the universe is via a pastoral couple marriage. Paul informs his recipients in Ephesians 5:32 that Christian marriage was structured by God to show the universe mysterious association between Church and Christ (Wientjes, Veerkamp & Calus, 2013). No marriage in worshipers is more important as compared to pastoral marriage in spreading this gospel message to both believers and unbelievers. Be that as it may, pastoral couples’ families have been seen as a dynamic team and are characterized by various family life challenges. Possibly, the first challenge of pastoral couple life is getting a job.

Keeping this in mind, it is important to discern various benefits pastoral couples offer to churches, families, and couples themselves from disadvantages attached to this type of family, perhaps to convince communities against it to support it.

Setting of the Problem

Need for pastoral care for ministerial couples.

Church has mentioned that zero tolerance has been passed for a pastor who abuses a child, even once. Nonetheless, in divorce, children abuse commonly takes place often and over several years and impacts many children. Further, the rejected husband or wife, together with children, may suffer severe emotional, physical, or sexual abuse and, in nearly all events, will suffer significantly from similar psychological experiences of children, including rejection, betrayal, and abandonment (Walsh, 2015). These three psychological experiences are among the most painful and long-range types of human distress. Without directly addressing these effects of divorce on children and rejected spouse positively, the impact of allowing Communion to the divorced and remarried couples will frequently be distressing for his or her earlier family members (Wetchler, 2011). Unless these earlier family groups are asked in assessing remarried couple, their agony will destroy respect for the Church and, apparently, faith in God.

Consequently, the need for pastoral care is to identify the suffering that the isolated children and rejected parents are exposed to for establishing a long-lasting solution in the family. Pastoral care is needed in difficult marital circumstances such as cohabitation and separated parents, transmission of faith, and an announcement of nullity of the marriage oath.

What the Bible says about pastoral couples and their families.

In churches created during the New Testament, leaders were asked to show faithfulness at home before they were declared qualified for leadership, as illustrated in 1 Timothy 3: 1-13. Too frequently in today's setting, people consider leadership to be so important that it is worth abandonment of family life. This is backward thinking and dangerous since it is rested on the supposition that without one's participation, the church of God cannot continue (Kreppner & Lerner, 2013). However, in Mathew 16:18, God says, "I will build my church." It is the church of God. The Bible does mention that individuals must be ready to leave everything for Jesus Christ. In Matthew 19:29, Jesus said, "And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life" (Schaie & Willis, 2010). This statement cannot imply, nevertheless, that a man is defensible in abandoning roles he is obliged to his children and wife. This is because it is God who demands those roles of him. Also, there is a justification why Paul summons husbands to treasure their wives the manner in which Jesus Christ loves the church and that Peter informs husbands to live with partners understandably, as shown in 1 Peter 3:7 (Justice & Garland, 2010).

Thesis Statement

One of the several critical concerns facing pastoral couple family is the difficulty in communication and relationships. Other problems that face families relate to psychological problems such as depression, stress, family problems, and financial problems, among other family life concerns. Many of these individuals find it hard to meet the church members' expectations in regards to their children or spouses. Furthermore, pastoral couples struggle with

getting time to spend together with their families, resulting in “glass house syndrome” (Kreppner & Lerner, 2013). Furthermore, pastoral couple family life is described by emotional fluctuations. The life is subject to the admiring followers and critics. Church members' expectations can be unreasonable. The actual nature of a priest's call into ministry contributes to the ostensibly unrelenting stress. Similarly, family is associated with sexual concerns, which fall into either marital infidelity or pornography (Fine & Harvey, 2013). Other problems include abuse and violence, break-up and breakdown of families, and the impact of work on the family. On the other hand, the challenges can be solved using various ways. Some of the renowned ways include assistance for a familial spirituality, popular devotion and a familial spirituality, and engaging pastoral care in difficult cases. In sum, pastoral couples' family is full of life challenges, which seem to surpass benefits it accrues to the society. Nevertheless, these challenges can be solved using various interventions such as the pastoral care.

Scope of the Project

The scope of pastoral couples' family is broad. For this project, it includes various aspects, such as the nature of pastoral couples, family life challenges facing couples, and how these challenges impact children and society as a whole, and possible interventions and solutions available to deal with challenges. The project will cover mainly the conceptual or theoretical research but not the empirical research. The theoretical research will be accomplished through consultation of various literature and journals published by various scholars in the studied topic. Pastoral couples' family, in this case, applies to all Christians and does not discriminate for the denominations. Finally, the theoretical structure of this project is relevant to ways of life and

cultural aspects of most churches across the globe. The interviews with the couples are reported as secondary data as obtained from the previous research.

Significance of the Project

The topic of pastoral couple's family has gained recognition in the today's church traditions the Christian communities. The project offers the opportunity to the researcher to gain new concepts and discover what various literature have concluded in regards to the life challenges faced by the type of families, as well as how to tackle these difficulties. In this light, the scriptural and cultural information and model offered in this project will be of great significance to couples, married partners, divorced couples, churches, and society as a whole. Concerning churches, details will be useful in designing healthy evangelistic ministry units for the running of churches and transmission of the gospel of Jesus Christ to the believers and nonbelievers. Besides, the information will be significant for researchers who would want to refer to the piece as a reference for their studies.

Review of Literature

This section includes analysis of the information obtained from previous researchers concerning the topic of study. Thus, various journal articles and books will be consulted to identify what information already exists related to the topic at hand. This part will analyze details such as teachings concerning the family and marriage, pastoral care and programs, life challenges related to pastoral couples' family, solutions to family life challenges, and how pastoral couples' family benefits the couples and family. The information obtained here will help make conclusions concerning the recommendations for how to solve pastoral couples' family life challenges.

What the Bible teaches on Family

The Book of Genesis 1:24-31 indicates that woman and man are created in the likeness and image of God. When a man and woman receive and accept one another, they confirm that they are created for each other. Through reproduction, woman and man work together with God in appreciating and propagating life. The duty of a man and woman entails the stewardship of creation and the transmission of the human family. The declaration of the church on the family gets its roots in the life and evangelization of Jesus. Jesus Christ was brought up in the Nazareth family. He was at the wedding at Cana, which he appreciated by undertaking his first "sign" and offered himself as the Bridegroom who engages with his Bride (Fabricius, Braver, Diaz & Velez, 2010). Besides, while on the cross, Jesus gave himself in with love to the last minute and his resurrected body set new associations among individuals. According to Mathew 19:4- 6, by discovering the completeness of heavenly mercy, he enables woman and man to restore that value by which God ties them in one flesh and for which, through Christ's grace, they are

enhanced to be faithful to one another and treasure one another forever (Croft & Croft, 2013).

Consequently, godly criterion of marital love, to which couples are called by grace, has its roots in the attractiveness of the redeemable God's love that was presented in Jesus Christ, who died and resurrected from the dead, the actual core of the Gospel.

In presuming human love, Jesus also improved it, offering woman and man a new way of loving, which obtains its sources in irreversible faithfulness of God. In the same vein, Paul's letter to the Ephesians has recognized in conjugal love between a woman and man, the great secret that validates in this universe the love between Church and Christ (Schaie & Willis, 2010). A married spouse has the appeal of developing the church with their married love and the responsibility of the reproduction and nurturing of children. Unified in an indissoluble sacramental union, couples live the attractiveness of love, motherhood and fatherhood, and self-esteem of taking part, in this manner, in the creative work of God.

Lessons learned from the Church's Teaching on Family

The church has upheld, in all centuries, its continuous teaching concerning family and marriage. One of the greatest words of this educating involves encouraging the pride of the family and marriage. Marriage can be defined as a union of love and life, putting love at the heart of family and establishing, and the truth of this love in contra division to different types of reductionism available in today's culture (Goldberg, Muir & Kerr, 2013). The implication of the true love between wife and husband is a mutual present of identity and encompasses and incorporates the emotional and sexual elements, as per the heavenly plan. Moreover, the foundation of the couples in Christ has also been highlighted. Jesus Christ enters the loves of married Christians via the Reparation of Wedding and stays with them. In the manifestation,

Christ the Lord takes on the human love, cleanses it, and enables its fulfillment. Jesus enhances the groom and bride, via his spirit, to treasure their love and makes that love infiltrate each area of their lives of faith, charity, and hope (Koenig & Langford, 2012). In this manner, the groom and bride are holy and develop the body of Christ, allowing them to form a Christian family.

The Level of Knowledge or Understanding of the Bible on Family

It can be noted that biblical teaching, especially that in the Letters of Paul and Gospels, is more broadly recognized today. However, it is agreed that there is much to be accomplished if the teaching is to turn to be the foundation of the Christian life and spirituality, including in regards to the family (Walsh, 2008). Homilies are honored ways of offering the Bible to the faithful and clarifying its significance in the daily life and Church. Due to evangelizing appropriately, God's people can recognize the attractiveness of the word of God, which is an origin of appeal and well-being for the family. Similarly, Suter (2016) reports that Bible study is an important session that can help promote holiness and spirituality among the faithful Christians, and should be facilitated in dioceses. Pastoral care should be encouraged to offer a chance for the family gospel to be proclaimed, encountered, and recognized.

The Need of well-prepared Ministers for Family Life Education

The absence of knowledge of the bible on the family and marriage is attributed to the ministry's failure to undertake its duty. The clergy has been viewed by the faithful as insufficiently well-conversant with the records on the family and marriage and does not appear to have the means for advancement in these fields. According to Salwen, Underwood, Dy-Liacco and Arveson (2017), there is a need for the Church ministry to attend Seminary to equip them

with relevant skills for handling various family matters like conflicts and how to maintain a healthy relationship and realize the need to stay active on any emerging pastoral family issues. Some clergy also seems unconcerned to some moral lessons. Their deviation from Church principle results in misunderstanding among God's people. Therefore, the clergy is called upon to be well-prepared and show a feeling of responsibility in describing the Bible and show the records of the Church on the family and marriage.

The Christian Church diversified Appreciation on Family Life Teachings

It is believed that when the Church teaching is clearly expressed in its genuine, Christian, and human beauty, it is actively received by many faithful people. The church teaching is more extensively received when the faithful are involved in a real expedition of faith and disregard the church's view concerning the issue of sexual morality (Croft & Croft, 2013). In contrast, it is verified that even when the teaching about the family and marriage is recognized, several Christians find it hard to accept it wholly. There is a requirement for more substantial incorporation of a familial moral and spiritual education, which would result in an improved understanding in the area of moral matters associated with the family.

The reasons for the difficulty in accepting the church's teaching on the family and marriage are many. For instance, resistance to teaching on moral aspects is a desire for genuine Christian involvement, i.e., an experience with Jesus Christ on a communal and personal degree, for which no principle depiction can replace, regardless of its accuracy (Boyd, Bee & Johnson, 2014). Another reason is the rising conflict between family and marriage values as suggested by the Church and internationally differentiated cultural and social circumstances. Besides, the difficulty is associated with the challenge which the Church faces in tribal cultures and ancestral

customs in which marriage is described much differently from the Christian thinking, including polygamy and monogamy views.

The Family Gospel and the Natural Law

The connection of the family gospel with the natural law.

Acceptance of teaching of Church on the family and marriage essentially entails the natural law topic, which presents challenges today. Baruth, Bopp, Webb and Peterson (2015) concluded that there is a connection between the understanding and interpretation of the natural law and the way topic of family and marriage is taught in Christianity. Relationship between family gospel and the natural law is founded on essential association that the gospel sets with the humanity in various situations built by culture and history. Thus, the natural law rejoins to the urge to base human privileges on reason and accomplishes the interreligious and intercultural dialog.

Contemporary concerns associated with the natural law.

The notion of natural law has presented joined different cultural settings today, highly problematic and perhaps perplexing. It is reported that, while the conjugal aspect of the connection between woman and man might be overall viewed as an experimental fact, this concept is not explained as per a universally offered law (Wientjes, Veerkamp & Calus, 2013). Besides, the idea of human rights is observed as highly subjective even though it is implied in the notion of the natural law.

Oppositions to the natural law in regards to the union between a woman and a man.

The major objections originate from the widespread practice of cohabitation, divorce, processes of artificial reproduction, contraception, and same-sex bonds. Further, other objections to the natural law result from poorest places and people who are least affected by western thinking, particularly some African nations, which indicate occurrences of masculinity, teen and preteen marriages, polygamy, and divorce due to infertility or an absence of a male heir, together with incest and other unusual traditions (Arber & Timonen, 2012).

Need for a renewal concerning family life language.

There is a need to improve the language that has been traditionally applied in interpreting the concept of natural law so that gospel values can be expressed to individuals today more intelligibly. More focus should be put on the duty of the Bible as an honored tool at the beginning of spousal life and family, and it is important to greatly refer to the Bible, its stories, and language (Belsky & Nezworski, 2015). It is proposed that the matter is brought to public debate and coming up with the notion of biblical encouragement, which could allow a re-reading of the idea of natural law expressively in today's society. It is also recommended that the language which can be understood by all like use of symbols should be encouraged as was done during rituals.

The Benefits of Ministerial Couples' Work for Church Family Ministry**Collective wisdom.**

The collective wisdom helps inform work of church members. Baruth et al. (2015) agreed that, in the case where couples are pastors, the two can share knowledge and experiences, which

advances wisdom and, therefore, improving decision-making processes concerning matters related to Church ministry. Hiring a member of a pastoral couple implies that there is a pool of individuals with spiritual or theological expertise and equipped with a spouse who can assist them reflect more deeply, leading to more creativity and wisdom that can be applied in the accomplishment of church's tasks and requirements (Boss, Bryant & Mancini, 2016).

More work completed.

More work can be finished because of the flexibility of schedule of pastors, which enables them to be more involved in their ministry. Also, work completion is improved as, even when just one of pastoral couples is on official duty, the other partner can work with him or her voluntarily to facilitate the task at hand (Boss, Bryant & Mancini, 2016). Finally, more work is accomplished because pastoral couples can split one position in Church, thereby doing more than one person could do.

Improved work quality.

It is proposed that pastoral couples perform higher quality job since, when operating together, they can delineate duties founded on talent (Doehring, 2014). This is regardless of whether spouses are in separate churches because they can still improve each other's work quality.

Diversity.

Church members and ministries can choose who to communicate with in the case where pastoral family consists of both couples being pastors, and this is considered a great advantage for church as a whole. In the same vein, availability of both a man and woman offers diversity

because there is a variety of evangelizing techniques and female or male-oriented illustrations (Clinebell & McKeever, 2011).

Demerits of Pastoral Couples Work for Family Ministries in the Church

Vacation absences.

When two clerics from separate families work at a given church or ministry, one is frequently making up for the other, particularly if the other has a vacation (Emery, 2011). On the other hand, when couples are married to each other, both as pastors, they take the vacation together. Church has to find another individual to preach when couples are absent.

Hard to replace.

Pastoral couples that spend time together are hard to replace because they can do more work in church, given the time they share (Gladding, 2014). When they leave ministry or church, it becomes hard to replace these couples. This is the backside of the benefit of the two couples performing more work as they split a rank.

Power dynamics.

There are chances of thwarting power dynamics that pastoral couples can create on a church member. Married pastoral couples can be a power threat to the senior pastor when they are at the associate position because they can influence much of the links and control many ministries (Fine & Harvey, 2013).

Benefits of Pastoral Couples' Work for Family Life Education

Understanding, respect, and intimacy.

The first merit is the improved understanding, respect, and intimacy. Pastoral couples trust that since they are both spiritually equipped, and, in ministry, they possess a deepened respect for, intimacy with, and understanding of their partners (Lerner & Spanier, 2013). A portion of this belief links to their understanding concerning the pastoral way of life. Besides, there are also elements of partnership and intimacy in the family because the couples share the same Christian lifestyle, priorities, and values and develop in Christ as a unit (Fine & Harvey, 2013). Finally, family lives together while nurturing respect between them because they recognize the undertakings in which their partners are investing.

Flexibility.

The advantage of flexibility is achieved when two couples who have the same job because one of them can take on other duties of family like attending children's events as the other attend to other family chores (McMahon, 2014).

Congregational support.

Furthermore, pastoral couples' family is associated with congregation assistance. A lot of people are available to support couples by providing for them and giving care, encouragement, and love (Gladding, 2014). The relational support can also be extended to children.

Spiritual collaboration/partnership.

Ultimately, pastoral couples' family offers advantage of spiritual collaboration. The same way having another person who is equipped theologically around is an edge to the ministry and church, it is as well a benefit for the couple as spiritual creatures (Gladding, 2014).

Demerits of Pastoral Couples' Work to their own Families**Absence of family shared worship.**

The first demerit of pastoral couples' family is absence of family shared worship. This is true in the case where couples work or preach in different or separate churches or ministries from each other. As a result, each of them obtains the spiritual growth aspect from elsewhere because they do not attend the same sermons or are not expressing their faith in similar ministries.

Demands of church work.

The second demerit is Church work demand. The family is faced with the drawback of high demands of church tasks and encroachment of the tasks of family time. It is difficult to get rid of ministry, and this causes stress and depression, as well as burnout (McMahon, 2014). Tasks, such as sermon preparation, can be time-consuming and undermine the flexibility of family.

Isolation.

Moreover, pastoral couples' family is associated with isolation. The nature of pastoral ministry can often isolate pastoral couples interpersonally, despite the fact that this disadvantage is not unique to pastoral couple only.

Drawbacks for pastoral children.

Lastly, this form of a family can bring disadvantages for children. Because of several church tasks to be accomplished in a particular day, pastoral couples find it challenging to commit their time to their children, who are left less supported as their parents are worn out by Church work demands (Gladding, 2014). This can make children develop a culture of resistance to or hatred for gospel as they view it as a threat to their parent's support for them.

Ministerial Challenges on Family Life Education**The predicament of faith and family life education.**

In times where the family members' faith is weak or diminished both Church and parish are not viewed as supportive. Perhaps, this is due to a misguided notion of the Church and its roles as a result of sociocultural situations, particularly where family arrangement itself is in emergency or crisis. In these circumstances, the model of living as a family is seen as provoking and unachievable as opposed to a potential way of learning the way to react to one's mission and calling. Usually, when the amateur faithful feel significant distance between model of living as a family and unfeasibility of realizing that aim, couple's predicament in marriage and family slowly turn to be a crisis in faith (Clinebell & McKeever, 2011). This crisis can result in family breakdown or failure in personal and family development.

Critical circumstances within the pastoral family.***Challenges in communication and relationships.***

It is indicated that critical concerns faced by pastoral couples' families cause difficulty in communication and relationships. These can be conflicts and tensions in family as a result of an

absence of mutual intimacy and trust or the control of one partner over the other or the inter-generational disagreement between parents and children, which can block the creation of family links and make them wholly unbearable (Gladding, 2014). Such situations can result in steady vanishing of the chance of negotiation and opportunity and time to establish relationships.

The breakdown and break-up of pastoral families.

Pastoral couples' family is associated with couple's separation and divorce, which are occasionally due to poverty. Other critical states include several relationships that do not agree with the concept of a traditional nuclear family, namely, father, mother, and children. Some cultures view polygamy as persistently one of the causes of family breakdowns, together with an attitude of parents who are not open or free to life (Clinebell & McKeever, 2011). In several ways, the contemporary society appears to encourage a tradition of death concerning the unborn (abortion) and certify a philosophy of unresponsiveness in going about life overall. Some nations do not take part adequately in safeguarding the family by passing policies that promote individualism and independence and, thus, shaping persons' attitude and resulting in triviality on matters of critical value (Nason-Clark, Kroeger & Fisher-Townsend, 2011). A contraceptive attitude also hurts pastoral couples' family relationships.

Abuse and violence inside pastoral families.

It is reported that pastoral couples' family is exposed to life challenges like physical, psychological, and sexual abuse and violence. These difficulties pose an especially detrimental impact on children and women. In this light, there are cases where women or wives are killed as a result of severe emotional distress in marriage. Pastoral couples' families are also exposed to

incest and sexual promiscuity, child abuse, and pedophilia. Other challenges are related to oppression by parents, presented in the absence of attention and care offered to their children, a condition that usually results in their children's abandonment.

The media, dependence, and the social network influence on ministerial families.

Addictions to drugs and alcohol and pornography are also challenges facing pastoral couples' family, which are sometimes used and exchanged within the family, leaving alone addictions to video games and gambling, social networks, and the Internet. Concerning media, aspect can be of a negative effect on pastoral couples' family, especially when they express and provide contrasting prototypes to representation of family which conveys incorrect and deceptive principles and values (Clinebell & McKeever, 2011). Indeed, smartphones, television, and computers can be a factual impediment to dialog among members of family, resulting in failure and unfriendliness in relationships with a family, in which communication relies heavily on technology. Eventually, channels of communication and Internet access interchange real family associations with virtual ones. This condition has a risk of resulting in the conflict and collapse of the family and probability that virtual universe will take the place of the real world. It can be said that technological advancement is a worldwide challenge that can lead to rapid transformations in pastoral couples' family life concerning relationships, values, and internal stability (Emery, 2011). Thus, this situation has turned to be critical when a pastoral couples' family does not have adequate knowledge of appropriate utilization of new technologies and media.

External strains on the ministerial family.***The social effect of ministerial work on pastoral family.***

Work has an impact on comfort of pastoral couples' family. This is in regards to the challenge of coordinating collective elements of the family living with the undue requirements of work or duty, which call the family to be greatly flexible. Speed of work is fast and occasionally includes weekends, which collectively blocks the chance of a pastoral couples' family's sharing and spending moment together (Boss, Bryant & Mancini, 2016). A progressively chaotic life allows little chances for the time of family togetherness and peace. Other aspects that come into play, which also heighten family life difficulty, include volatility of labor market, economic crisis, rising unemployment rate, growing job insecurity, and the urge to travel greater distances to work. These factors result in a declining of family relationships and steady withdrawal of people, leading to greater concern.

Poverty and the fight for survival in ministry.

Pastoral couples' family is also challenged by economic adversities, absence of substantial resources, struggle for survival, and poverty. These are challenges that impact pastoral couples' families in both developed and developing regions. In such times of increasing and extreme poverty, these families have to fight for survival, and this consumes a larger part of the families' energy (Boss, Bryant & Mancini, 2016). The Church needs to make families aware of the poverty issue, which places pressure on family life.

Migration and the pastoral family.

It is reported that pastoral couples' families are subjected to migration challenge. Emery (2011) says that Fathers and a rising number of mothers are being obliged to isolate from their families for a job to acquire financial support for the family. Parents' absence has serious repercussions on both comfort of family and the rearing of children (Gillette & Gudmunson, 2014). Altogether, the act of sending funds to family by the absent father or mother can lead to a form of reliance on other members of the family. It is, consequently, important for Church to encourage suitable regulations that make it easier for the family reunification.

Individualism and consumerism in gospel ministry.

Consumerism is one of cultural strains that affect the pastoral couples' families. Consumer attitude is the bedrock of the concept of having a child at all costs and subsequent way of artificial fertilization. Besides, a competitive mentality and careerism also crucially impact family life. Another challenge is the act of relegating faith, life, and ethical conduct to the private scope (Emery, 2011). This is to say that a person's integrity and freedom shape the final worth of whether something is right or wrong. A culture that is founded on feelings and abrupt fulfillment also influences families. The mentality and tendency in today's society where families live and waste for just the moment have increased (Richardson, 2010). Such mentality has a major effect on delicate durability of emotional relationships and usually results in deep distress and insecurity in family life.

Ministerial couples' counter-witness to their own church.

Sexual scandals, particularly pedophilia, surround the church. These scandals extend to pastors and other church members, causing negative experiences. Sex outrages substantially undermine moral credibility of Church. Besides, a visibly extravagant lifestyle by some of the pastors indicates a contradiction between their conduct and what they teach or evangelize (Arber & Timonen, 2012). Gossips in Church about behaviors of pastors back at home may be a challenge to pastoral couples as they become anxious about their preaching and activities in family.

Special circumstances.***The load of societal expectations on pastoral couple.***

Social and familial expectations have a strong effect on couples. Attainment of scholastic degrees and achievement at college are regarded by family or society as prime objectives. Besides burdening of children with high expectations, it is also reported that expectation has negative effects on family by learners' tutorial courses, which are conducted after school hours (Emery, 2011). Such instances impact family life and faith life together with free time for children to play, sleep, and rest. Expectations can also cause extreme outcomes like isolation and suicide.

The consequences of conflicts.

Conflicts can impact family life by causing violent loss of lives and damaging of homes and compelling individuals in family to abandon everything to look for refuge in other regions. In some regions, conflicts result in collapse of society and family, compelling people, and

sometimes the whole families enduring in poverty, to isolate from their Christian faith communal (Arber & Timonen, 2012).

Inconsistency on family worship.

There are significant numbers of pastoral couples' families which composed of one who is an Anglican and the other partner from a different religious denomination (Everson & Figley, 2011). Although it can be appreciated that these couples come with great wealth to the Church, there are characteristic challenges of these bonds in Christian rearing of children, especially where civil law has a say in determining religious attachment of couples' children (Steiner-Adair & Barker, 2013). Occasionally, different religions in pastoral couples' family are observed as a chance or a challenge for Christian faith growth.

Cohabitation and actual modernized unions.

In regards to cohabitation, individuals can choose to stay together without a recognized religious or legal registration due to many factors. These factors include financial need, inadequate regulations of family support, a lack of accommodation and housing, and youth unemployment (Fiese, 2016). The elements often make couples delay marriage. In this light, anxiety of committing and the notion of having children are also considered as the contributing factors. On the other hand, concerning de facto or actual unions, it is found that some regions do not recognize living together as de facto unions (Steiner-Adair & Barker, 2013). There is an idea of free choice in several world regions that considers the union of marriage as a sacrifice of personal freedom. Media has largely encouraged the mentality among young individuals that love cannot last a lifetime. Frequently, Choi (2011) mentioned that de facto unions and

cohabitation are a sign of the reality that young persons are inclined to extend their adolescences and view marriage too difficult and, as a result, fear to engage in a journey that seems to be too great for them.

People divorced, separated, and divorced and remarried.

A very high number of people are separated, divorced and remarried, or divorced across America and Europe. Considering this trend, several parents are worried about their children's future. Furthermore, it indicated that the rising number of persons just living together makes the concern of divorce less significant. A low percentage of these individuals are divorcing as only a few often marry. In some regions, divorce does not occur since civil marriage does not take place, including in some Asian and Arab nations (Schaie & Willis, 2010).

The differences, manner, and reciprocity of living as a family.

The responsibility of parents as primary instructors in the faith is seen as necessary and vital. The focus is usually put on their observation of faithfulness, especially on beauty of their independence and, occasionally, just on value of their unique duties as mother and father (Skowroński et al. 2014). Concerning the differences, there is an abundance of inter-generational links encountered in the family, in which pivotal episodes occur, including delivery and demise, hardships and success, and dissatisfactions and accomplishments. Through the phenomena, family is seen as a site where children grow, via different phases of their life, to value life and establish their character (Cook, 2015). Aside from that, parents' sharing and explicitly professing their faith is important, beginning with their way of life as spouses, in their links between themselves and children, as well as in exchanging their knowledge and alertness of Christ, who

has to be at the heart of family (Boss, Bryant & Mancini, 2016). Families should create moments and chances for family togetherness and open, free, and honest communication in a constant negotiation with each other.

The family and the fundamental development of an individual.

Family is crucial for growth and maturation of affective and cognitive processes that are important for personal development. Besides being an important context in personal development, family is further the site to encounter alertness of being a person of God and invited to a calling of love (Parke & Kellam, 2013). Being a Christian family does not naturally assure absence of temptations, even excessively oppressive ones. Be that as it may, through such trials, family can be reinforced, and, via the pastoral care support, guided to realize its basic calling in plan of God.

Possible Interventions

The role of clergy in pastoral care for their own families and its appeal to church ministry donations.

Clergy, bishops, and different ecclesial community ministries should play a role in offering support for pastoral couples' families. This collaboration leads to several positive encounters for families. Involvement of several sisters and brothers in pastoral care of this type of families can result in new effective categories of service for couples, who can sustain family life through the Holy Spirit (Fabricius et al. 2010).

Preparation for ministerial marriage.

It is important to arrange programs in seminars, parishes, and retreats for the pastoral couples. Pastors and married spouses with broad experience in family issues should be involved in facilitation of these programs. Actions should aim at raising the human conscience, reinforcing spouses' relationship and the mutual alertness that they are engaging in marriage freely, recognizing the Christian and civil implications of their marriage commitment, and promoting pastoral couples to take part in social and parish community life (Boss, Bryant & Mancini, 2016). Other lessons that need to be offered include communication and interpersonal skills in family, sexual components of marital life, and how to solve conflicts during trial times.

Popular pastoral couples' devotionals on familial spirituality in ministry.

There is a need to protect and encourage different types of popular devotion in various regions in support of pastoral couples' families. While there is a collapse in family life, some religious practice, such as the local saints' celebration and folk festivals, which unite families, are still vibrant (Parke & Kellam, 2013). Furthermore, the Gospel Pilgrimage should also be encouraged to enable pastoral couples' families to commit their time to regular Bible reading and praying together in some instances. Monasteries can also complement the calling of marriage with the holy life.

Assistance for familial spirituality in ministry.

In a time of challenges, dioceses should raise specific actions and events and creation of couples who can subsequently offer support to other spouses and uphold a collection of programs to encourage true familial piety (Elkind, 2014). Also, local communities, groups, movements,

and religious agencies can be exclusive in and restrict parish life. Families are encouraged to exercise vibrant apostolate and commit to the Church in an authentic feeling of mission to avoid a relapse (Fine & Harvey, 2013). Other families should also act as witnesses to the faithfulness in marriage, openness to life, unity, and mutual respect concerning the pastoral couples.

Testimony in the best interests of family life education for ministerial couples.

There is a need to foster a genuine pastoral initiative that encourages a couple's life witness that is in line with the Christian teaching on family and joy and beauty that allows the Gospel message to be welcome in marriage and sustained as a family (Croft & Croft, 2013). Following the way of beauty in Christ can fill the pastoral couples' family life with new glory and deep joy, including in time of challenges.

Pastoral family care for ministerial couples in challenging situations.

Clergy charity obliges Church to help couples who have undergone collapse of their marriage and are only relies on Christ's grace. There is a need for bishops to offer faithful a way of participating in Church life via prayer groups, charitable activities, and liturgical gatherings (Fine & Harvey, 2013). Also, pastoral programs, such as offering a personal blessing to couples who cannot get the Holy Eucharist can also help.

The evangelistic appeal to clergy from non-practicing Christians for sanctified ministerial marriages as an example of successful family life.

Religious ceremony preparation for marriage needs not to be restricted to catechesis solely, but should also act as a chance to gain more acquaintance and engagement in conversation-an activity pastors could promote more (Thoburn, Baker & Dal Maso, 2011). There

is also a need to avail adequate marriage formation initiatives to guide married couples in gaining a true concept of the faith. Church should enhance, promote, and advance the preaching and pastoral care of children and family members of these types of families (Schaie & Willis, 2010). Finally, follow-ups should be conducted to assist married couples in sustaining their family life in faith.

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Research Design

This section attempts to describe research methodology used to achieve purpose of this project as outlined in the scope. Aspects under consideration in this area include research methods, participants, and parameters used obtaining data and information, which helped complete research purpose. The convenience sampling technique is the selected methodology for this project, with interviews with a sample of pastoral couples being conducted to gather relevant information and data that could help achieve purpose of the study, as well as validating details presented in various literature.

Methods and Participants

A lot of research has been conducted on the topic of family and life challenges that different families face as couples live together, but limited studies have been accomplished concerning pastoral couples' families. Given this fact, this project study utilized the simplest method of conducting interviews with pastoral couples. A convenience sampling method was applied to access these individuals locally. The researcher interviewed members of pastoral couples, in which three of them work together in one church, while the remaining couple was one where wife and husband worked in separate churches. Interview was sub-divided into two, i.e., two of them included both members of couple while two consisted of only the male fellow. Each of the pastoral couple affiliates work in Anglican Churches (United States) and are ordained, except for one partner who ordained differently, yet who nevertheless works in the Anglican Church with her ordained Anglican husband.

The accord among these pastoral couples in regards to some of the benefits and challenges of their professions and lives made the researcher confident that participants'

encounters are, to some extent, reflective of several others like them. Conversely, a portion of the remarks made in the interview process appeared to be hypothetical. This implies that a portion of interviewees now and then appeared to be guessing about possible benefits and challenges that they had not yet felt, experienced or seen taking place personally. The common divisor among spouses interviewed was that each of their affiliates was currently working in the Anglican Church. The researcher questioned each pastoral couple to reflect their life from the moment that they married each other to the present.

Parameters of the Pastoral Couples' Family Life Challenges and Interventions

Migration and the ministerial family.

Migration phenomenon also presents challenges to pastoral couples' families. Absence of parents, who detach from their families or children to seek "green pasture" for their family members, causes serious impacts on the comfort and growth of children.

The effect of ministerial work on their own pastoral families.

Another parameter of measured in regards to the issue of pastoral couples' family life challenges is how work influence pastoral couples' family. As noted earlier, work poses a challenge of coordinating mutual aspects of family living with undue work demands, requiring family to be extremely versatile and flexible (Brown, 2014).

Poverty and the fight for survival in ministry.

Besides, another important parameter of measurement for this study is the poverty and fight for survival. Suter (2016) explained that poverty and subsistence problems are increased by factors, such as economic collapse, lack of enough resources, and unsuitable governance of a

given society or region. These trials take up a larger portion of the family's time and energy, leading to exhaustion and disturbance in family life and relationships.

Individualism and consumerism in gospel ministry.

Lastly, consumerism and individualism have brought adverse impacts on pastoral couples' families. Consumer mentality, for instance, has furthered the act of finding a child at all costs and artificial fertilization. Conversely, in regards to individualism, Salwen et al. (2017) says that young couples have furthered the mentality that marriage is full of responsibilities and cannot do things on their own independently and, therefore, they prefer to live for a moment as partners but do not engage in marriage at the end. These two aspects can cause extreme emotional consequences on family relationships and pain.

Conclusion and Recommendation

This section provides a summary of the main findings from interviews and literature review sections of the paper. Issues of interest in this section include identification of pastoral couples' family life challenges, the Bible and Church teaching concerning family and marriage, and some of the benefits associated with pastoral couples' family to couples and family. Aside from these, this part also highlights recommendations for possible interventions that could be used to rectify challenges.

Recommendations: Suggestion on how to solve Pastoral Couples' Family Challenges in Ministry

Popular devotional for ministerial couples and their familial spirituality.

Considering details obtained from various literature and interviews with pastoral couples, it is recommended that, to solve family life challenges limiting these families, there should be popular devotion and familial spirituality. This implies that there is an urge to safeguard different classes of popular piety in support of pastoral couples. Some of the religious practices, such as recognition of local saints' day and the Gospel Pilgrimage, need to be promoted to sustain the commitment of couples to Bible study and prayer.

Assistance for ministerial couples' familial spirituality.

Furthermore, it is also recommended that one of the most effective interventions is to offer familial spirituality support for the pastoral couples' family. In this regard, dioceses and parishes need to raise organize specific events and form a group of couples who can, in turn, provide support to the affected pastoral couples, as well as maintain a pool of initiatives that

promote a true familial religiousness. Pastoral couples' family should also show vibrant apostolate and remain committed to Church with the mission to avoid sliding back.

Testimony in the best interest of family life education.

Aside from familial spirituality support, it is also recommended that a genuine pastoral initiative is promoted to keep couples within the Christian teaching concerning how family can welcome and sustain the Gospel in their family life. Pastoral couples should also observe the way of beauty in Lord Jesus Christ to fill them with profound happiness and new glory when faced with family life challenges.

Pastoral care for ministerial couples in challenging situations.

Finally, it is recommended that ministry charity should coerce the Church to help spouses who have experienced family breakdown. Bishops need to provide the faithful people a solution to inclusion in the Church life through charitable events, prayer cohorts, and liturgical assemblies. Furthermore, various pastoral programs like giving an individual consecration to the pastoral couple who cannot get the Holy Eucharist are also recommended.

Conclusion

Pastoral couples' family faces several family life challenges. Family members' faith can sometimes be weakened, which drives the Church to neglect pastoral couples. When the Church becomes unsupportive, the model of living as a family becomes provoking and unattainable rather than being a potential means of responding to a person's calling and mission. Besides, it has been determined that pastoral couples' family faces the challenge in communication and relationships. These relate to conflicts and tensions in family due to no mutual intimacy and trust

between children and their parents or assumption of power by one parent, which can undermine formation of relationships in family. Similarly, the study has found that there is a challenge of breakdown and break-up of families. Pastoral couples' families are linked to couples' separation and divorce. Other problems are relationships in family that infringe traditional nuclear family values, such as polygamy and abortion. On the other hand, concerning the Bible and Church teaching concerning family and marriage, the study has found that announcement of Church on family originates in the life and preaching of Jesus. Man and woman are enabled to be faithful to one another and appreciate each other forever. Further, the holy criterion of marital love acquires its origin in the beauty of redeemable God's love that was delivered to Jesus Christ. Finally, while several challenges impact pastoral couples, the study has highlighted some of the benefits that acquire to these couples and their families in regards to this type of family. The main advantages include improved understanding, respect, and intimacy in family, presence of congregation support, and spiritual collaboration between couples. In the case of understanding, family lives harmoniously as they respect each other's undertakings.

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Appendix

Other Interview Questions (For the Study Participants-Pastors)

1. How long is your daily prayer time?
2. Are you comfortable and fulfilled as a minister?
3. Have you been in an unsuitable association with a ministry member?
4. Do you perceive that Seminary properly equipped you for ministry?
5. Have you ever felt quitting the ministry at one moment?
6. Do you obtain a livable salary?
7. What are the most challenging problems you encounter in your Church?
8. How many hours do you work per week in the Church?
9. Would you go for another profession other than the ministry job?
10. Does your Church treat you as the priest, consistently?
11. How vital is Christ's death and life in your Church's teaching?