ACADIA UNIVERSITY

OCCUPATIONAL STRESS AND CLERGY SUPPORT WITHIN THE UNITED BAPTIST CONVENTION OF THE ATLANTIC PROVINCES

A THESIS
SUBMITTED TO THE FACULTY OF THEOLOGY,
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BY

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To Sylvia, my mate, confidante, and partner in ministry

CONTENTS

GLOSSARY

Call. Refers to the unique way in which God leads, guides or directs an individual person to respond to an inward constraint, and to the outward influence of circumstances and people, to do his will, and to render service to and for him thereby. This may also be the result of a process of sovereignly designed circumstances or prodding in a certain direction for a specific purpose.

Care. This refers to any spiritual, material, social, economic, physical or psychological help or benefit given, received, or required by clergy. The focus of the care given will be from God himself, through the clergy themselves (self-care), the church (congregation), various institutions, and the denomination.

Clergy. Within the context of this thesis, this term refers to all ministers, pastors, priests, biblical characters, men and women who can be deemed to have been called by God or set apart by Him for ministry in a given church, parish, denomination, or field of service for God. Within this thesis, these terms will be used interchangeably.

Isolation. A degree of separation of individuals or groups from one another in terms of interaction, communication, cooperation and social and emotional involvement. From a social-psychological point of view a person is isolated in a community, such as a large city, if he/she feels alienated from the people with whom he interacts in his/her neighbourhood and at his/her job.

Support. Refers to the provision of services, people, and such other means as are required to assist clergy who have distinct needs related to their role and function within the context of ministry.

ABSTRACT

This thesis project addresses the issues of clergy occupational stress and support within the United Baptist Convention of the Atlantic Provinces. The primary areas of investigation are: stress, self-care, local church care, and denominational support services. In addressing these areas a practical theology of clergy care/support for the United Baptist Convention of the Atlantic Provinces is considered. Selected Old and New Testament characters are examined, as their calling and career suggest a model for modern clergy, churches and denominations. A review of the literature considers the clergyperson, his call, role, personal concerns, family, conflict, denominational support services, and the Canadian perspective on clergy care/support.

In addition a research investigation was undertaken involving two representative associations (72 clergy, with a response of 66, (88%), within the United Baptist Convention of the Atlantic Provinces, the two Area ministers responsible for these associations and the Executive minister of the denomination. Practical insight in the life and ministry of clergy within the United Baptist Convention of the Atlantic Provinces was gained, with the results of the research project indicating that occupational stress, coping and support issues are of considerable concern to the clergy of this denomination. Recommendations have been made for the denomination, clergy, seminary, and churches to consider in developing support and care for clergy within the context of their ministry identity in this denomination.

CHAPTER I

INTRODUCTION
STATEMENT OF THE PROBLEM

Clergy are in key supportive roles to members of their congregations. They seek to create caring faith communities where the membership may receive ongoing nurture and support for their lives. This support is so very crucial that it requires prioritizing on the part of the minister.

Clergy, and all to often their families experience the same kinds of joy, pain and brokenness as their parishioners. However, all too often they are expected to bear these in isolation. Where do they turn when faced with personal problems? Who ministers to the ministers and their families? Do they find the support they need? If not, why not? If they do, where do they find it? The real answers to these questions come from the life experiences of the clergy and clergy spouses who are in the local churches, including small ones, the rural, suburban, and urban churches. The answers need to come from the male and female clergy, from the married and single, divorced and remarried clergy. Some of the replies also need to come from Denominational staff who work with clergy and their families.

The purpose of this thesis is to focus upon three vitally important questions, which are relevant to the clergy, churches and denominational leadership of the United Baptist Convention of the Atlantic Provinces. They are:

1) What are the sources and symptoms of occupational stress related to the role of the pastor in the United Baptist Convention of the Atlantic Provinces?

2) What are the coping styles and sources of support used by pastors in the United Baptist Convention of the Atlantic Provinces?

3) What are the implications for providing effective support for pastors in the United Baptist Convention of the Atlantic Provinces?

It is necessary to understand the dynamics concerning clergy life before moving into the realm of answering these fundamental questions. What are clergy experiencing today in ministry at the dawn of a new millenium? This thesis will be devoted to critical issues and needs faced by clergy and all too often their families. This is not meant to be exhaustive in the coverage it gives to these important issues, rather it is intended to identify issues and give an overview of them.

The question is not how to rid ministry of stress. The issue is how to keep it at a manageable level through a Pastoral support system so that a minister does not conclude that the only viable option is to exit the ministry either voluntarily or by other means.

The following passages need to be considered:

"And now, friends, we ask you to honor those leaders who work so hard for you, who have been given the responsibility of urging and guiding you along in your obedience. Overwhelm them with appreciation and love!

Get along among yourselves, each of you doing your part." (1 Thessalonians 5:12-13, The Message)

"Appreciate your pastoral leaders who gave you the Word of God. Take a good look at the way they live, and let their faithfulness instruct you, as well as their truthfulness. There should be a consistency that runs through us all. For Jesus doesn't change--yesterday, today, tomorrow, he's always totally himself." (Hebrews 13:7-8, The Message).

We can read and reread these two passages of Scripture in any version or translation, but the message is the same: the Christian church is to overwhelm ministers with love and support. Why? To encourage them to live faithful and truthful lives which do not burn-out, fail-out, or are ushered out. We wonder why pastors today are burning out, failing out, or are being ushered out at a faster rate than ever. The spiritual battles our church leaders face every day are not to be minimized in any way. In spite of all its significant rewards and blessings, the ministry is not what it used to be. A growing lack of respect for the ministerial position within society is just one of several reasons why being in ministry has different pressures than twenty years ago. The responsibility of the church to its ministers is profound.

Ministers are, before all else, humans, before they are ministers. Too often the human basis from which the work of clergy springs is disregarded. One of the tasks of this thesis in the theology chapter is to put the spotlight on this vital and missing aspect of ministry. This spotlight is focused with the specific purpose: to stimulate clergy, and those who are in positions to provide for them,

to increase the level of care available for ministers in the United Baptist Convention of the Atlantic Provinces. In keeping with this purpose, a section of this thesis will focus significantly upon recommendations for support systems and care giving for clergy relevant to this Denomination. This thesis is being produced from the basis of a deeply held conviction that there is a significant need for the Christian Church to care more effectively, and with greater foresight, for the needs of its professional leadership.

Biannually, the United Baptist Convention of the Atlantic Provinces has provided a three-day clergy and spouse retreat with guest speakers and an informal time of reflection and rest. This no longer exists, but has been replaced by a bi-annual Evangelism seminar. Further, in cooperation with the denominational head office, Acadia Divinity College (the denominational seminary), hosts two weeks of professional continuing education (Simpson Lecture Week in February, and Hayward Lecture Week in October). These denominational resources do not appear to meet the primary support needs of clergy within this denomination as indicated by the research data outlined in this thesis. Therefore, it is the intention of this thesis to assess clergy specific needs, utilizing data available from the Social Sciences and other sources, as well as the varieties of support required by clergy in the United Baptist Convention of the Atlantic Provinces, and to make proposals for how these can be met with denominational and outside resources.

Within the United Baptist Convention of the Atlantic Provinces, breakdowns, burnout, and forced exits among clergy rarely surface until a serious

rupture has occurred. Early intervention may prevent these breakdowns/burnout/forced exits from occurring, if a Denominational Support System can be introduced and implemented for clergy and their families.

This thesis focuses on several hypotheses: (1) every profession produces stress and the need for structured support relevant to that profession, and the intensity of that stress and the corresponding needs varies with the job conditions and the personality and temperament of the person in that job; (2) Christian pastoral ministry as practiced in the United Baptist Convention of the Atlantic Provinces is a recognized profession and, therefore, subject to professional stress and needs satisfaction as well as structured support relevant to this profession; and, (3) stress and lack of needs satisfaction and structured support within the clergy profession is increasingly creating dysfunction among clergy in the United Baptist Convention of the Atlantic Provinces.

Who ministers to the minister? A question, which every clergyperson eventually confronts, is indeed: "Whom would I go to if I had a personal problem with my own humanity"? Many clergy are uncomfortable about seeking advice from colleagues, for they find them preoccupied with their own church business, their status, or the ever present numbers game. Others indicate that they do not find their professional peers to be good listeners. Still others confess that they feel threatened when there is the opportunity to be with their peers. They feel their own performance is being compared with others, and they fear that they might appear to be second best. All of this seems to indicate that competition blocks clergy communication and confidentiality. Some clergy feel that their

denominational structure is an isolating system, because every pastor is basically in competition with every other pastor. Other clergy do not trust their Area ministers, and will not bare their souls before them for fear of colouring any chances of getting another move when the time comes. And still other clergy feel that the denominational head office presents a distanced bureaucracy, out of touch with those on the front lines.

There is a growing interest on the part of individual clergy, area ministers and denominational leaders concerning those who have the most responsibility of caring for the well being of others in the church. There is increasing evidence that many clergy in the United Baptist Convention of the Atlantic Provinces are experiencing symptoms of escalating stress, anxiety and burnout in the process of their ministries. There are many contributing factors related to the various stresses and strains pastors face on an increasing level. Such experiences as spiritual dryness, economic hardship, congregational conflict, marriage breakdown, moral indiscretion, emotional draining, involuntary termination, abuse and loss, all take their toll on clergy today as never before.

This thesis project will seek to answer the questions relevant to clergy within the United Baptist Convention of the Atlantic Provinces who are seeking relief, care, and support for these debilitating issues. Questions concerning the denominations current policies and procedures for providing care for clergy who become overwhelmed, stressed-out, burned-out, or dysfunctional in some other ways will be considered. Further, it seems significant to ask how individual

congregations provide care for their ministers within the context of their calling and ministry to them.

There is an increasing body of literature that is beginning to focus on clergy stress, burn-out, care, and support systems. The American based Alban Institute in particular, is providing training, educational resources and programs, published documents and books, consulting services and seminars to assist churches, denominations and clergy to understand church and congregational life better. They are now beginning to do seminar training in Canada also.

After seeking to understand the Biblical/theological concept of care/support for the Lord's Servant, this thesis will set out the review of pertinent literature which focuses upon the theme of clergy care and support. Following the review of the current literature, the Research design and methodology developed and utilized for this thesis project will be discussed, and the research data will be analyzed and discussed. The concluding chapter will summarize the thesis research, discuss the limitations of the study conducted, suggest areas for future research, and make recommendations for the care and support of clergy within the UBCAP denomination.

There has never been a time in recent church history when so many pastors have been crying out for help. Further, there seems to be an equal appeal on the part of congregations regarding their dissatisfaction with clergy. The United Baptist Convention of the Atlantic Provinces is currently labouring to restructure for the new millennium, to stem the exodus from its churches, to seek to implement growth and health within its roots--the churches. Never before have

we had such breadth of access to training, counsel, communication, and opportunities to listen to one another within the context of ministry. We must listen, heed, and respond to the many appeals for help on the front lines and in the trenches of ministry, in the lives of our best resource, our ministers.

It is for this purpose that this thesis investigation is undertaken. In the chapter that follows an examination of the biblical and theological context of pastoral ministry with regard to God's intent for His church will be undertaken.

CHAPTER II

THEOLOGICAL FOUNDATIONS:

CARE OF CLERGY AND RELEVANT CLERGY ISSUES

A. Introduction

A loving, caring, giving, and serving relationship between church and pastor will inevitably honour God. God's design for ministry in the church as outlined in the New Testament record is the crucible from which this statement will be fleshed out in this chapter.

The apostle Paul awaiting execution in Rome wrote to his beloved son in the faith, Timothy, concerned that he might fulfill the ministry to which he had been called. Timothy, with selfless devotion, supported and served Paul, alongside others. Paul began his letter to Timothy with a specific charge that has to do primarily with his personal life as a minister. Paul said, "And for this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a Spirit of timidity, but of power and love and discipline" (2 Tim. 1:6-7 NIV).

What was happening to Timothy that Paul needed to remind him to rekindle the flame of his spiritual life and service? Nowhere does Paul mention any failure in the area of orthodoxy or morality. Paul wrote nonetheless as one who loved Timothy, and was concerned that Timothy needed care, support and encouragement in his spiritual life and ministry. Paul knows that "people helpers

are the ones most likely to become burnouts working too hard, too much, too long, and under too much stress."[1]

The situation with Timothy brings out an important question. Who cares for and ministers to the Christian leaders and pastors? As previously noted, there are books written about the pastor's care for his/her congregation, but few if any exist concerning the congregation's/church's care for their leaders and pastors. However, the New Testament gives us ample and clear evidence/directions and illustrations to develop a theology of care and support for leaders and pastors.

Why should the Christian Church be concerned about providing pastoral care to its ministers? The answer lies in the basic New Testament proposition that the whole church is to care for itself. Each member must have an interest and regard for the other, "Each of you should look not only to your own interests, but also to the interests of others" (Philippians 2:4). Therefore, this inevitably means that the leaders/pastors of the church are to have their burdens/cares born by others as well as to bear the burdens/cares of the others. Galatians 6:2 substantiates this as well. Indeed, the New Testament Epistles and Gospels give a frequent reminder of the broad base of support that such mutual care-giving possesses. As we proceed in this chapter we will seek to outline a Biblical basis for such support, and to develop a biblical understanding of personhood as it relates to the pastor as a person.

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[1] See for example, Diane Fassel, Working Ourselves to Death: The High Cost of Workaholism and the Rewards of Recovery, (New York: Harper and Collins Publishers, 1990).

B. Biblical Concepts of Personhood/Humanity: (a brief understanding)

Although this thesis does not set out to engage in an extended discussion on the development of theological concepts such as the doctrine of humanity, or the image of God in humanity, it is nevertheless important to approach the topic of personhood with at least a minimal analysis of these topics.[2]

The biblical view of humanity is critical to our understanding of the Scriptures and God himself. Biblical anthropology as an essential element of theology itself helps to discover the dependent aspects in the God-man relationship. Themes such as creation, sin, grace, faith, redemption, and the church must be viewed from both the God-side and the human-side. While God is absolute in the Old Testament, he has revealed himself through his words and deeds, and in the incarnation in the New Testament he is completely defined in His son, Jesus Christ.

The creation account of Genesis 1ff, portrays human beings as part of the material world created by God. As such they have solidarity with the natural world and also a creature relationship with God himself. This is the emphasis of Psalm 8, in which the human being is seen as a little lower than God, but crowned with glory and honour. However, that having been said, the boundary lines between humans and God on the one hand, and that between humans and nature on the other hand are never violated. Humans can only have proper

[2] For a fuller discussion of these topics, see such works as Lewis Berkholf, Systematic Theology revised edition (Grand Rapids: Eerdmans, 1953); Millard J. Erickson, Christian Theology (Grand Rapids: Baker, 1985); Stanley Grenz, Theology for the Community of God (Nashville: Broadman & Holman Publishers, 1994); Gordon R. Lewis & Bruce A. Demarest, Integrative Theology, volume two (Grand Rapids: Zondervan Publishing House, 1990).

understanding of themselves as they have a proper understanding of God. This results in a self-awareness, in a creature consciousness--but not in a debasing sense. As uniquely created in God's image, humans are his agents ruling over and caring for the earth.

Commonality with all other creation gives humans their earthiness. They are embedded in creation, but they are not only in nature, they are also over nature. While they are a part of nature they are apart from nature. They not only have solidarity with nature, but transcendence over it. Not only do they have a special relationship to God, they also have one with other humans.

It is very difficult to systematize biblical anthropology since the Bible does not set out to present an encyclopedic treatment of it. At best, reference to it seems to be incidental and informal. This effort to understand humanity biblically is further complicated by the multiplicity of terms such as heart, soul, spirit, and body, which, while having distinct meaning, are frequently used interchangeably in Scripture. The development of a biblical anthropology is also complicated by the movement of the Hebrew Scriptures into the Greek world and language. The Septuagint translations of the Hebrew terms have seemed to lead in at least two distinct directions: a dichotomic or even a trichotomic anthropology[3], in which body, soul, and spirit stand in contrast and conflict.[4] In Scripture, humanity has

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[3] For a statement of the classical dichotomist/trichotimist position, see Lewis Berkhof, Systematic Theology, revised edition (Grand Rapids: Eerdmans, 1953), 192-95. Variations on this classic theme are found in Millard J. Erickson, Christian Theology, (Grand Rapids: Baker, 1985) 521-24; 530-36; and in Gordon R. Lewis and Bruce A. Demarest, Integrative Theology, three volumes (Grand Rapids: Zondervan, 1990) 2:144.

[4] See for example, Erickson, pp. 519-536; Grenz, pp. 203-208.

bodily aspects (*basar, sarkx*), psychological aspects (*nephesch, psyche*), and spiritual aspects (*ruah, pneuma*). Stanley Grenz has postulated that a third view is much closer to the biblical notion of humanity as whole beings,

> In the place of the ontological terminology indicative of both the previous views, modern thinkers conceive of the human person as an ontological unity with multiple functions. We are capable of relating to the physical world and also of transcending ourselves. Rather than demanding two or three substantial entities, . . . they view them as capabilities of the one human person. We are both physical beings who live and act in the physical world and yet our existence and actions have ramifications beyond the given realm of the here and now.[5]

Humanity then, is one center with many spokes.[6]

Central to any discussion of the composition and origin of humanity must be the biblical understanding of the *image* or *likeness* of God in humanity. Three approaches to the question of what this means are commonly found, and no doubt all three have some merit. Some have concluded that humans are image-bearers due to their superior intellectual structure. Others have stressed that God mandates that humans function as rulers and managers of the creation as they image him (Gen. 1:26-28; Psalm 8:5-8). Yet another approach stresses the created relationships of humans; they image God as they relate to him, to each other, and to nature. Just as the Creator is a being in relationship, so are his creatures. Putting these views together, humans are like God in that they are uniquely gifted intellectually (and in many other ways) so that they may relate to God and to each other as they live as stewards of the world God has given them to

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[5] Stanley Grenz, Theology For The Community Of God (Nashville: Broadman & Holman Publishers, 1994), 208.

6 John F. O'Grady, Christian Anthropology: A Meaning for Human Life (New York: Paulist Press, 1976), 109.

manage. While an image is a physical representation of a person or thing (Exod 20:4; Matt. 22:20), the human body does not mechanically image God, as if God had a body. Rather, the whole human being, including the body, images God's attributes by ethical, spiritual and moral living in concrete settings. Theologians throughout Christian history have presented these views having been both informed and influenced by philosophical, scientific, social and other currents of their times. The three views summed above require further elucidation as we attempt to understand the *Imago Dei* of God in humanity. A summarization of Grenz's analysis, (found also in other texts mentioned later in this section) gives us a clear depiction of the theological treatment of this important doctrine in the past and present.

The classic *structural view* comprehends the image of God significantly as an anthropological theory. The image of God is something which humans possess, and which distinguishes them as humans. It is retained even in the *fall* and subsequent sinful stature of humanity. It is a present reality which provides us with a likeness to God. Within this context humans are rational, moral beings who possess holiness. The rational emphasis is the result of the influence of Greek philosophy upon Christian thought, since reason is the highest and most unique characteristic we possess according to them.[7] To deal with the fall in the Genesis narratives, this view separates the *image of God* from the *likeness of God.* The first, according to Irenaeus, consists of our rationality, moral freedom, and responsibility, which are all retained in spite of the fall. The second is a spiritual

[7] Grenz, 219.

dimension which was given to Adam, and which now is restored by our redemption.

Accordingly, the scholastics of the Middle Ages held that the *image of God*, now linked to reason and an essential component of our being could not be lost, since it belongs to that which makes us humans. On the other hand, the *likeness of God*, purely spiritual in nature and a gift from God was lost in the fall.[8] *The Relational view* developed during the Protestant reformation under Martin Luther and consequently John Calvin[9], rejects this distinction between the *image* and *likeness* of God as untenable. They subsequently developed a unitary view arguing that the image of God is dynamically spiritual and righteous and thus at the fall was marred, or in Calvin's terms "frightfully deformed". It is in Luther and Calvin's description of this process that the terms *deprived* and *depraved* are developed in describing the present post-Adam condition of the image of God in the human being. They perceived the human relation to God as being a special standing before God in Adam, which was lost and now exists again in Christ.[10] This looking back to the past experience of Adam's fall and Christ's divine ability to restore the image once lost, presents for the human race an opportunity to once again image the divine "as the Spirit works christlikeness in us."[11] This relational view has been propagated by twentieth century theologians like Brunner[12], who

[8] Ibid., 220-221.

[9] See Grenz, p. 222 for Calvin's views.

[10] Ibid., 222.

[11] Ibid., 222.

[12] See Grenz, p. 222 for Brunner's views.

further developed it to reflect both formal and material aspects of the divine image. The one consists of our ability and responsibility to relate to both God and others, and for which we are held quite accountable. The other aspect has been lost due to the fall, and is only retrievable through relationship in Christ, the true image of God. Louis Berkhof picked up on this developing it a bit further.

The dynamic view also has its roots in the reformers. Picking up on Luther's proposition that although the divine image is lost through Adam, and restored in relationship with Christ, there is a progressive process resulting in perfection of the divine image in humans. This progressive sanctifying process will only be complete in eternity future for humans. This future image of God is both our goal and our route to follow. This view therefore has distinctly eschatological implications and focus. As Daniel Migliore declares, "Being created in the image of God is not a state or condition but a movement with a goal: human beings are restless for a fulfillment of life not yet realized."[13]

Grenz proposes the deep theological significance of the Image of God by stating:

> The development of the concept from Genesis to Paul provides a foundation on which to construct a theological understanding of humans as the bearers of the image of God. Although it may be multifaceted in its connotations, at the heart of the divine image (or the synonymous term, "the divine likeness"), is a reference to our human destiny as designed by God. We are the image of God insofar as we have received, are now fulfilling, and one day will fully actualize a divine design. And this design--God's intent for us--is that we mirror for the sake of creation the nature of the Creator.[14]

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[13] Daniel L. Migliore, Faith Seeking Understanding: An Introduction to Christian Theology (Grand Rapids: Eerdmans, 1991) 128, quoted in Grenz, 224.

[14] Grenz, 229.

In the New Testament, the teaching of Jesus indicates the value of human beings implicit in their being God's image-bearers (Matt. 6:26; 12:12). More important, Jesus himself perfectly images God in his life and ministry as he relates sinlessly to God, people and nature. As the first Adam failed the satanic test, the second Adam passed with flying colours (Matt. 4:1-11). Jesus did not forsake God as Adam did, but as the sin-bearer Jesus was forsaken by God (Matt. 27:46) so that he might restore his people to harmonious relationships to God, neighbour, and nature.

It is primarily Paul who develops the New Testament teaching on the image of God. Paul sees Jesus as the one preexisted in God's form (*morphe* Php. 2:6) and whose incarnation supremely imaged God (2 Cor. 4:4; Col. 1:15 cf. John 1:1, 14, 18; 14:9; Heb. 1:3). Jesus' work of redemption is both compared and contrasted to Adam's work of rebellion (Rom. 5:12-21; 1 Cor. 15:22). Those who believe in Jesus are renewed in the image (*eikon*) of God and are expected to live as renewed people (2 Cor. 3:18; Eph. 4:22-24; Col. 3:9-10). Their destiny is ultimately to be made like Jesus, to image him perfectly as he perfectly images God (1 Cor. 15:49; Eph. 4:13; Php. 3:21). In this respect Christians are like children who look up to their big brother and want to be like him (Rom. 8:29). For the Christian, then, godliness in a world is Christ-likeness.

For Paul salvation from start to finish, encompassing regeneration, sanctification, and glorification, is nothing less than new creation (Rom. 8:18-30; 2 Cor. 4:6; 5:17; Gal. 2:20). This new creation is not merely individualistic, but

corporate and cosmic as well. The salvation of individual believers places them into community with other believers whose destiny foreshadows that of the physical universe (Rom. 8:19-21; 1Cor. 15:24-28; Col. 1:16). The community of believers in Jesus has already experienced image renewal and also awaits the consummation of that renewal. In the meantime their ethical, moral and spiritual obedience is not merely to be like God but to be like Christ, who has provided not only an incarnate model for godliness but also a dynamic for attaining godliness through the Spirit (John 13:14; 1 Cor. 11:1; Eph. 4:32-5:2; Php. 2:5; Col. 3:13).

Grenz further argues a crucial point: "The eschatological dimension of the divine image of God as our divinely-given destiny leads us to a final and central conclusion. The divine image is a shared, corporate reality. It is fully present only in community."[15] The creation narratives of Genesis focus on the establishment of community in God's image. As God created from his own trinitatian image, he intended that humanity should be plural in relationship. This is implicit in the creation of the first pair of human beings whom he creates as male and female. God establishes community with a definitive statement that "It is not good for the man to be alone. I will make a helper suitable for him." (Genesis 2:18 NIV). What follows in the narrative is a description of both the process of creating the woman and the summation that "for this reason a man will

[15] Ibid., 231. See also Ray Anderson, On Being Human: Essays in Theological Anthropology (Grand Rapids: William B. Eerdmans Publishing Company, 1982), 73ff; Gordon R. Lewis and Bruce A Demarest, Integrative Theology, vol. 2 (Grand Rapids: Zondervan Publishing House, 1990), 159-160; Wolfhart Pannenberg, What Is Man? Translated by Duane A. Priebe, (Philadelphia: Fortress Press, 1970), 82ff; Christoph Schwobel and Colin E. Genton, editors, Persons, Divine and Human (Edinburgh: T & T Clark), 141ff.; and Gordon J. Spykman, Reformed Theology: A New Paradigm for Doing Dogmatics (Grand Rapids: William B. Eerdmans Publishing Company, 1992), 245-249.

leave his father and mother and be united to his wife, and they will become one flesh." (2:24 NIV). God never intended that man should live in isolation, but that he should by virtue of bearing the divine image, be like God in his relational nature. God as trinity is a community, and humanity created in his image needs therefore to be a community if it is to bear his image fully. It is natural then that that we only fully bear his image within the context of fellowship with others of like nature and being--humanly. The apostle Paul develops this relational dynamic in his portrayal of the church in a number of ways, e.g., the church is a family. These relational images will be discussed in the next section.

God's plan of redemption in Christ would be severely truncated if it involved only the "spiritual" salvation of individuals who believe in Jesus. The original created order encompassed not only a "spiritual" relationship to God but also a social relationship to other human beings and a material relationship to the world. Thus biblical anthropology, and true "likeness" and "imaging" of God envisions the restoration of all three of these relationships in a world where God's people experience unhindered fellowship with him (Rev. 21:3-5) because the curse of Eden has been removed (Rev. 22:3). This biblical vision of a time yet future when humanity will fully reflect the Creator's image and likeness ought to provide strong encouragement to Christians who presently reflect God's likeness and image in an imperfect world.

C. (W)holistic Personhood

The model to be outlined in this section for an understanding of humanity as more than the sum of the parts is dynamically equivalent to that which is put forth by Millard J. Erickson as " Contingent Monism/Conditional Unity"[16]

Making practical application of such a view, Gary L. Harbaugh observed the following:

> The Bible tells us three things crucial to our understanding of the pastor as a person. First, the Bible is the basis of our understanding of an individual as a whole person, an irreducible whole. Second, the wholeness in the Bible is not solely a personal matter, as we might tend to think, influenced as we are by the individualism of contemporary society. In the Biblical view personal wholeness can be understood only when an individual is seen in relationship with others. Finally, a person is truly whole only in relationship with God.[17]

i.) The Whole Person

It is important to review some basic biblical concepts which would be helpful in thinking through the Hebrew and early Christian way of looking at persons as an indivisible whole. The Hebrew word for person (*nephesh*), which denotes the total person, what he or she is (Gen. 2:7)[18] is usually translated in the New Testament by the word *psyche,* which means "self," "mind," "personality," or "life." When we read Genesis 2:7 (KJV) that "the Lord God formed man of the

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[16] Erickson, 536-539.

[17] Gary L. Harbaugh, Pastor as Person: Maintaining Personal Integrity in the Choices and Challenges of Ministry (Minneapolis: Augsburg Publishing House, 1985), 18.

[18] Geoffrey W. Bromiley, Theological Dictionary of the New Testament: Abridged in One Volume (Grand Rapids: William B. Eerdmans Publishing Company, 1985) 1344.

dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul (*nephesh*)," it is clear that *nephesh* here indicates not a part, but the whole. Does one have a *nephesh*? That is not the biblical question. A human being *is* a living *nephesh*, gifted with life from God.

The biblical words for body and even parts of the body emphasize that same wholeness. While the word for flesh (Hebrew, *basar*, or Greek, *sarx*) is used to show a unity in the created person[19], the word for body (*soma*) also denotes the person in their human totality created by and for God.[20] In the Bible, the body often stands for the total personality of humanity just as 'the body of Christ' stands for the whole Christian church. The evidence is strong enough for biblical scholars to state without equivocation that "a person is a 'bodily soul' or a 'besouled body."[21]

The argument is no less compelling when it comes to parts of the body, such as the heart (Hebrew *leb*; Greek, *kardia*). The Hebrews had no conception of physiology comparable to our own. Consequently, the Hebrew could say that a person's heart died within him, without literally meaning that the heart stopped beating (1 Sam. 25:37). Hebrew reference to bodily organs such as the heart is usually figurative rather than literal.[22] The heart was understood to be a center of emotions, although it could also be understood in relation to individual intellect or

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[19] Ibid., 1000-1007.

[20] Ibid., 1143.

[21] Lewis, 165.

[22] Bromiley, 415-416.

will. In repentance, a person could request a "new" or "clean" heart (Ps. 51:10; Exek. 36:26). God's response is to renew the whole person.

Jesus did not reject Hebrew anthropology, and neither did the early Christian church. In the Bible a person is understood to be whole and indivisible, a psychophysical unity.[23] While a person may be addressed in terms of his or her body, mind, emotions, soul, or in a variety of other ways, when God or the believing community speaks, the appropriate response is that of the whole person with all our heart, soul, mind, and strength (Mark 12:29ff).

ii.) The Whole Person in Relationship with other Persons:

The second emphasis of the Scriptures is that the whole person is always a person in relationship with others . It must be noted that the individual is related to all other creatures, but especially to other persons. While individuality is highly prized today and only a few seem to have a social consciousness, the biblical perspective on individuality always includes participation with the community. Lewis and Demarest note that

> In the West, insofar as there is deficient social regard and commitment under God to others in the family, the nation, and the church, people may suffer from an unhealthy individualism. In the east, insofar as there may be a lack of regard for the value of the individual, people may suffer from unhealthy collectivisms. In general the Bible recognizes the reality of accountable individuals in their common social loyalties and institutional commitments. Collectives should strengthen persons, and persons should strengthen collectives.[24]

[23] Erickson, 536-539.

[24] Lewis and Demarest, 159.

The Israelite person had identity only in relation to Israel, the people of God. Separation from the community was synonymous with disintegration, disease, and death. Hope and healing meant restoration to the community. Being in a right relationship with yourself meant being in a right relationship with the community. Scripture teaches us that the person becomes a person only in relation to other persons. Personal wholeness is inextricably involved with a person's interpersonal and social context.

Every human person is in some way connected to another person or persons. This is a necessary social reality, as well as a theological truth, for being connected means being human, and being human means being part of a family. The connections that bind us to others are varied. Some are as thick as blood while others are as thin as a promise. There are bad connections that destroy the human spirit and there are good connections that create joy and hope.

This family relationship into which all human persons are born has its centrality in the creative process of God in Genesis 2, whereby God intends that Adam and his progeny would live in perfect relationship with him forever. That relationship having been marred by the sin of Adam and Eve finds humanity out of relationship with God until the development of a new covenant relationship between Abraham and God. This concept of covenant means the unilateral relation which God has established with his people Israel, through specific actions by which he summoned individuals (e.g., Abraham, Isaac and Jacob), and finally an entire nation into a historic response. Essential to this understanding of covenant is the concept of God's unilateral action by which the covenant comes

into being and is sustained. The covenant says Barth, "is the fellowship which originally existed between God and man, which was then disturbed and jeopardized, the purpose of which is now fulfilled in Jesus Christ and the work of reconciliation."[25]

It is not feasible to enter into a lengthy discussion concerning the various theories on the concept of covenant at this point. The foundational use of the concept is substantially grounded in the Abrahamic covenant, by which God swore to make of Abraham a great nation.

Essential to this discussion is the renewed relationship with humanity which God initiated between himself and Abraham, and which ensures humanity's survival, and that "all peoples on earth will be blessed through you" (Gen. 12:3). It is this fundamental relationship between cohumanity as it exists in both marriage (established by God between Adam and Eve, and thus designated a covenant relationship), and in the covenant between God and Israel (as established between God and Abraham), that prompts us to see covenant as a paradigm for relationship in the church, referred to as the Bride of Christ (Revelation 19:7; 21:2; 21:9; 22:17).

The image of family is used by the Apostle Paul to describe the relationship which exists between Christ, the Christian and God. Christians are to see themselves as members of a divine family. In a unique sense Jesus is God's Son, and it is only through his identification with humans and his actions on their

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[25] Karl Barth, Church Dogmatics, ed. G. W. Bromiley and T.F. Torrance (Edinburgh: T. & T. Clark, 1936-1969),IV/1, 22, quoted in Anderson, 30.

behalf that they are able to "receive the full rights as sons" (Gal. 4:4-5; cf. 1 Thess. 1:10). As a result, says Paul in Galatians, "God sent the Spirit of his Son into our hearts, the Spirit who calls out "Abba, Father" (Gal. 4:6). This privilege, he adds in Romans, confirms to our own spirit the fact that we are indeed "God's children. And if we are children, then we are heirs, heirs of God and co-heirs with Christ" (Rom. 8:16-17). This relationship is intimate and mature, and has for Paul serious implications for the life of the church. Those who belong to the church should see one another as members of a common family. So in Galatians Paul encourages his readers, as they have opportunity "let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:10). According to Ephesians, the Christian fellowship between Jews who were members of the covenant race and Gentiles who were previously aliens to the divine promises that is experienced in the heavenly *ekklesia* is to be viewed precisely in these terms. Both the local gathering and heavenly "assembly" are to be regarded as nothing less than God's family (Eph. 2:18-19).

In addition to *oikeioi*, a whole cluster of terms from family life are applied to the Christian community. Some of these are among the most frequently used terms in Paul's vocabulary. For example, *oikonomos* (steward, 1 Cor. 4:1-2; 9:17), is used by Paul of himself in relation to the church family; *doulos* (slave, 2 Cor. 4:5), and *huperetes* (servant, 1 Cor. 4:11), underline the kind of behaviour that should govern relationships between Christians in the community.

Paul's usage of the intimate term *adelphoi* (brothers), is one of his favorite ways to refer to the members of the communities to whom he is writing.

This word is often used generically for both males and females, as in 1 Cor. 16:20; Gal. 1:2).

Paul is insistent as he speaks to the Corinthians that the stronger Christian should assist the weaker (1 Cor. 8:11, 13). This kind of personal commitment to others is further illustrated in the way Paul talks about certain fellow Christians, co-workers in his mission as well as members of local churches, with whom he had a close relationship (I Cor. 1:1; 16:12; Rom. 16:23). Paul's letters witness to the strong family character of the relationships built by Paul and various members of the churches he moved among.

It is further essential to understand Paul's expectation that the family relationship reflected within the Christian community would find its basis in love. He clearly expects this to be the case as he implores the Thessalonian believers, "May the Lord make your love increase and overflow for each other" (1 Thess. 3:12). The Christians at Rome are reminded that in a very genuine way they should "be devoted to one another in brotherly love" (Rom. 12:10), (*philadelphia*, here denoting a more intensive meaning). The description of love in 1 Cor. 13 has to do with fundamental attitudes towards other members of God's family: patience, humility, tolerance, kindness, resilience, generosity, confidence, perseverance, and optimism. These attitudes detail one's deepening relationship with other Christians. The Galatian Christians, having been informed that love is the chief fruit of the Spirit, are encouraged not merely to do good to those who are of the household of faith but also to bear one another's burdens, and so fulfill the law of Christ (Gal. 5:22; 6:2). In 1 Corinthians Paul speaks of the need for the

members to "have the same care for one another" as well as to suffer and rejoice with one another in their humiliations and triumphs (1 Cor. 12:25-26). Throughout the epistles, the Christian family is urged to center their relationships with one another in divine love. The centrality of *agape* explains why Paul can sum up his understanding of Christian responsibility as "faith expressing itself through love" (Gal. 5:6b), and how he can conclude that members of the community are to "let no debt remain outstanding, except the continuing debt to love one another" (Rom. 13:8).

iii.) The Whole Person In Relationship With God

When the Bible speaks of relationship, it means more than kinship to creation or other creatures. Biblical anthropology is wholistic in that the creature cannot be understood except in relation to the Creator.

Dietrich Bonhoeffer, the German theologian and pastor, arrested by the Nazis regime, and imprisoned in 1943, sent the following blank piece of poetry to his friend Eberhard Bethage:

> WHO AM I?
>
> Who am I? They often tell me
> I would step from my cell's confinement
> Calmly, cheerfully, firmly,
> Like a squire from his country-house.
>
> Who am I? They often tell me
> I would talk to my wardens
> Freely and friendly and clearly,
> As though it were mine to command.
>
> Who am I? They also tell me
> I would bear the days of misfortune

Equably, smiling, proudly,
Like one accustomed to win.

Am I then really all that which other men tell of?
Or am I only what I know of myself,
Restless and longing and sick, like a bird in a cage,
Struggling for breath, as though hands were compressing my throat,
Yearning for colours, for flowers, for the voices of birds,
Thirsting for words of kindness, for neighbourliness,
Trembling with anger at despotisms and petty humiliation,
Tossing in expectation of great events,
Powerlessly trembling for friends at an intimate distance,
Weary and empty at praying, at thinking, at making,
Faint, and ready to say farewell to it all?

Who am I? This or the other?
Am I one person today, and tomorrow another?
Am I both at once? A hypocrite before others,
And before myself a contemptibly woebegone weakling?
Or is something within me still like a beaten army,
Fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine.
Whoever I am, thou knowest, O God I am thine.[26]

As a theologian Bonhoeffer realized that one must come to terms with the ambiguities of human existence: the need for affirmation, for belonging, for restoration and healing, for being a significant person, and for not being forgotten. But because he is a Christian theologian, he realizes that these human needs and his existential situation drive him directly to God as the source of his own personhood.

The Hebrew word *shalom* brings together the personal, interpersonal, and theological significance of wholeness by pointing to the internal, horizontal, and vertical dimensions of "peace". "To have *shalom* is to be in right relationship

[26] Dietrich Bonhoeffer, Letters and Papers from Prison (New York: MacMillan, 1972), 347ff., quoted in Anderson, 161.

with oneself, one's neighbour, and one's God. This is life, and anything short of this is, in the Hebrew and the Christian perspective, a form of death."[27] The first and greatest commandment, Jesus indicated is, to love the Lord our God wholeheartedly, and then our neighbour as ourself (Mark 12:29-31). The Biblical view is of a person called to a life of love and peace with oneself, others, and God.

D. The Pastor as an Isolated Person

Clergy have, as Paul says so clearly, been given this treasure in clay jars (2 Corinthians 4:7); that is to say, have the same human nature as all others.

When Adam and Eve accepted the serpent's suggestion that by taking the forbidden fruit they could become like God themselves, they chose a self-focus that brought immeasurable pain and death upon humanity. It could be said that this experience was the original source of mankind's stress. Rediger speaks of the Garden of Eden experience where man's stress began:

> When Adam and Eve disobeyed God, there came a fourfold stress; alienation from God (note that Adam and Eve withdrew from God, not vice versa), alienation from each other (Adam and Eve blamed each other for initiating the disobedience), alienation from creation's natural rhythms and purposes (they misused the fruit of the tree and were exiled from the Garden), and alienation from their own inner selves (they were "afraid"--fear is the mark of alienation.)[28]

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[27] Harbaugh, 20.

[28] G. Lloyd Rediger, Coping With Clergy Burnout (Valley Forge: Judson Press, 1982), 27-28.

If such alienation is the ultimate source of what produces negative stress in human life, then the ending of the alienation will be crucial for the control of harmful stress. It is Jesus Christ that provides the opportunity for people to end their rebellion against God. It is Jesus Christ that allows men and women to be received again into the security of the father's household. It is Jesus that sets humanity free by the power of his unmerited grace and favor. The Christian minister is called not only to preach it but to appropriate it every day of their life. Here is the key--the daily appropriation of the gospel in the individual's life. This is not simplistic, however, because daily life brings fatigue and failures. The only way for all these issues to be put in perspective is to place them in the framework of the personal appropriation of God's grace.

God wants ministers to be spiritually and psychologically healthy (whole). A sense of salvation through Christ's grace is a marvelous promoter of health. It has been noted that in the New Testament the Greek word *soteria* means both healing and salvation. This is not a fluke of language but an indication of the Bible's conception of health and forgiveness being interrelated. Ray Anderson comments on this idea, "Health, then, is not the absence of sickness, but a positive orientation of the self toward the objective hope which results from God's initial intention."[29]

2 Corinthians 5:18 indicates that Christians are given a ministry of reconciliation. This refers to the process of ending the alienation and estrangement that sin has brought to the world. This reconciliation is intended to

[29] Ray Anderson, On Being Human: Essays in Theological Anthropology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1982), 173.

end the alienation of humanity from God as well as that of humanity from humanity, and even the estrangement of the person from him/herself.

It has been observed that sometimes pastoral ministry attracts people who have a predisposition to rigidity, narrowness, and isolation. Edward Golden, a personnel officer for the United Presbyterian Church, wrote a paper entitled, "Psychological Problems of the Clergy." Here he indicates a number of such personal traits which seem to arise in those who choose ministry as a career:

> Many who enter ministry seek its authority, isolation, and separateness . . . There is some evidence to believe that some of those who enter the ministry have difficulty in developing relations of trust with others.
>
> We observe that many enter the ministry because of their need to be loved and accepted, and because of a corresponding inability to love and to accept others.[30]

The question must be asked, "Is the pastor accepted as a fellow human being (person), or is his acceptance based solely upon the professional context of his call/role/function as a pastor?"

This is not to suggest that he is alienated as an individual, but rather that his personhood is normally viewed in terms of this call/role/function. He therefore appears to be accepted within the group with which he works, yet he may be isolated in that his personal or inner needs are not being met. He is, to use the term respectfully, "role playing" rather than acting in full integration within the group.

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[30] William Bier, ed., Psychological Testing for Ministerial Selection (New York: Fordham University Press, 1970), "Psychological Problems of the Clergy", by Edward Golden, 217, 218.

Theodorson and Theodorson describe such a situation. They define an *isolate* as "a person who appears to be a participant in a small group but who upon investigation is found to consider no one in the group a friend. Nor does anyone in the group consider him a friend. The isolate is a peripheral member."[31]

This sounds at first to be a cold and misconceived perspective of the relationship of pastor to congregation. If, however, one considers a "friend" to be one with whom confidence can be shared and personal shortcomings can be revealed, the definition becomes more valid. Friendly interaction may exist between pastor and people, but can there be in-depth friendship which allows the inner needs of the pastor to be met? If not, then isolation with its possible consequences may well exist.

Ralph Turnbull recognizes the loneliness that results from isolation. Although he is aware of the continuing human interaction, Turnbull indicates that the nature of the pastoral office prevents the depth of interaction necessary to offset the effects of isolation.

> Whether as pastor, administrator, counselor, visitor or preacher, the minister has responsibilities which force him into a lonely position. As he engages in these he finds himself alone. He is a pastor and thus will seek to shepherd the flock. This involves visitations in homes, hospitals, as well as counseling individuals in need. . . . All this tends to isolation of spirit as confidences cannot be broken and secrets dare not be passed on to others. A strange loneliness comes over him. Why should he have to carry these burdens? Why should he be caught in the mesh of unsavory and intimate details of moral life? He may spend a sleepless night in the afterglow of an interview which has drained him dry. The loneliness of spiritual

[31] G. A. Theodorson and A. G. Theodorson, A Modern Dictionary of Sociology (New York: Thomas Y. Crowell Co., 1969) 216.

> life is real to the preacher who wrestles with the truth in his study and in preparation for the pulpit.[32]

Henri Nouwen in his classic volume "The Wounded Healer" makes essentially the same argument using the term fragmentation to describe inherently the same scenario which Turnbull does.

There can be little doubt that within the hurried and busy life of the pastor, surrounded by people and activity, there is isolation and fragmentation of life for many pastors. There is an isolation that is felt because of the situational limitations of the office, limitations that prevent the realization of full personhood. This full personhood is the sense of being, beyond role and function requirements, beyond superficial relationships, to the level of deep interaction. A number of researchers and writers concluded that the church and the pastor still live in a disconnected isolated existence due to the same role and function problems which are increasingly complicated by a rampant postmodernism.[33]

The type of isolation which prevents the clergyperson from realizing wholeness in his life can be divided into three specific areas. These divisions are not intended to be mutually exclusive of each other nor are they necessarily

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[32] R. G. Turnbull. A Minister's Obstacles (New Jersey: Fleming H. Revell Company, 1964), 113.

[33] See for example, George Barna, Today's Pastors (Ventura, California: Regal Books, 1993); Barbara G. Gilbert, Who Ministers to Ministers? (Washington, DC.: The Alban Institute, 1987); Gary L. Harbaugh, Caring For The Caregiver (Washington, DC.: The Alban Institute, 1992); William Hobgood, The Once and Future Pastor ((Washington, DC.: The Alban Institute, 1998); Loren B. Mead, The Once and Future Church (Washington, DC.: The Alban Institute, 1999); Paul A. Mickey & Ginny W. Ashmore, Clergy Families: Is Normal Life Possible? (Grand Rapids: Zondervan Publishing House, 1991); Kenneth Alan Moe, The Pastor's Survival Manual (Washington, DC.: The Alban Institute, 1995); Anthony G. Pappas, Pastoral Stress (Washington, DC.: The Alban Institute, 1995); Wes Roberts, Support Your Local Pastor (Colorado Springs: Navpress, 1995).

related. The divisions are: 1) Geographical Isolation; 2) Professional Isolation; 3) Social Isolation; 4) Spiritual Isolation.

Geographical Isolation is the most apparent type when we first raise the term in relation to ministry. This is imposed by geographical distance from a major center or from a primary source of support and interaction. Ministry in the north of Canada or on the backside of the desert (as in Moses case) is readily identified as specific examples of this type of isolation. Roy Oswald studied this form of isolation.[34] It is different from the others in that it is fundamentally physical and may or may not contain within it other types.

Professional Isolation exists by the very nature of a profession that is based on one person serving alone in the context of a setting. Although larger churches are moving towards multi-staff teams, solo ministry is still the norm. Ministry in this sense remains one of the few remaining isolated professions. The medical practitioner today practices within the context of multiple staff surgeries and clinics. Lawyers form partnerships and social workers function out of agencies. Teachers work in multi-teacher schools and accountants work for firms. All of these other professionals have ongoing and continuous opportunity for professional interaction. But not so for the minister. As he/she daily faces the pressures of ministry there is rarely anyone with whom ideas can be tested, concepts analysed, actions, confirmed or denied or with whom confidences can be shared. Clergy are professionally isolated in two primary ways:

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[34] Roy Oswald, Severely Isolated Clergy Research Project (Washington, DC.: The Alban Institute, 1981).

Interdisciplinary isolation is the lack of support from other professionals in the community. Although there may be some commonality in the group served by clergy and other professionals, there is often lack of communication, thus limiting a holistic approach to service.

Intradisciplinary isolation is the lack of support from others of the same profession in spite of the common nature and location of service. When clergy are deprived of or deprive themselves of meaningful interaction with other professionals they function in a vacuum of professional isolation.

Social isolation occurs when clergy do not have or do not take the opportunity to express themselves within the social context. Too often the minister is viewed by others, and at times themselves, solely on the basis of their ministerial role, thus preventing a depth of personal and social interaction occurring. In these circumstances it is difficult for the clergy to step aside from their role as clergy and, for lack of a better term, "to let their hair down." This is especially true in the context of a church and community where theology and teaching has denied the pastor a place of friendship. Much of this may be brought about by the clergy's disposition for overwork. Many clergy may become socially isolated either by their own self-image or by the expectations of others.

Spiritual isolation may best be identified by the response to the question: 'Who minister's to the minister?' The pastor is called upon in his/her ministry to hear the needs of others, to bear their trials and troubles, to mediate the grace of God to the seeker and to share in the struggle of the doubter. But when the pastor suffers these same needs and when their faith falters and they face the cross of

their own life, who brings to them the comfort, care and the words of assurance which make evident once again the grace of God? Too often, caught up in the task of ministry to others, the clergy neglect their own spiritual being. The Swiss psychiatrist Paul Tournier, from his extensive practice commented:

> Carried away in the activism rampant in the church the latter [pastor] holds meeting upon meeting, always preaching, ever in personal conversation, with a program so burdened that he no longer finds time for meditation , never opening the Bible except to find subjects for sermons. One such pastor after several talks with me said abruptly, 'I'm always praying as a pastor, but for a long time now I've never prayed as a man.'[35]

The minister who is not spiritually nurtured and receives little ministry from others runs the acute risk of being spiritually isolated. It is isolation, that separation from meaningful relationships with others, and especially found in the later three types, which prevents the minister from being a whole, relational being. Without this wholeness, stress, prompted by separation, is experienced. The inability to handle the stresses which are created leads to the excess of demand over capacity to cope. The accumulated effect is one of distress with the risk of what Selye would identify as the *stage of exhaustion* leading to the inability of the individual to cope and to eventual system breakdown.

Ramifications:

This leads then quite relevantly to God's choice of individuals throughout biblical history, with whom he established a significant relationship, for the

[35] Paul Tournier, Escape From Loneliness (Philadelphia: Westminister Press, 1964), 22-23.

purpose of reconciling sinful humanity back to a place of worship and service of himself and to eradicate the isolation which exists between himself and humanity, as well as between human beings. These leaders, significant as they were in the biblical narrative, were nonetheless humans, humans in relationship with others, and humans in relationship with God. They did not live out their lives in isolation, but rather as persons with their own needs and failings.

In an ever changing society that talks of self awareness, emotional emptiness and professional burn out, the question must be asked, "Is isolation a 20th Century phenomenon?" Some would contend that the current trend of emphasis on interpersonal relationships has developed a preacher/pastor unable to stand alone. "The over emphasis on self", they would say, "has weakened faith in God, and so softened the resolve of those called to His service." Humanistic thought has entrenched within our minds the concept that the human being is a self-centered organism as opposed to a Christ-centered being, in relationship with others.

Isolation, however, and its close counterpart loneliness, are not a derivative of the modern era. The phenomenon is evident in the earliest pages of Scripture. It became a prevalent factor that caused God to take some definite and even drastic effort to counteract. Two aspects must be considered. First, God not only recognized the problem in the lives of his servants but secondly, he devised a means to offset the difficulty. In fact, when we come to look at isolation in New Testament times, we note that not only does He deal with the individual problem, but he sets up a model for support--the Church.

In this next section we will look at some of the evidence within the Scriptures which suggests that God has not intended that humanity should live in isolation. We will examine them under two categories with particular attention being placed upon Christ and the Apostle Paul as key figures in the New Testament:

1.) In the life of individuals

2.) In evangelism and early Church life

It is to be remembered that when we refer to isolation, we are referring to the separation of individuals from one another in terms of meaningful interaction, communication, cooperation, and spiritual, social and emotional involvement. Isolation is then at a level of human interaction. The omnipresence of God is realized in each of the biblical evidences of isolation. The need that appears to exist is for the human interaction, the support of fellow human beings.

E. God's Call To Leadership In The Old and New Testament: Leaders Did Not Live In Isolation

i) In The Life of Individuals

Adam

In Chapter 2 of the Genesis account of creation we find that God had made man, the crown of all creation, placed him within the Garden of Eden, gave him a meaningful task, and a very real sense of union and participation with the God of all creation. To Adam, God gave the great responsibility of tending and caring for the Garden. We find, however, that even with all his responsibility, with the

sense of interaction with the Creator, with the meaningful task at hand, isolation existed. Adam lacked the human interaction between himself and another member of his own species. God knew that his daily interaction with Adam was not sufficient to fulfill the need of the human soul. Therefore, we find in verse 18 that the Lord God said, "It is not good for man to be alone. I will make a helper suitable for him." (NIV).

Here in the very opening pages of Scripture we find the condition of isolation and its subsequent cure. Although all other aspects of life were created in the perfection of God, the need of human interaction was not fulfilled. God recognized the need. He molded from the same elements as man, a fellow human being who could fulfill the spiritual, emotional and physical desires for human interaction.

Elijah

In the figure of Elijah we find the classical biblical example of isolation. Rejected by his own people, renounced by Ahab, and threatened for his very life by Jezebel, Elijah fled to Horeb. There in his well-known utterance he expounds to God his loneliness and isolation.

> I have been very jealous for the Lord God Almighty. The Israelites have rejected your covenant, broken down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me. (I Kings 19:10-12) NIV.

In this statement we have embodied what may be termed *the Elijah syndrome*. He, in his own conception, was a man against the world. He alone was standing facing the sinful nation of Israel, proclaiming the need for

repentance and reconciliation. His task, although a vital one, had become meaningless to him because the nation and the leadership was unheeding to his exhortations.

Once again, God provides a direct solution to Elijah's problem. There is no denying that in order to offset Elijah's complete exhaustion and desolation the pilgrimage to Mount Horeb where he received reorientation with his God was necessary. By the end of the chapter, however, we find that God, in His ultimate wisdom, had Elijah anoint Elisha. As the chapter ends, we read, "Then he (Elisha) set out to follow Elijah and become his attendant." God provided the necessary human framework for relationship, trust and support.

Moses

Moses, in Exodus 3, was isolated in the backside of the desert. It was here that God prepared him for the task before him. Moses was both in geographical isolation and in isolation from the culture that had created in him a self-image so great that he had imagined himself judge between his fellows.

Isolation in Moses caused him now to be in fear of failure. It was not until the appointment of Aaron that he gained enough assertiveness to attempt the task to which God had called him at the burning bush.

Throughout his career Moses found it necessary to surround himself with support people. From Aaron, Jethro his father-in-law, and Miriam his sister, to Joshua his army general and successor, significant human interaction and support are necessary to offset the isolation of service for the Lord God (humanly).

For the purpose of brevity, we will only deal with two New Testament examples, Paul and Jesus.

The Apostle Paul

In the New Testament, Paul experienced isolation because of his fidelity to Christ. Prepared to stand against the derision and persecution that surrounded him, Paul found himself in prison. He stated in II Timothy 4:16 "At my defense no one stood with me, but all forsook me." In total isolation he faced the accusation against himself.

On the other hand, there is a plethora of biblical material (much of which is written by Paul himself) which reveals the great apostle's desire for and need of spiritual intimacy and support. He usually traveled with companions, i. e. Barnabas and Silas. One notes his appeal to the churches and individuals to support him in various ways, and by various means (e.g., Col. 4:3-4: prayer support; 2 Tim. 4:9-13: his need for comfort and care as well as his parchments). Further, Paul cared a great deal for those with whom he ministered and had contact, as evidenced for example, in the little book written to Philemon concerning his runaway slave Onesimus. Paul was also careful to commend his co-workers (e.g., Rom. 16), for their faithful participation in the gospel, and on his behalf. What matters most however, is Paul's great concern for his and other's relationship with God in Christ. Each letter is a personally crafted treatise for the local community (or person(s)), concerning their relationship with the risen Christ, God, and one another.

In the Life of Christ

The Christian church was born out of the acknowledgement that Jesus is Immanuel, "God with us." As the writers of the New Testament reflected on the implications of this experience for Jesus' identity, they concluded that he is both God and Saviour (2 Pet. 1:1). This confession lies at the foundation of the Christian faith and therefore of our Christology.

Jesus genuinely experienced the power of Satan's offer in his desert experience (Matt. 4:1-10; Luke 4:2-13). The Synoptic Gospels are careful to relate that Jesus experienced all the normal human instincts and emotions. As a man, he physically felt the pangs of hunger (Matt. 4:2; 21:18), of thirst (Matt. 25:35), and of physical weariness (Matt. 8:24). Spiritually Jesus, felt a deep dependence on the Father, and an urgency to spend hours at times with Him, in prayer (Matt. 14:23; 26:36-44). Emotionally. Jesus experienced anger, albeit not a self-centered anger, but a righteous and controlled indignation against injustice (Mark 3:5). Jesus responded to human suffering with deep compassion (the verb *splanchnizomai*, Matt. 9:36; 14:14; 15:32). Jesus wept over the city of Jerusalem and its inhabitants (Luke 19:41), and a few days later felt great pity for the Jews who had spurned God's love (Matt. 23:37).

The passion narratives vividly display Jesus' manhood. Matthew 26:37 relates that in Gethsemane Jesus "began to be sorrowful (present passive of *lypeo*, to 'be sad') and troubled" (present infinitive of *ademoneo*, to "be distressed").

The Gethsemane scene describes an intense and agonizing experience for Jesus emotionally, physically, and spiritually.

It is very important to emphasize that Jesus Christ was a person in history, according to the New Testament and extra-biblical accounts (Tacitus, Plinny the Younger, Josephus, Lucian, Mara Bar-Serapion, as well as various Gnostic writing and others). He was fully human and divine, cf. Philippians 2:6-11;

He carefully chose twelve as disciples, but also from among them three who became a support group for himself, and for his ministry. He retreated from the weariness of work to the home of Lazarus, Mary, and Martha in Bethany (Luke 10:38-42). He also took three of his closest disciples with Him to the Mount of transfiguration (Matthew 17), and to the Garden of Gethsemane where he asked for their prayerful support (Matthew 26:36ff).Th

There can be no doubt that, even from a cursory study of the life of Christ, much of His time was spent in solitude and isolation in order that He could commune with His father. There is, however, within His life the feeling of aloneness and separation from His fellowmen. In Luke 9:58 we read the words of Christ, "Foxes have holes and birds of the air have nests, but the Son of man has no place to lay His head."

Throughout His life, we find that He was separated from the religious leaders of His time. They denounced His teachings, rejected the truth that He brought, and openly sought to kill Him. Within the company of His little band of twelve friends, He found the essential network of fellowship and support that He required.

Possibly the most traumatic illustration of isolation within the life of Christ was on the night of His betrayal. Following the institution of the Lord's Supper, He went with the disciples to the Garden of Gethsemane. He took Peter, James and John into the garden with Him. We read in Mathew 26:38, "Then He said to them, My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with Me."

We recall that Christ went further into the garden and communed with His father. He returned later to find His disciples asleep, unable to watch with Him even for an hour. It becomes very evident that the need of Christ was to have the support of those He loved. He needed both His father in heaven, and His closest friends to keep Him company, giving support and watching with Him.

ii) In Evangelism and the Early Church

As early evangelism began there developed a pattern of ministry to offset the problems of isolation and individualism. In Mark 6, we read that Christ sent out the twelve disciples to proclaim the gospel of the Kingdom. With specific instructions for travel they were sent out two by two. They were not required to face the hostility of an unbelieving world alone. It was not the concept of the individual against the world. It was with sensitivity that support was provided through the instigation of team ministry.

Again, in Luke 10 verses 1-16 we find the commissioning of the seventy-two. They went forward with specific instructions as to their teaching and healing ministry. In pairs, they were to prepare the way for the ministry of Christ that was

to follow. There was to be mutual support one of the other as they proclaimed the gospel of the Kingdom.

Following the ascension of Christ, the early church was commissioned (Acts 1:8) to proclaim the Gospel of Jesus Christ throughout Jerusalem, Judaea, Samaria, and the uttermost parts of the world. We find once again within the early church the pattern of mutual support and encouragement. In Acts 4, verse 32, and Acts 2, verse 44, "All the believers were together and had everything in common." They possessed all things in common. They shared all things in common.

This is often held to be solely a sharing of the physical possessions that the individual believers had. But the text indicates that the believers shared all things in common. In verse 45 it talks about the possessions and goods that were sold to meet the needs of those with difficulties. And then in verse 46, it explains how they shared together in the breaking of bread, in praise, in adoration, and in mutual support. The early disciples, a small group in a hostile nation, gave aid and encouragement to one another in their life of separation for the cause of Christ.

As the church began to propagate the Gospel of Christ, we find that names became associated with one another. In Acts 4, Peter and John stood before the Sanhedrin. Together they were accused of preaching a false doctrine. Together in an inspiring apologetic of Christianity, they defended their faith. There was support one for the other.

As the early church continued its evangelistic outreach into the surrounding nations, men were sent off in pairs to proclaim the Gospel. In Acts 13 by the direct guidance of the Holy Spirit the church at Antioch set apart Barnabas and Paul for the work of proclaiming the Gospel. In Acts 15 there was a rearranging of the teams of ministry as Barnabas took Mark, and Paul chose Silas to accompany him in continued proclamation of the Gospel. In Acts 6 Paul and Silas were accompanied by Timothy as they set forth to tell the message of Christ. Doubtlessly there existed within the early church the efforts of individuals such as Philip and Stephen. However, in the majority of concerted efforts of evangelism, the team concept was utilized. This gave mutual support and offset the dangers of isolation and loneliness in the extensive travel to distant cities.

The foregoing examples deal with specific cases of isolation within the Biblical account and the establishment of patterns offsetting this factor. It becomes evident that the phenomenon did exist long before the 20th century, and that in recognition of it, God took specific action to offset it. In addition to the already mentioned examples, it must be remembered that the early church fellowship was established as a mechanism of mutual support among Christians. The design of the early church was not one that encouraged individuality, but rather one which was dependent upon the mutual support of all. In reality, the concept of independence is unknown within the early church, either from the perspective of the individual or the corporate body. Romans chapter 12 states that we are all members of the one body and each member belongs to one another. The body concept of the early church is one that encourages interdependence and

necessitates an interaction in order that the body might function in a meaningful way. Rather, there was a calling for a total dependence one upon the other. The following references are examples which indicate the all-inclusiveness of this dependency. Hebrews 10:25 speaks of mutual encouragement. I Cor. 3:25 deals with concern one for another. Galatians 6:2 speaks of bearing one another's burdens. Romans 15:6 speaks of prayer one for the other. Romans 15:7 speaks of our need to accept one another. Galatians 6:10 speaks of positive actions between believers. Galatians 6:1 speaks of a need of restoring one another in Christian faith. The whole concept of the early church speaks of a network which exists between believers to offset the feelings of loneliness and isolation.

Several things become very clear from the biblical view of isolation. First, isolation often exists irrespective of the clearness and nature of the call of God. Adam, Elijah, Paul, Moses, and Christ all were confident that it was God who had called and ordained them for service. Yet isolation existed in each case.

Secondly, isolation is often the product of external factors. In the examples cited, it was not the relationship to God that was in question. All knew where they stood before Him. Instead, it was the demands of the job, the external pressures of the task that caused the problem and demanded a solution.

Thirdly, it becomes clear that the presence of God in every situation is not to be substituted for the interaction with other human beings. God in the Old Testament (Deut. 31:6) and the writer of the Hebrews in the New Testament affirm that God will never leave nor forsake. Yet there is need not to forsake the

assembling of yourselves (Heb. 10:25). Scripture clearly indicates the dual aspect of support that the Christian needs.

There can be no doubt that Elijah needed the evidence of God as displayed on Mount Carmel and Mount Sinai. But there can also be no doubt that God recognized his need for human support and provided the same through Elisha. There can be no doubt that Christ desired the interaction in prayer with His father on the Mount of Olives. But there can also be no doubt that He needed the physical and spiritual support of His disciples as He went through the trauma and turmoil of that night.

Without compromising the support of an ever-present Christ, the Scriptures confirm the need for meaningful interaction between human beings to provide communication, cooperation, and social, spiritual and emotional support. It is a withdrawal of the scripturally recognizable human support mechanism that creates the factors of isolation, loneliness, and individualism.

It is important to move from this point to a fuller discussion of the Church as the divine community of Christ whose role and function as well as purpose, was significantly designed with the human interaction of people of various social, political and ethnic groups in mind. Isolation and Individualism were significantly overcome in the richness of this new community of faith. In this next section the discussion focuses significantly upon the Church as a Community. The purpose for this investigation is to underscore the high priority that is placed upon the mutual care and support that was extended to all members of the community, especially those in leadership positions, such as pastors.

F. The Church as Community

Robert Banks makes the following observation,

> The Christian writings of the first century reflect a variety of attitudes towards the meaning and practice of community. But it is the earliest among them, Paul's letters, that contain the most detailed information. Paul was not the first to formulate a Christian idea of community. But there can be no doubt that he gave more attention to this than anyone else during the first century. In every one of his writings, aspects of community life come in for discussion, and in a few it emerges as the main issue for consideration.[36]

For this reason, we will focus upon the writings of the Apostle Paul for this discussion.

i) The Meaning of *Ekklesia*

Gerald Hawthorne, et.al. al., make the following observation concerning the usage of *ekklesia*,

> More than one hundred different terms, metaphors and images are used in the New Testament to describe God's people with whom he has entered into a saving relationship in Christ. In addition to these descriptions several activities are said to characterize Christian believers. Integral to Paul's teaching about the people of God is his use of the important word *ekklesia*, a term meaning "congregation," "church," "gathering," or "assembly".[37]

Further elucidation is given by George Eldon Ladd who comments:

> The theology of the church can be approached by surveying Paul's use of the word *ekklesia*. The word in its Hellenistic setting can designate an assembly gathered as a political body (Acts 19:39) or an assembly as such (Acts 19:32, 39). However, in Paul the

[36] Robert Banks, Paul's Idea of Community. (Peabody, Mass.: Hendrickson Publishers, Inc., 1995) 1.

[37] Gerald F. Hawthorne, Ralph P. Martin, & Daniel G. Reid, eds. Dictionary of Paul and his Letters. (Downers Grove, Ill.: InterVarsity Press, 1993), 123.

> background of the word is the Old Testament use of *ekklesia* of Israel as the people of God. . . . *Ekklesia* can designate a meeting of Christians for worship; *en ekkelesia* (1 Cor. 11:18; 14:19, 28, 35) can best be rendered simply "in church'. This usage refers to the gathering and not a building. As such, *ekklesia* can designate the believers who gather in a particular home as a house-church (Rom. 16:5; 1 Cor. 16:19; Col. 4:15); it can designate the totality of believers living in one place--in Cenchrea (Rom. 16:1), Laodicea (Col. 14:16), or in the cities of Judaea (Gal. 1:22), and Galatia (Gal. 1:2).
>
> The very usage of *ekklesia* is suggestive of Paul's concept of the church. For Paul, it is not so much location that matters, but its organic nature. . . . The church is the new people (*laos*) of God. The term "people" in biblical thought often has a technical sense designating those who stand in a special relationship to God. . . . Paul applies this usage to the church, which consists of both Jews and Gentiles (Rom. (9:24).[38]

One of the most notable features in the *ekklesia* is that of fellowship (*koinonia*) or sharing. Fellowship was one of the distinctive marks of the Jerusalem church (Acts 2:42). This relationship exists between people because they share a common relationship to Christ (1 Cor. 1:9). Paul emphasizes that it is God who has initiated this relationship (1 Cor. 1:9); it is a creation of God based on his gracious purpose (Rom. 9:11; 11:5-6). From the human side of this fellowship relationship, the *ekklesia* is a believing unit composed of those who have confessed Christ as Lord (Rom. 10:9), and can be designated by the term "believers" (*hoi pisteuontes*) (1 Cor. 1:21; 14:22).[39]

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[38] George Eldon Ladd, A Theology of the New Testament, (Grand Rapids: William B. Eerdmans Publishing Company, 1974), 536-538.

[39] For an extended discussion of *ekklesia* see also: Robert Banks. Paul's Idea of Community. (Peabody, Mass.: Hendrickson Publishers, 1994); Geoffrey W. Bromiley. Theological Dictionary of the New Testament: Abridged in one Volume. (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 394-402; Colin Brown, editor. The New International Dictionary of New Testament Theology. Vol. 1. (Grand Rapids: Zondervan Publishing House, 1982), 291-305; Everett Ferguson. The Church of Christ: A Biblical Ecclesiology for Today. Grand Rapids: William B. Eerdmans Publishing Company, 1996), 129-133.

ii) The Community as the Body of Christ[40]

Hawthorne et.al. al., once again offer the following explanation,

> In addition to his use of the important term *ekklesia* ("church, congregation"), Paul employs many significant images and metaphors of God's people in Christ. These images and metaphors are not always synonymous or coterminous with *ekklesia*. For example, the body metaphor can refer to Christians generally in their relationships in Christ, without suggesting that they are members of the same *ekklesia.* But often in his letters the apostle applies these images to the same entity as the *ekklesia*--for example, the congregation at Corinth.[41]

The most distinctive Pauline metaphor for the church is undoubtedly "the body of Christ". Paul never speaks of the church as a body per se; it is the body *in* Christ (Rom. 12:5) or the body *of* Christ (1 Cor. 12:27). As his body, the church is in some sense identified with Christ (1Cor. 12:12). This is an amazing statement. "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ". Paul here uses the metaphor of the body to express the oneness of the church with her Lord.

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[40] For an extended discussion of the "body" imagery of the church, see also: Robert Banks. Paul's Idea of Community. (Peabody, Mass.: Hendrickson Publishers, 1994), 58-66; Geoffrey W. Bromiley. Theological Dictionary of the New Testament: Abridged in one Volume. (Grand Rapids: William B. Eerdmans Publishing Company, 1985), 1000, 1040, 1140; Colin Brown, editor. The New International Dictionary of New Testament Theology. Vol. 1. (Grand Rapids: Zondervan Publishing House, 1982), 229-241; Everett Ferguson. The Church of Christ: A Biblical Ecclesiology for Today. Grand Rapids: William B. Eerdmans Publishing Company, 1996), 91-102.

[41] Hawthorne, et.al., 126-127.

The primary emphasis of this metaphor is the unity and interdependence of believers with Christ and one another. Paul introduces the concept both in Romans and 1 Corinthians 12-14.

Once again Hawthorne et.al. suggest,

> At 1 Corinthians 12:12-27, where the apostle is concerned to impress on the Corinthian Christians that they have mutual duties and common interests which they must not neglect, he asserts, "You are the body of Christ and severally members of it" (1 Cor. 12:27). Within the body which is one, there is true diversity--a multiplicity of functions which are necessary to the other members for the good of the body as a whole (1 Cor. 12:12-21). Paul's usage of specific body imagery in vss. 14-26 indicates the dramatic importance of each member's relationship to one another.[42]

Such an idea, developed by Paul here and elsewhere essentially supports the concept of Christian anthropology which has been previously developed and established in this thesis. The idea of the *image of God* as community is borne out in much of the Pauline literature concerning the *ekklesia.*

iii) The Community as Household (Family)

Although some of the following material may have already been considered in another section, it is important to discuss it here in terms of its relevance to the subtitle. Once again, it is relevant to quote Hawthorne, et.al. al.,

> Throughout the New Testament God's people are regularly spoken of as a family, and a cluster of terms, drawn from family life, is used in discussion of the church and early Christian community. God is "Father" (Rom. 8:15; Gal. 4:9), and those who are redeemed by Jesus Christ are God's children (Gal. 4:17), with Jesus Christ being the first-born of the family (Rom. 8:9). Paul speaks in warm terms when he addresses fellow Christians as "brothers," (note, for example, Phil. 4:1; *adelphoi*, lit. "brothers," includes both "brothers and sisters"). The theme of family

[42] Ibid., 127.

> relationships is particularly prominent in 1 Timothy, where the church (*ekklesia*) is described as "the household (*oikos*) of God. . . . The order of the church is analogous to that of a human household. Members are to treat one another as they would the members of their own family (1 Tim. 5:1-2). They are to care for one another in need (1 Tim. 5:5, 16), while overseers are to be skillful at managing the household of God, as demonstrated by their skill with, and care for, their own immediate families (1 Tim. 3:1-7).[43]

If anything, this metaphor brings into even sharper focus the interpersonal and relational nature of the Christian life and spirituality. For the Body of Christ, and the individual members of it, to be healthy, a vibrant mutuality and support are essential.

iv) Participation, Responsibility, and Leadership in the Community

We have seen that Paul was concerned that church members were properly cared for and guided. To facilitate this, he established various positions of leadership and authority in the congregations.

The role and leadership authority within Baptist congregational government within the United Baptist Convention of the Atlantic Provinces today, reflects the New Testament model found in 1 Timothy, and other Pauline passages. The functions of the leadership role outlined by Paul therein have been augmented today by such activities as leading in worship, teaching, preaching, and evangelism. All pastoral activity occurs in the context of an ultimate objective, namely, preparing "God's people for works of service" (Eph. 4:12).

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[43] Ibid., 128.

Timothy and Titus having been instructed to appoint elders and deacons (1 Tim. 3:1-13; Tit. 1:5-9), were also to ensure by their teaching and oversight (as Paul's coworkers), that these servants received the recognition their position, office and service deemed worthy. Paul's instruction "let him who is taught the word share in all good things with the one who teaches", in Galatians 6:6, is unlikely to be a request for assistance for Paul himself, since such as request would out of keeping with his overall stance concerning personal financial support is concerned. It is more likely that one who is recognized as a teacher of the Galatian churches be supported by those who were taught by him. Another hint is found in 1 Thessalonians 5:12-13 where Paul says: "Recognize those who labour among you, and have charge of you in the Lord and admonish you; esteem them very highly in love because of their work."

If Acts 14:23 is any guide, then it would appear that Paul appointed leaders to be responsible for the ongoing life of the church after he had left. Certainly Paul recognized and encouraged local leadership: for example, he urges the church at Corinth to submit themselves to the "service of the saints" (1 Cor. 16:15-16); similarly he appeals to the Thessalonians to respect those who "have charge of you in the Lord" (1 Thess. 5:12).

1 Timothy 5:18, 19 implore both financial support and respect for elders, as do passages such as 1 Thessalonians 5:12-13 and Hebrews 13:7, 17. These instructions must be understood within the context of servant-leadership which Paul emphasizes as normal in a healthy family/body relationship.

Whatever Paul may say about the role of particular leaders within the community, his emphasis is on the responsibility of all. In the church that Christ instituted, whatever titles might eventually be given to its leaders, it is clear that their philosophy and mentality of leadership was not to be patterned after the ordinary expectations of power and authority, but after Jesus' own servant ministry for people.

We may rightly acknowledge that the context of church office has greatly changed since the first century. Yet the system prevalent in the New Testament churches offers an important foundation for contemporary organization in most Baptist churches.

Paul uses the Greek titles *proistamenoi* (1 Thess. 5:12), *presbyteros* (Tit. 1:5, 7), *diakonos* (Phil. 1:1), *episkopos* (Phil. 1:1), *poimen* (Eph. 4:11), *kerux* (1 Tim. 2:7; 2 Tim. 1:11), *didaskalos* (Eph. 4:11), as well as others to designate those who held leadership/servant positions within the fellowship of the body, and who were responsible for various forms of leadership functions. Many New Testament scholars would recognize that some of these designations are synonyms in the New Testament documents. However, we have substantially combined them into these two roles (Pastor and Deacon) today.

The Biblical words/titles which have been used to describe the various forms and functions for ministry, if summarized, would give the following advice to Pastors today: You are fundamentally expected to provide leadership to the church, and you will be recognized as a leader and teacher. You share with the rest of the church a commission to spread the gospel message, but you have a

unique responsibility as leader to help facilitate others in their active participation in this commission. Your leadership is to be characterized by the attitude of one who is a servant to those you lead, not catering to their whims, but in being truly devoted to their welfare. An ability to communicate your vision of caring and the gospel commission to others is necessary.

"Fundamentally, the pastoral office is to facilitate the well-functioning of the community. To this end, the pastor keeps before the membership the vision of the community ideal, the design of God toward which the local fellowship directs its energies."[44]

G. Implications for Today's Ministers and Congregations

The Apostle Paul wrote to the Corinthian believers these words which may drive fear into the hearts of most Pastors: "I have become all things to all men so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings." (I Corinthians 9:22-23). The entire ninth chapter of First Corinthians is a treatise on Paul's Apostleship, and his defense of receiving support and care from those to whom he had rendered support on behalf of Christ. Later in Second Corinthians chapters ten through twelve, Paul is forced to defend his apostolic ministry once again. It is a stirring reminder of the ministry pitfalls to all who have sensed the call of God upon their lives to service for Him in Christ's church. The eleventh chapter of Paul's letter to

[44] For a thorough discussion on this topic, see: Greg Ogden, The New Reformation: Returning the Ministry to the People of God, (Grand Rapids: Zondervan Publishing House, 1990).

the Corinthians includes the enormous sacrifices Paul had made as a faithful servant of his Lord, but the key phrase which ends the list of dangers he had faced is most crucial for modern ministers of this self-same gospel, "Besides everything else, I face daily the pressure of my concern for all the churches. Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn? If I must boast, I will boast of the things that show my weakness." (28-30).

A clear theology of clergy care and support is substantially nonexistent in the churches of the United Baptist Convention of the Atlantic Provinces today, let alone the seminary, where minds, hearts, souls, and lives are shaped for Pastoral ministry (this will become evident in the Literature Review of the next chapter). At the dawning of the third millennium, clergy of all stripes and denominational colors wrestle with this nonexistent theology. While Pastoral care refers predominantly to the care of the parishioner in various contexts, it does not have as its purview any consideration of the care and support of the Pastor him/herself. Wayne E. Oates in his text, *The Christian Pastor*[45] outlines the five necessary ingredients which clergy must adopt in their role as Pastor. Unfortunately Oates says nothing concerning the Pastor's own personal care and wellbeing. This is to be understood, as Oates writes from the paradigmatic perspective of a post-war era in which churches were growing rapidly, and self-sacrifice on the part of the clergy was not only necessary, but imperative in order for one to serve Christ. That is not to say that self sacrifice is incorrect theologically; it is however to say that the tendency has been for it to be principally one sided in the church, with

[45] Wayne E. Oates. The Christian Pastor. (Philadelphia: The Westminister Press, 1951)

clergy coming out on the short side of that age old game of drawing straws. Andrew W. Blackwood, writing his classic volume, *Pastoral Work*[46] in 1955, is concerned that the minister fresh out of seminary, and those long in service, overcome the special difficulties that beset the minister in his work. Like Oates, Blackwood outlines items such as Pastoral care of the parishioner, visitation, hospital work, the Pastor's library, etc. Understandably missing from this volume as well, is any theology of the Pastor's care or support. However, the absence of a Biblical theology of Pastoral care and support for clergy does not end there. Thomas C. Oden in his 1983 text, *Pastoral Theology*[47] indicates quite emphatically that "It is dangerous to the health of the church for ministry to be practiced without good foundations in Scripture and tradition, reason and experience."[48] Oden's desire is to reconcile the classical model of ministerial office with contemporary practice.[49] Unfortunately, his rendition is essentially equivalent to that of Oates and Blackwood, with the Pastoral person handed the short straw once again in relation to their personal care and support. However, a new concept of Pastoral theology is now emerging in the Christian church, which incorporates both the role of the clergy (a changing role at that, to meet the increasing demands of a 21st century Christian marketplace[50]) and the "Pastor as

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[46] Andrew W. Blackwood. Pastoral Work. (Philadelphia: The Westminister Press, 1955)

[47] Thomas C. Oden. Pastoral Theology. (San Francisco: Harper & Row Publishers, 1983)

[48] Oden, 373.

[49] The volumes by Blackwood, Oates, and Oden represent a theological opinion of the ministry spanning the latter half of the 20th century and are somewhat dated.

[50] See for example, George Barna, Today's Pastors, (Ventura, CA.: Regal Books, 1993); Paul Cedar, Mastering the Pastoral Role, (Portland: Multnomah Press, 1991); William Chris Hobgood, The Once and Future Pastor: The Changing Role of Religious Leaders, (Washington: The Alban

Person" motif.[51] Is this lack of a clearly defined theology of clergy care and support endemic to the United Baptist Convention of the Atlantic Provinces? The answer is no, as will be shown in a later chapter.

In chapter twelve of Second Corinthians Paul alludes graphically to his "thorn in the flesh" (vs. 7), used by God to remind the great preacher that ultimately He is the source of Paul's strength. Further, Paul reminds the church that he should have been able to count on them for support and commendation in his times of distress, persecution, and personal danger (vs. 11). Paul longs for them to understand the commitment and sacrifice he has made for them as their faithful Pastor, and he longs for the same commitment and sacrifice to be returned to him and all those who represent Christ in the gospel ministry.

"Carry each other's burdens, and in this way you will fulfill the law of Christ." This phrase from the Galatian letter (6:2) significantly undergirds much of the discussion of pastoral care work which clergy offer to their flock, but it is also a significant phrase in the pastoral care of pastors, and at the same time a phrase that may be difficult for clergy to hear in relation to their own need for care. If Paul was willing to bare his soul for all time and eternity to the churches he both founded and pastored, and to call for help and support, clergy today must never think that they can go it alone. Clergy do live and function too often in a

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Institute, 1989); Greg Ogden, The New Reformation: Returning the Ministry to the People of God, (Grand Rapids: Zondervan Publishing House, 1990).

[51] See for example, Gary L. Harbaugh, Pastor as Person: Maintaining Personal Integrity in the Choices and Challenges of Ministry, (Minneapolis: Augsburg Publishing House, 1985); Andrew Irvine, Between Two Worlds: Understanding and Managing Stress, (London: Mowbray, 1997); Roy M. Oswald, Beyond the Boundary: Meeting the Challenges of the First Years of Ministry, Washington, DC.: The Alban Institute, 1986);

microcosmic environment.[52] They often experience role definition expectations that may include--or seem to include--that they should be above the need of care, that if their faith is intact and their relationship with Christ is sound then care is not needed. Hidden deep within the heart and soul of far too many clergy, and sometimes not so deeply hidden, is the feeling, "Me need a minister? I am the minister!"

Therefore, the Galatian passage reminds us that being care givers and care receivers does not in and of itself deliver us from personal responsibility and accountability. It is clear, as Paul put it, that each of us will be responsible for bearing our own load (Galatians 6:5). At first, this seems to be contradictory when read in the context of bearing the burdens of others. Closer examination reveals that such is not the case. John C. Harris[53] calls our attention to our participant involvement in personal growth and nurture. He notes two dangers inherent in our being care receivers. The first is a resistance to owning our own personal and interpersonal needs. The real or imagined notion of being self-sufficient care delivers but never those who are recipients is clearly idolatrous. Even so, this fact is more readily affirmed conceptually than experientially. In the parable of the "Good Samaritan", most clergy will identify with the process of ministering to the person in the ditch and providing for their needs; it is not so easy to picture themselves in the ditch of life and needing someone to come along and lift them up. Harris reminds us of our responsibility not only to own the fact

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[52] See: Andrew Irvine, Between Two Worlds: Understanding and Managing Stress, (London: Mowbray, 1997).

[53] John C. Harris. Stress, Power and Ministry. (Washington, DC.: The Alban Institute, 1977)

of our needs but also to take initiative in seeking help. This seeking may involve calling a friend, a colleague, a counselor, entering therapy, making a moral and spiritual inventory, asking forgiveness from someone we have wronged--the list is endless. The crux of the matter is that clergy do not lie helpless in their pain.

There is yet another danger, which may emerge just at the point when clergy have found it possible to confess need and to seek resources for growth. Simply put, it is the "poor little me" syndrome, the subtle or not so subtle assumption that the church owes us not only a living but also the special favors that will shield us from the stresses and strains of life. There have been times when clergy have been pampered, when they have been moved "to the front of the line", when they have demanded or expected privilege. When stress and pain and life itself comes crashing in however, clergy may just forget these privileges.[54]

It is some comfort to clergy to realize that in affirmation of their being care receivers as well as caregivers they stand in a long and good heritage. Throughout the biblical narrative we become aware of the fact that the heroes of the faith were, persons "just like us", who had "this treasure in jars of clay" (James 5:17; 2 Corinthians 4:7), as already pointed out earlier in this chapter. It is certain that the "people of the Book" were often marked by their strength and their character. However, it is not true that they were without their weaknesses, stresses, and failures. The 11th chapter of Hebrews is quite rightly identified as the "roll-call of the faithful", and we who read their record rejoice in the

[54] Ibid., 125.

delineation of the persons who are mentioned there. It is true that "time would fail to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets" (Hebrews 11:32. By the same token, time would fail to tell the shadowy side of their lives, of their failures which appear alongside their successes; the times of deep despair, like that of Elijah or Moses, or Jesus in the Garden, or Paul in a Roman prison, alongside the times of great rejoicing, as in a Mount Carmel experience, a forty day personal encounter with God, a resurrection morning, or being caught up to a third heaven in the presence of Jesus.

There is no real pleasure in remembering Samson's failure, Gideon's reluctance and testing God, Abraham's lie in Egypt, Moses' loss of anger and murder of an Egyptian, David's illicit and adulterous affair with Bathsheba, or Elijah's despair and withdrawal from the struggle, or Jeremiah's resentment of God and his bitterness with his lot, or John Mark's cowardice and desertion, or Paul's rejection of him when the next journey was to begin, or Jonah's irritation over the sparing of Nineveh, or Peter's denial, or the murderous anger of James and John when they were persecuted by the Samaritans. These are the people of the Book, the people of God; these men and women are one with all Christians, and we with them.

It is in this context that we come to a deeper understanding of the two-fold nature of pastoral care of the caregivers. In the first place, we continue to lay hold of this self-same grace which strengthened and sustained the "heroes of the faith", which serves to give us strength in our times of being isolated. This implies that

we who are clergy will be sensitive to the maintenance of relationships of trust, regular opportunities to be with persons who can hear us in our struggles and love us in spite of our sin and frustrations. These kinds of support systems do not "just happen", as all clergy should know too well. Nevertheless, they prove worth all the effort as we invite persons into such a fellowship or respond to an invitation that we join such a fellowship.

Many clergy handle the holy things of ministry with great competence and regularity; the problem is that as they handle them often, they may tend to become insensitive so that they are no longer open to the mystery, awe and wonder of them, let alone their holiness. Clergy may study the Bible professionally so that their ability to preach and teach will be superb; but they may come to the time when they no longer open its pages devotionally. They may pray publicly and carefully phrase those prayers so that they include every element, such as adoration, confession, thanksgiving, petition, and intercession; but they may come to a time when they no longer pray in the silence of their own devotional time with God. They may bless the elements of the Supper and hand them to the expectant parishioners; but they may come to a time when this becomes a rote performance, and they may not be nourished or restored themselves.

These may seem all too impossible to conceive in the life of the Lord's servant, but the reality is that as ministry unfolds and subtly becomes routine, as weariness and worry creep into their daily tasks, as frustrations and dismay

becomes commonplace, we may learn that they are all too true, and we stand in need.

The Galatian passage already aptly quoted in this chapter, begins with a reminder that if anyone "is caught in a sin" we who are the caregivers are called to restore these persons "gently". In addition, as we do so, we are made acutely aware that there is need to "watch yourself, or you may also be tempted" (Galatians 6:1). In addition, the passage concludes by reminding us that each one of us will have to bear our own load, that is, take responsibility for ourselves. It is a meaningful imagery. What is portrayed is a picture of the people of God who walk the path of life while holding each others hands. It is a picture marked by trust where we are able to own our vulnerability even as our companions along the way own their need for our support. In this way, we are enabled to both give and receive, to bear one another's burdens as well as bear our own, and to become more conscious of our common heritage and common destiny.

Ecclesiastes 4:9-10 states:

> Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up!

No one can lead effectively, or for that matter even survive in ministry, without supportive relationships/friendships. Marshall Shelly expressed this also in his introduction to Jay Kesler's book, *Being Holy, Being Human,* when he states that, "The most serious problem, according to the pastors surveyed was

finding confidants."[55] It is vitally important in ministry to maintain close friendships, for every Pastor/leader needs confidants.

At the end of several of Paul's letters, the great apostle remembers people who rendered invaluable help to his work. Teritus, Gaius, Lucian, Jason, Sosipater, Erastus, Quartus, Stephanus, Fortunatus, Acaicus, Tychicus, and the saints in Caesar's household. These believers had one thing in common. Although they are only names in a long list of Scriptural text, they were believers who ministered to and with Paul. We will probably never know what effect they had for eternity, but God used their giftedness for supporting and laboring with Paul in the partnership of the Gospel (Philippians 1:3-6; Romans 16:21-24).

There is an opportunity for believers today to have a major biblical role in supporting and caring for clergy (and for one another). To highlight this point once again, one might examine 1 Corinthians 11-14, in which Paul turns his attention to several matters concerning Christlike behaviour toward one another. He uses the analogy of the "Body of Christ" as criterion for the their conduct. There had been problems with relationships between men and women as expressed in the cultural practice of women wearing veils in worship (1 Cor. 11:2-16); the setting up of class distinctions during the celebration of the Lord's Supper (11:17-34); and the proper use of the spiritual gifts (12:1-31). Paul's intention here is to make it clear that true spirituality and giftedness are not compatible with arrogant boasting and competition based on one's place in the

[55] Marshall Shelly, ed., The Leadership Library, (Carol Stream, IL.: 1988), vol. 13, Being Holy, Being Human, by Jay Kesler, 10. See also: Edward Bratcher, The Walk on Water Syndrome: Dealing With Professional Hazards in Ministry, (Waco, Texas: Word Publishers, 1984); Andrew Irvine, Between Two Worlds: Understanding and Managing Stress, (London: Mowbray, 1997); Louis McBurney, Every Pastor Needs a Pastor, (Waco, Texas: Word Publishers, 1977); Conrad Weiser, Healers, Harmed and Harmful, (Minneapolis: Fortress Press, 1994).

Body of Christ, in society, or with parading one's gifts before others (cf. 1 Cor. 11:18-22; 12:14-26; 14:6-12). Genuine spirituality manifests itself in mutual interdependence and complementarity, both among men and women in view of their distinct roles, and among those within the church due to the variety of spiritual gifts. The same principles are to be manifest in dealing with their cultural diversity and economic distinctions (cf. 1 Cor. 11:11, 33-34; 12:4-31; 14:26-40). And in each case this practical spirituality is grounded in theology, whether that be the creative work of God (1 Cor. 11:2-16), the redemptive work of Christ (1 Cor. 11:17-34), or the gifting work of the Holy Spirit (1 Cor. 12-14). Finally, as "the more excellent way" outlined in 1 Cor. 13 makes evident, the criterion for establishing the appropriate application of this theology is that of "love," the character of which is outlined in verses 4-7. Hence, support, caring, and love are to be indicative of the church's life and ministry in its relational composition, and therefore also toward and including its pastor.

Paul intentionally names those whom he recognizes as helpers, supporters, and otherwise ministers with him and on his behalf. He commends them both to God and to the churches.

God does show us numerous examples of leadership/pastoral support in the pages of holy writ. Yet without this sound advice, many pastors feel alone in their ministries. They need visible, tangible, creative support and help from others who will work with them and find ways of making them and their families feel that they are also objects of God's blessing. This should not be an optional role or function of any church member.

From the passages of Scripture cited, and numerous others not cited, it could be argued successfully that leadership of the flock of God (the church), requires effective and deliberate support from that flock. Whether it is prayer support, as in the examples of Paul and Jesus, or the friendship support which Jonathan offered David, or the co-laboring of those whom Paul mentions with highest regard in Romans 16, or that of financial support gleaned from Matthew 10:10; 1 Timothy 5:18; or Deuteronomy 25:4, it becomes obvious that God has intended for his servants in all ages to receive support and care for their needs as they in turn care for the needs of God's People, the church.

Dietrich Bonhoeffer, the great German theologian, states,

> Mutual help in ministry is taken for granted. But we need more; we need another to care for our soul. Only one who has been under spiritual care is able to exercise spiritual care…We need someone who will help us use our powers in ministry correctly, someone who will defend us against our own lack of faith.[56]

Jay Kesler in writing his very pertinent book, Being Holy, Being Human, emphasizes,

> It is not easy being human and trying to live up to a holy calling. In the face of this mission impossible, a variety of specific problem areas emerge…one of the keys in dealing with the tensions is knowing when, and with whom, to express the emotions we feel…Finding confidants is vital in dealing successfully with the holy and human vocation.[57]

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[56] Dietrich Bonhoeffer, Spiritual Care. Translated by Jay C. Rochelle. (Philadelphia: Fortress Press, 1985), 66, 67.

56 Kesler, 76.

Essentially, as in the accounts of the Biblical characters outlined within this chapter, ministers today need support, care, and feeding, from confidants of various types, for their spiritual, physical, emotional, financial, familial, and other personal needs. The health, wholeness, and ultimately the relief from their isolation, is fundamentally imperative inasmuch as the future of the church's ministry, depends upon it.

God has made each of us a human being, both for his ultimate glory and for the joy and support generated from horizontal interaction. He placed us in families, in communities (spiritually and socially), gathered us together in Christ into the church for the interaction and mutual support of one another.

Having examined the Biblical/theological material regarding care/support of one another, and especially those who have leadership over us in the church, it becomes apparent that isolation (as described in this chapter), can be a reality for clergy whose most basic needs are left unmet. If left unchecked isolation can become a seriously debilitating condition affecting both he and the ministry for which God has called him in Christ.

The question to be raised in the next chapter concerns the issues of stress for clergy. The review of pertinent literature will unveil the crucial and relevant aspects of pastoral stress from a broad range of perspectives

Therefore, in the next chapter we shall examine the issues of stress in ministry today, their impact upon the pastor in various contexts, the support and coping mechanisms which are available to him, and the reality of isolation when these mechanisms fail to meet his most basic personal needs.

CHAPTER III

REVIEW OF LITERATURE

A. Introduction

This chapter will examine the philosophy of Call to Ministry, as it relates to the issues of the Pastor's role and identity, and will include the changing nature of the call to ministry in recent years. This will be followed by a general definition of the problem of stress and its particular relevance to clergy. Next, there will be a consideration of some of the dominant realities of stress with which clergy must wrestle within the context of their call and role. The psychological, social and physical effects of stress upon clergy will be examined. Finally, the coping strategies and support mechanisms of clergy (or lack thereof) will be discussed as well as what denominations have put in place to assist them to not only survive in ministry, but to thrive.

B. Call To Christian Ministry

The role of the Christian minister is precariously balanced between the sacred principles of his "call" and the worldly demands and rewards of his "career"[58]. The argument over purpose and authority in the ministry is often waged between these two intersecting boundaries. Devotion in a calling implies a life faithful to service in a community and an aim of involvement and dedication

[58] For an extended discussion of "Call", see Henry T. Blackaby, Henry Brandt, and Kerry L. Skinner, The Power of the Call (Nashville: Broadman & Holman Publishers, 1997).

to one's work that goes beyond self-interest. A calling is an assignment prescribed by God with a sense of accountability to work for purposes other than one's own. John Calvin describes "call" as "the honest testimony of our heart that we accept the office offered to us, not from ambition or selfishness, or any other unlawful motive, but from a sincere fear of God. . . . "[59] In contrast, a specialist career is essentially about developing one's skills, performing specialized tasks, and invariably moving up the professional ladder of success.[60]

Richard Christopherson submits:

> ministry is a job that requires a clear division of labor in the church, and although pastors may have "ultimate responsibility," each member has some specific responsibilities. The term clergy is used to describe a role (call) in the church's labor force including "paid staff", "full-time minister", "professional pastor", and "trained clergy". In deference to the priesthood of all believers, they also describe themselves as "equippers", "coaches", "instructors", "managers", "administrators", and "leaders". Clergy balance their commitment to a particular church with responsibility to their "inner call". The voice of the congregation is not the voice of God, and the dynamics of professional ministry resonate between the church's demands for specific achievements and the clergy's sense of vocation.[61]

Despite decades of emphasis on lay ministry and the priesthood of all believers in our Baptist denomination, people still have distinct ideas about what pastors are supposed to do and be (their call). "Researchers David and Vera Mace (pioneers in research of clergy marriages in the 1980's), found that while only

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[59] Wilhelm Pauck, "The ministry in the time of continental reformation," in H. Richard Neibuhr and Daniel D. Williams eds. The Ministry in Historical Perspectives. (New York: Harper & Row, 1983), 110-148.

[60] Richard W. Christopherson, "Calling and Career in Christian Ministry," Review of Religious Research, vol. 35, no. 3 (March, 1994), 219.

[61] Ibid., 224.

about 50 percent of pastors complained of such things as time pressure or lack of family privacy in the pastorate, a full 85 per cent said they felt the congregation expected their marriage to be a model of perfection."[62]

In his writings, Howard Stone compares the training of clergy today with that of those trained twenty-five years ago.[63] In his investigation, 1139 Master of Divinity candidates entering a mainline seminary over the twenty-five year period from 1962 - 1986 were tested. His research indicates that there is a new breed of ministers being trained for the ministry, and he raises some significant concerns. These include:

(1) The church must consider new ways in which the call to ministry can be apprehended clearly by capable qualified leaders. Stone suggests "talent spotting" as a method of recruiting young men particularly to a first-career in ministry.

(2) Because of the importance placed on intellectual skills, the church ought to vigorously go after those who have high academic skills for seminary training.

(3) The significance of interpersonal skills coupled with the capability to relate well to others ought to be appraised either before seminary, or taught in depth while in training.

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[62] David Mace, & Vera Mace, "What's Happened To Clergy Marriages," cited in Christopherson, 34.

[63] Howard W. Stone, "The New Breed of Minister," The Journal of Pastoral Care 47 (Fall, 1993), 286-297.

(4) Since under ten percent of applicants who apply to seminaries are not accepted, Stone questions the seminary's efforts for FTSE (full-time student equivalent), implying that the survival of the school often displaces the best interests of the church.

> It now appears that almost any man or woman in their twenties or in their sixties, with no gross observable signs of psychopathology and the ability to carry on a conversation, can get into one seminary or another.[64]

(5) The church ought to redefine its theological discernment of ministry. He denotes the perplexity among both the church and pastors concerning authority and the priesthood of all believers.

(6) Clergy *esprit de corps* is also a dilemma which requires immediate attention.

> On many levels a way must be found to help ministers regain a lost sense of esteem for their profession, and to find the physical and psychic energy to face their calling with creativity and joy.[65]

(7) Better consideration needs to be given to second-career individuals and to women in preparation for pastoral ministry with regard to program design and openings for ministry service.

A similar Canadian-based study within the Baptist denominations might yield interesting and helpful conclusions for those entering seminary and for setting curriculum for that process.

The importance of "calling" versus "career" in the Christian ministry is the focus of the aforementioned article by Richard Christopherson.[66]

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[64] Ibid., 296.

[65] Ibid., 296.

[66] Christopherson., 219-237.

In it he describes the differences between a call and a career.

> A call is seen as faithfulness to a task set by God, with a sense of obligation to work for purposes other than one's own.
> A career on the other hand is work that is chosen rather than imposed: individuals select the career path, the school, and the job offer that is best for them, and to do otherwise would be considered imprudent, even irrational. Most clergy still see "the call" system as vital to their vocation. Churches likewise look to "genuineness" of the call as a part of the preparation of the minister.[67]

Christopherson's assertion is that the call validates the historic claims to selflessness and God's guidance. There is also an enhancing of personal individuality, value, and an awareness of authority.

When a clergyperson has an obligation to the "inner call" of God, the question arises as to what occurs when the expectations of the congregation are not the same, and conflict presents itself? Is the clergyperson to satisfy God, or to please the congregation who has employed them? It is Christopherson's persuasion that the clergyperson discovers their authority and the privilege to be heard in the following situations:

(1) "Paying the rent" through preaching, teaching, pastoral care, and visiting.

(2) "Being smart" in approach to church work as in interpersonal relations, and professional competence.

(3) "Holy ground" ministry of the sacraments as a priestly function, or when there is a sense of the "transcendent" in ministry.

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[67] Ibid., 219.

He submits that devotion in one's ministry is more important than numerical prosperity. Intrinsic to clergy calling is the essential embracing of being transparent to one's congregation, carrying the burden of ministry, the significance of personal cost, the hazard of rejection or moral failing, and the surrender of one's private life. This was abundantly true for the pillars of the faith outlined in the previous chapter. Christopherson finishes his study with an idealistic interpretation of the call:

> Ultimately the call is to be a certain person, to live out a particular destiny, to be faithful to an ideal and, when it is understood in this way, the idea of vocation becomes for those who hear the voice a powerful resource for dealing with the pressures and tensions of ministry work; indeed it is a powerful resource for confronting the uncertainty of modern life. The call is a symbol of divine direction and divine acceptance, ...[68]

C. Defining Stress

Regardless of one's career, profession, vocation, or calling, a certain amount of stress, both "eustress" and "distress", will develop in a person's life. It is important therefore to achieve an understanding (although brief), of stress, as we seek to interpret it's effects upon clergy.

> Stress may be defined as the summation of all of those stimuli (physical, intellectual, interpersonal, and intrapsychic) which demand attention and assimilation at any given moment. Regardless of the source or mode of the stimulus, the human organism enters a state of tension upon receiving any stimulus. The state of tension is relieved when (and only when) the physical stimulus is "handled" by acceptance, resolution, or reconciliation.[69]

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[68] Ibid., 234.

[69] Charles L. Rassieur, Stress Management for Ministers (Philadelphia: The Westminister Press, 1982), 16.

Hans Selye, the "father" of stress management, proposes that stress be regarded as the nonspecific response the body makes to any demand upon it.[70] He distinguishes "eustress" (good stress: e.g., joy, fulfillment, satisfaction), from "distress" (excessive levels of damaging stress). Thus, stress may appropriately refer either to the source of demands made upon us or to the response we make to those demands.

The question arises concerning the causes of stress? The many sources are all interrelated, and it is very difficult to establish direct cause and effect relationships precisely. For this reason the definition of stress as the non-specific response of the body to stimuli is intentionally vague.

D. Realities of Stress in Ministry

Three significant categories of stress in the life of clergy are: physical, societal, and psychological. Physical stress can be caused by excessive exertion, illness, or sedentary life-style which leaves the body less able to handle the pressures of societal and psychological stresses. Pastors' public and people-oriented role, make them extremely vulnerable to many anxieties. Social stress for the pastor may come from the declining importance and influence of the church in society, or the decline in the pastor's prestige and authority in our culture. Ministers are the official pray-ers, bless-ers, and invocat-ers at all manner of functions, public and private; but when it comes to the nitty-gritty of

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[70] Hans Selye, Stress Without Distress (Philadelphia: J. B. Lippincott Company, 1974).

making decisions, setting goals in society, or determining values and direction, they are often ignored at best and ridiculed at worst. The growing gap between what the church ought to be and what it is, brings additional social stress for the clergy. Finally, the range of psychological problems of our age that may affect the minister and the ministry include such concerns as: anxiety, guilt, insecurity, fear of rejection, fear of failure, fear of disappointing people, vulnerability, feeling powerless, fear of confrontation, feelings of being inadequate, fear of being hurt, problems of aging and the fear of death. It is important therefore to ascertain the specifics of pastoral stress in this section and then to discover the impact these have upon clergy in their psychological, social and physical well-being.

i) Leadership/Role Demands/Expectations, and Multiple Responsibilities

The changing expectations of the pastor's role in the last twenty-five years have become increasingly demanding and unforgiving. In addition to call, it is important to understand the growing demands being placed upon clergy with regard to their responsibilities and roles. In a study by the Association of Theological Schools on 'readiness for ministry' it is reported that even new clergy are expected to exhibit at least nine personal characteristics while performing their roles. These include: the Servant-Shepherd, Prophet-Politician, Preacher-

Enthraller, Teacher-Theologian, Evangelist-Exhorter, Organizer-Promoter, Caller-Comforter, Counselor-Reconciler, and Equipper-Enabler.[71]

"No wonder we are confused," says Chris W. Tornquist. "One of the major complications of this issue is the fact that the expectations for a staff person come from a multitude of directions. Each person in the congregation has his 'separate agendas' and ideas about what a staff person's job is or should be."[72]

One of the well-established studies in the area of role conflict was conducted by Samuel Blizzard in the mid-1950's. Although somewhat dated, his extensive research is a helpful guide for any church or staff person seeking to cope with this difficulty. Blizzard makes a convincing argument that the conflicts are indeed real, not imagined, and that they are multifaceted in cause. He carefully outlines some of the differing roles which clergy play (some at the same time) and how those roles can be contradictory to each other on a day-to-day basis. Tournquist submits that "if he were alive today, Blizzard would no doubt agree that in some people's minds, a present-day pastor should have the charisma of Chuck Swindoll, the evangelistic skills of Billy Graham, the parenting skills of James Dobson, and the counseling skills of Gary Collins, and if he could sing like Steve Green, that would be great, too."[73]

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[71] Ibid., 35.

[72] Chris W. Tornquist, "Reading Between the Lines: The Problem of Unwritten Expectations", Christian Education Journal, vol. 10, no. 2, (Winter, 1990), 18.

[73] Ibid., 18.

In order to identify the different styles of leadership represented, Allen Nauss conducted a study of 421 Lutheran clergy.[74] When he had critiqued a variety of leadership theories which have had prominence throughout the past century, he concentrated on two situational variables: size and task of function in the church. In order to test the clergy in the study, he developed a ten function list. These were Preacher/Priest, Administrator, Personal/Spiritual Model, Visitor/Counselor, Community-minded Minister, Minister to Youth/Children, Teacher, Evangelist, Equipper, and Personal Enabler.

It was necessary also to identify sub-types. These were: Persuasive, Assertive in Leading, Relations-oriented, Task-oriented, Cool under Pressure, Integrative, Goal-oriented, Accurate in Predicting, Tolerant of Freedom, Tolerant of Uncertainty, and Representing the Congregation. Nauss came to the conclusion that *no one* single label of leadership is more effective than another.

> In summary, each function in each size group seems to require a unique pattern of leadership skills for effective ministry among the sample of clergy for this study. The minister, it appears, must be equally discerning and flexible to select the skills most important for certain functions and situations and to maintain an appropriate balance.[75]

Regardless of the focus on clergy as whole persons in the previous (theological), chapter of this thesis, there is the sentiment that because of their calling, education, training and ordination, clergy in reality are pastors. In this regard they must cope with the truth that they are considered to be engaged in a

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[74] Allen Nauss, "The Pastor as Leader: Shepherd, Rancher, or…?" Journal of Psychology and Theology 23, no. 2 (1995), 115-128.

[75] Ibid., 126.

unique activity as their main vocation, i. e. pastoring. George Barna, whose research has resulted in numerous published surveys on Church Life in America in the 1990's, outlines a pastoral description in "Today's Pastors".[76] Barna's conclusions are based on a sample of questionnaires and telephone interviews of over one thousand senior Protestant pastors. From his research, he sketches the following profile:

> The research portrays a composite of a typical pastor who is male in his mid-40s and has earned bachelor's and master's degrees, ... He is married and has children under 18 living in his home. He has been in full-time church work for about 14 years, although his current pastorate is just a few years old. His family lives on the edge financially, and his prospects for making an above-average salary are not encouraging.[77]

The task faced by this typical pastor is: To minister in a top-down institution which is still led, managed, programmed and evaluated by the paid professionals called clergy, to work with the 51% of adults who attend church and are 50 years of age or older, to motivate people who are reluctant to volunteer, don't share their faith, and have sparse Bible knowledge, and to lead a laity who have high expectations for the pastor, but who have little confidence in him.[78] He submits that pastors do possess feelings that they are "doing pretty well" in their ministry (61%), find joy in their preaching and teaching (38%), and yet are significantly frustrated by a lack of laity commitment (30%).[79]

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[76] George Barna, Today's Pastors, A Revealing Look at What Pastors are Saying About Themselves, Their Peers and the Pressures They Face (Ventura, CA.: Regal Books, 1993).

[77] Ibid., 40.

[78] Ibid., 18-53.

[79] Ibid., 57-67.

Barna advocates the development of pastors as leaders in the Church, which will demand a new paradigm for ministry, and which he advises should contain: a better assessment of spiritual gifts, higher seminary requirements, a better sense of community within the existing congregations and extended post-graduate training. Not to be left out are mentoring for pastors, new evaluation criteria for pastors, and mutual accountability for both clergy and congregations.[80]

Edwin Lutzer, who is a senior pastor, takes an engaging look at a clergyperson's life in which both personal and public issues are grappled with, and articulates what he suggests are five critical priorities for the pastoral role: Praying is more important than preaching, Preaching is more important than administration, The family is more important than the congregation, Faithfulness is more important than the congregation, Love is more important than ability.[81]

However, Barbara Gilbert whose research has received wide recognition in many North American denominations, goes a step further and contends that though clergy may use the terms "caregiver", "helper", or "shepherd" as metaphors to describe themselves in their role to churches, it is important to first define their roles for themselves, and thus risk being "real" to their congregations. She suggests four possibilities for clergy: Clergy can define their role to themselves and challenge the traditional metaphors; Clergy can define and keep redefining their roles to the people in their congregations; Clergy can risk sharing

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[80] Ibid., 117-161.

[81] Edwin W. Lutzer, Pastor to Pastor, Tracking Problems of the Pulpit (Chicago: Moody Press, 1987), 117-121.

their humanity with their congregations; Clergy can believe it, preach about it, and act on their faith that ministry belongs to the whole people of God.[82]

In summary then, whatever difficulties clergy have in understanding their role and image as pastors, they are taught by scripture, calling and example to deny themselves. They cannot separate their role from who they are, and most find it difficult to look objectively at themselves and make their own choices.

ii) Gender Considerations and General Trends as Related to Stress

Lee J. Richmond compares clergy women to the general population and to male clergy on occupational stress factors (personal strain and personal resources), discovering that clergy differ from the general public, and female clergy differ from male clergy in that they reported less environmental stress, less strain and equal resources with married male subjects on the Occupation Stress Inventory (OSI). They report less overload than married male clergy, and single females in ministry apparently experience less psychological strain than either married male or female clergy.[83]

Richmond also gives an in-depth review of the stress factors in clergy in general. In general, persons in religious occupations suffer less from negative environmental factors than do persons in the general population. In particular, the variable role overload which measures the extent to which job demands exceed resources and the extent to which the respondent is able to accomplish the

[82] Gilbert, 42-43.

[83] Lee J. Richmond, "Stress and Single Clergy Women," Psychotherapy in Private Practice vol. 8(4), (1991), 119.

expected workload, when applied to clergy showed that religious professionals were significantly higher, whereas, the variable Role Insufficiency which measures the ability to fit the role, showed clergy to feel sufficient and competent for their jobs. Scores on the Personal Strain Questionnaire of the OSI indicated that there is significantly more strain in the general population than in the religious. This questionnaire measures vocational strain, psychological strain, and physical strain, all of which are reported to be less in religious professionals than in the general population.

On the third facet of the OSI (the Personal Resources Questionnaire), the assumption is that certain resources mediate stress. In general, persons in religious professions have more coping resources than does the general population, except in the area of social support mechanisms.

What Richmond is saying is that people in religious occupations tend to report less stress, less strain and greater coping resources than do people in the general population. However, clergy nevertheless seem to be overloaded and appear to report lower levels of support and help from others.[84]

Richmond discovered that among married subjects in the clergy profession females reported significantly less environmental stress, and they reported slightly less strain and equal resources, as compared with married male clergy. Both married females and males felt that women handled work-related stress differently, despite the fact that the OSI indicated little difference between them. When single female ministers and male ministers are compared, the only

[84] Ibid., 122.

significant variable on all three of the OSI instruments is physical environment. Presumably, the physical environment is not as acceptable to female ministers as it is to male. What is more interesting, single female ministers reported less work overload than their male counterparts. They also seem to have less of a problem with strain in general, and utilize greater personal resources. The same is true with regard to single males as compared to married males. It is unfair to draw the conclusion from this study that marriage is deleterious to clergy in general and particularly to males. However, it seems as though the effect that marriage has on clergy is to increase the role overload factor without significantly increasing the resources and, in particular, social support.

Richmond discovered that married female ministers tended more than single female ministers, to think that women who attend seminary sense more need to excel than do men.[85] They also tended to think that being in a sexual minority created the effect that women are treated as a novelty to be tolerated in seminary. Conversely, single female ministers experienced the lack of equal opportunities for hiring more poignantly than did married female ministers. They also tended to be more sensitive to rejection and ambition from colleagues or congregation.

Although the difference was not statistically significant, single female ministers tended to have higher rational cognitive coping scores than their married counterparts. This is an interesting variable because generally women in religious occupations tended to have higher rational cognitive coping skills than did men,

[85] Ibid., 124.

but when single female clergy were compared to married female clergy, they significantly exceeded them in this area.

Women in professional ministry constitute a new development. There are few role models for them to follow. Sr. M. Trinitas Bochini in her article, "Discussion: Clergywomen and Stress," suggests that stress comes from the presence of a woman in a male-dominated structure and context. She defines stress within the ministry context as follows:

> It is presented at various times as disagreement, lack of consensus, lack of harmony, difference of opinion, difference of position, and difference of viewpoint. Sometimes rejection, alienation, or disapproval is inferred, sometimes threat, or challenge, or confrontation.[86]

She goes on to describe the context of stress for the clergywoman:

(1) Church Structures. The organized church, the ordained clergy, and the served congregation are crucial elements in the stress factor for clergywomen. These all have a strong tradition and, with it, a set of standards into which clergywomen find it difficult to fit.

(2) Power Issues. The churches exercise a great deal of spiritual, psychological and material influence which is a form of power. And influence in these domains is a form of power. Many women have come to believe that their struggles with the churches are power issues as well as gender and theological issues.

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[86] Sr. M. Trinitas Bochini, "Discussion: Clergywomen and Stress," Psychotherapy in Private Practice vol. 8(4) (1991), 148.

(3) Need for Change. There is a consciousness that existing structures are inadequate to serve the needs of the present. The church now represents an even greater number of women who have taken a more radical stance; that is, that the exclusion of women from priesthood is theologically untenable, and that, therefore, the entire church structure needs to be revised and re-envisioned.[87]

It is sufficient to say from these sources that stress comes in various forms and packages for clergy, whether single male and female, or married male and female. It encompasses the wide range of variables which impact the lives of those in ministry. Role definition, congregational and denominational expectations, coping and support strategies and services are viewed somewhat differently for single female and male clergy, and there is the implication that married male and female clergy may experience more stress in ministry than their single counterparts.

iii) The Pastoral Family/Marriage and Stress

Priscilla Blanton criticizes the lack of scholarly material in the area of clergy families.[88] The research, which she has conducted, focuses around six eternal stressors affecting clergy families: expectations, financial concerns, boundaries of families, mobility, social networks and social support. She also highlights five internal stressors: role redefinitions, marital communication, parent-child relationships, self-esteem and identity. In nearly every area, she emphasizes that

[87] Ibid., 148-149.

[88] Priscilla White Blanton, "Stress in Clergy Families: Managing Work and Family Demands," Family Perspective 43, (1994), 189-195.

the research indicates a significant need to address the issues raised. Her findings do not appear to be as reassuring as that of Baker and Scott regarding the general health and care of clergy families. Denominations are particularly identified for the lack of adequate programs and policies for the care of their clergy. Final conclusions describe a fundamental problem in pastoral ministry: that the person in charge of pastoral care is also in charge of pastoral placement.

> It's like being in a dysfunctional family. I can't be honest with denominational executives about problems or leading persons into untried areas of ministry, because I am dependent on them for jobs.[89]

This would appear to raise a question of the trust of denominational support staff, since the Area Minister by virtue of his leadership role, functions to encourage clergy and their families. He is also entrusted to keep confidences of failures of trust and problems being faced in ministry within their family or congregation. Is it possible for him to do so in an unbiased fashion, and with compassion without compromising his own trust?

Barbara Gilbert has published the findings of her Doctor of Ministry research project on clergy and spouses in a book entitled *Who Ministers to Ministers?-A Study of Support Systems for clergy and spouses*. She considers the many aspects of clergy stress, coping and support.[90] Beginning with the pioneering research of David and Vera Mace in the clergy family/marriage, Gilbert brings up to date the stressors facing clergy families. She highlights

[89] Ibid., 327.

[90] Gilbert, 1.

twenty-two common complaints of both clergy and spouses who appear to have no-one with whom they can unburden themselves. These would include such areas as: expectations and projections, role confusion, work overload, conflict, job insecurity, key career points, loneliness and isolation, finances, time for family and spouse, parsonage living, and feeling disenfranchised.[91]

Paul Mickey and Ginny Ashmore completed an important study on the clergy family in the 1990's entitled, *Clergy Families, Is Normal Life Possible?*[92] Their work is based on a survey sent to 1,446 clergy, of whom 52.6% responded. Fifty per cent of this group was also interviewed by telephone. The survey was composed of clergy from eleven Protestant denominations.

Mickey and Ashmore initially consider the theological call of clergypersons, including various spurious calls. The chapters of the book are interpolated with anecdotal comments from a variety of denominational clergy. Indicating that there is a transition period required in the call process, a chapter is given to practical aspects of getting from the call to the pulpit.[93] Under the title of establishing priorities, the pastor's personality makeup is looked at from two test instruments: the Minnesota Multiphasic Personality Inventory (MMPI), and the Myers/Briggs Type Indicator (MMBI). It is commonly held that these psychological tests can help determine a clergyperson's style of nurturing and

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[91] Ibid., 17-19.

[92] Paul A. Mickey and Ginny W. Ashmore, Clergy Families, Is Normal Life Possible? (Grand Rapids: Zondervan, 1991).

[93] Ibid., 29-44, 71-84.

support of others, to reveal areas where conflict may exist, and to help clergy to address problems in congregations with confidence and optimism.[94]

Mickey and Ashmore submit that the clergy family image has changed in the last three decades from a hierarchical or organic unity model to a more egalitarian model in which the clergy couple now have shared or equal roles.

> The pastor's family in the 1990's may be fragmented in its beliefs, work responsibilities, and acceptance of traditional family functions such as child care, cooking, and income production . . . . Religion no longer is seen as a unifying experience for the clergy family as it was in 1965.[95]

This would indicate that along with most dual-career or dual-worker marriages, including clergy, religion is considered a leisure-time activity. As a result of this new reality, a new diversity model for the 1990's is suggested for clergy families as a mixture of church and family, church and pastor, pastor and spouse, and children. This new diversity will require that the church be looked at as being a key source of community for clergy and their families.[96]

An essential point of view concerning the call to ministry for the writers is that clergy are called to be models of ministry. Therefore, they are to act in good faith and to be accountable to the congregation and to the denomination in which they serve. They are not altogether free to act on their own agenda, nor are they to take on the role of opponent of the local congregation or of the denomination.

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[94] Ibid., 49-53.

[95] Ibid., 64.

[96] Ibid., 65-70.

Included in their divine call is the understanding of a covenant relationship, and a relationship of trust based upon grace.[97]

A concluding section deals with the healing of clergy families when they encounter conflict and injuries. A variety of injuries are identified which range from superficial or obvious injuries to inoperable or incurable injuries. The obvious injuries come in the form of unrealistic expectations of the congregation, financial stress from a low salary package, the fishbowl experience, and the twenty-four hours a day on call complaint. More serious injuries may occur for the clergyperson when there are ruptures in ministry, failed goals, a split in the church, or a controversy over some spiritual or civil issue taken on by the clergyperson. These may include encounters with the judicatory of the denomination, chronic exasperating problems from a single person or a group, discontented family members, and self-esteem hurts. All of these can be treated or dealt with in some way.

Incurable injuries are those which they assert are irreversible. These are: clergy family breakup caused by divorce, separation, and unmanageable children. A church breakup and a mid-career exit from ministry are also perceived as incurable. The concluding ten pages make suggestions as to how clergy may cope with most of the injuries they experience.[98] However, their suggestions are sometimes trite and heavily weighted in clergy's ability to take charge of their

[97] Ibid., 85-107.

[98] Ibid., 109-141, 151.

own situations even in the midst of out-of-control circumstances. There is the impression that Mickey and Ashmore would have clergy just accept it.

In summary, scholarly data are now being produced relative to the clergy family phenomenon. Changing roles in the family (societal), also crossover into the clergy family, thus bringing about a new paradigm for the clergy family in relation to church and congregational traditions and role/expectation demands that are placed upon the them.

iv) The Pastor and Congregational Conflict

The final paragraphs in the previous section raise some very important issues concerning the question of conflict and the clergy's ability to successfully work it out with their congregations. The bulk of new research entering the mainstream of clergy discussion has more and more to do with conflict issues. Increasingly, seminaries and denominations are including conflict management courses for the benefit of their pastors and senior placement officers (Area Ministers). A survey of the current literature gives insight into what is becoming a major area of stressful concern for clergy, their churches, and denominations.[99]

[99] For a survey see Robert Moeller, "How to Split Your Church," Moody, (February, 1995), 23-27; Roy C. Price, "When the Pastor Gets Fired." Leadership 4, (Fall, 1983), 50-55; Rodney Crowell, "Exit, Spiritual Survival for a Forced Exit," Leadership, 10, (Winter, 1989), 27-30; Krysis P. Lear, "Pastoral Casualties," Faith Today, (January/February, 1995), 27-29; David Wilson, "The Dispute That Won't Go Away," The Observer, (February, 1993), 23-24; Jack Drageux, "Fearless," Group, (January, 1995), 16-18; Fred Starke and Bruno Dyck, "Conflict in the Church, Understanding Congregational Splits: What Can We Learn?" Christian Week, 22 (October, 1996), 8-9; Jeff J. Barnes, To Fight or not to Fight? (Leawood, Kansas: Leathers Publishing, 2000); Fred McGehee, "Coping with Forced Termination," The Quarterly Review, 46, No. 3 (April-June, 1986); Kenneth C. Haugk, Antagonists in the Church, How to Identify and Deal With Destructive Conflict, (Minneapolis: Augsburg, 1988); Kent Ira Groff, "Spiritual Strategies for Pastoral Conflict," TMs, 1-7, Creative Balances: Spirituality and the Active Life, (Chautaugua Institution, N.Y.: Special Studies, July 15-19, 1996)

It is not the purpose of this study to examine all of the significant literature available concerning this topic; thus a shorter section will suffice in this regard. It is, however, important to briefly discuss the issue of conflict as it affects both clergy and churches. Dr. John Maxwell, the founder of the Injoy Life Club, states that every month 1,300 pastors are forced to resign or are fired from their churches in the United States. Nearly 30 percent have experienced termination from their church at least once. He further states that in a decade, 40 percent of today's pastors will be in another line of work. Every day, 75 percent of churches are hindered because of conflict between the pastor and people or among the church members.[100]

Conflict, whether large or small between a church and its pastor almost always results in a break in the relationships between the two. The results are often destructive with both pastor and congregation suffering serious loss to their reputations and credibility. Unfortunately, as the authors named in footnote 42 have pointed out, the pastor almost always comes out on the losing end of conflict. He may surrender or give in, choosing to leave so as to protect the church from a split, or he may simply be ushered out by a small group of strong-willed people, or a board which does not wish to deal with the conflict where it exists. The sources and authors which will be examined here represent the issue of conflict from the perspective of clergy who have experienced the stressful events of conflict between themselves and their congregations, and who have not had adequate coping or support mechanisms to undergird them through it. The

[100] John Maxwell, Relationships, A New Beginning or a Bitter End, (Enjoy Life Club Tape Series Vol. 12 No. 10 April 1997), cited in Barnes, 17.

three articles which are cited from G. Lloyd Rediger's work present a strong perspective regarding conflict between clergy and the church. However, Dr. Rediger is a trained pastoral counselor, whose role and ministry is with clergy whose positions have often been terminated, or who are on the losing end of conflictual situations with their churches. The same can be said for Fred McGehee's article, as well as the material by Haugk and Groff which will follow.

G. Lloyd Rediger explores clergy and congregational conflict from the standpoint of "evil" predominance within the body. In a thought provoking series of articles published from 1993 to 1996 which eventually became a book by the same title, he singles out a group within the church whom he labels *Clergy Killers*. Rediger has worked with clergy for many years and is anything but reserved in identifying and characterizing these individuals who make it their personal goal to get rid of the clergyperson.

In his opening article, Rediger abruptly outlines clergy killers as people who seek to destroy clergy with evil intention and willing purpose.[101] His certainty is based on twenty-five years of judgment as a pastor and counselor to churches, coupled with comprehensive research with clergy. According to Rediger, clergy killers wound or kill by direct attack, use others, or prompt a victim to self-destruct. He offers some particularly strong examples. His petition is that this kind of injury to clergy can be avoided by better seminary training at the beginning, better administrative support at the denominational level, legal

[101] G. Lloyd Rediger, "Clergy Killers," The Clergy Journal, (August, 1993), 7.

intervention, training in conflict management and survival training.[102] A number of approaches are suggested in order to survive those experiences with clergy killers. These include patient endurance, the education of clergy and laity, teaching clergy survival skills, giving theology and polity teeth, engaging knowledgeable consultants, following denominational polity, and all of the above.[103]

Rediger's second article on the clergy killer occurrences "Beyond the Clergy Killer Phenomenon."[104] builds on the first. In it he is more specific in trying to simplify or clarify his definition of clergy abuse as "intentional damage."[105] The damage caused by clergy killers can be normal, abnormal, or evil. But Rediger goes beyond these to diagnose seven emerging issues which have come to light in this area: Tradition--resistance to change in the denominational structure can cause abuse of those seeking to change it; Triage--a medical term which refers to *making decisions between limited resources and overwhelming needs*. Clergy get into trouble making these tough choices in their ministry; Leadership Selection--lay leaders are put into positions of power for which they are not trained. Such questions as found in theology, psychology, and polity, are the specialty of clergy; Polity--the governing system for all members of a congregation which can be a good resource of conflict management, intervention and prevention for the pastor;

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[102] Ibid., 8.

[103] Ibid., 10.

[104] G. Lloyd Rediger, "Beyond the Clergy Killer Phenomenon," The Clergy Journal, (August, 1995), 19-24.

[105] Ibid., 20.

Secularization--a business model along with entitlement and rights thinking that reduces ministry to customer satisfaction, or else; Support Systems--denominational leaders must protect and support local pastors in order to avoid further abuse; Volunteer Management--the need to select, train and nurture volunteers who are accountable and affirmed in their service.[106]

In his conclusion Rediger with several positive responses that are emerging from clergy themselves. These are awareness, networking, polity changes, accountable lay empowerment, and new models for healthy congregations.[107]

The final article by Rediger, looks at the opposite end of the clergy killer phenomenon, namely clergy who are "Killers of Congregations."[108] Unlike those in congregations whom he identifies as clergy killers, the central focus here is upon clergy who are destructive, incompetent and evil. The characteristics of a killer of a congregation include: one who has a personality disorder, is resistant to close relationships and is a solitary person. He would also be indifferent to criticism, deceitful, irritable, aggressive, impulsive, irresponsible, and lacking guilt or remorse. Admittedly these characteristics may not necessarily be indicators of mental or emotional disorders in themselves, however it is the pattern of behavior that is determinative. Rediger's research indicates only about two to four percent to be incompetent, and the same number to have mental disorders.[109]

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[106] Ibid., 21-23.

[107] Ibid., 23-24.

[108] G. Lloyd Rediger, "Killers of Congregations'" The Clergy Journal, (April, 1996), 23-27.

[109] Ibid., 25.

Rediger further describes characteristics of evil and harmful clergy, the former being few, and the latter being toxic to congregations. He believes the answer and antidote for killers of congregations is intervention and prevention. Career Development Centers can be used to evaluate clergy, classify potentially destructive behavior, and prescribe appropriate training and treatment. Certified pastoral counselors or chaplains can also provide the same service to denominations. For the few cases of evil clergy, there must be intervention, exorcism, spiritual supervision, and a strict accountability. Denominational leadership must be involved in this procedure, and healthy congregations must likewise be encouraged and trained to discern the dysfunctional in the pulpit as well as in the pew.[110]

The largest Protestant denomination in the world, the Southern Baptist Convention sadly revealed some disturbing facts concerning the reality of conflict between clergy and congregations.[111] Fred McGehee of the Sunday School Board of the Southern Baptist Convention reported that at that time (1986), Southern Baptists were firing their ministers at a rate of eighty-eight per month.[112] Referring to some of the reasons such as: secularization, use of the business model, and ministers as easy targets, the emphasis of his article was on coping and survival techniques for clergy. His recommendations were: negotiate the least traumatic exit, relate forced termination to grief, anticipate family pain, and

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[110] Ibid., 26-27.

[111] Fred McGehee, "Coping with Forced Termination," The Quarterly Review, 46, no. 3, (April-June, 1986), 32-39.

[112] Ibid., 32.

plan to survive economically.[113] The final paragraph of this article suggests what may be a prophetic insight into the whole section:

> Given the polity of our churches, our oversupply of ministers, the uncertainty of the times, and the tendency of many churches to give to Convention causes regardless of internal strife, a major responsibility for coping with this issue resides with the individual minister and church.[114]

The only comment that a pastor/clergyperson could make to such a final paragraph would be, "Spoken like a true denominational bureaucrat!"

Kenneth Haugk is very deliberate in his focus on a distinct group within the church whom he identifies as antagonists. These would be the dynamic equivalent of Rediger's clergy killers.[115] It seems in conflicting situations between clergy and congregations that some pastors perceive an underlying but unspoken principle that the pastor is dispensable. And if a scapegoat is required to keep the peace, one is at hand!

Kent Groff, a Presbyterian minister, writes from the perspective of one who has sustained two forced resignations from churches in a twenty-year period. He presents seven spiritual strategies for clergy conflict. They are based on what the clergyperson can do within his/her own control despite the conflicting situation in order to deepen his/her own life with God: find or found a support group; deepen your own inner prayer life; find a spiritual director for yourself; take a silent retreat to listen to your heart; listen to your dreams; use the Ignation

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[113] Ibid., 35-39.

[114] Ibid., 39.

[115] Kenneth C. Haugk, Antagonists in the Church, How to Identify and Deal With Destructive Conflict (Minneapolis: Augsburg, 1988), 59.

discernment process; convene a "Clearness Committee"--Quaker style; hold a representative healing service for the church--if this is possible![116]

Before ending this section, it is important to point out some brief conclusions regarding Clergy and Congregational conflict. Even though not all aspects of this issue have been discussed, several points may be summarized.

(1) There are some churches and congregations that are abusive.

(2) There are some pastors who are also abusive to churches.

(3) There is an evil force causing conflict within the church, which must be faced and dealt with, using spiritual and other resources.

E. The Impact of Stressors on Clergy

It is quite impossible to measure the total impact which stress has upon the life of a single individual and to arrive at explicit conclusions. However, taken together as a vocational group, we may be able to understand how isolation in the ministry, according to Andrew Irvine, Roy Oswald, Archibald Hart, John C. Harris,[117] and others, is the direct result of stress becoming distress through the unresolved impact which it has upon the life of the clergyperson. Within this section we will consider the psychological (identity), sociological (relational), and physical (health issues), impact which vocational stress has upon clergy.

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[116] Kent Ira Groff, "Spiritual Strategies for Pastoral Conflict," TMs, 1-7, Creative Balances: Spirituality and the Active Life, Chautauqua Institution, N.Y., Special Studies, (July 15-19), 1996, 7.

[117] See, Andrew Irvine, Between Two Worlds: Understanding and Managing Clergy Stress, (London: Mowbray, 1997); Roy M. Oswald, Severely Isolated Clergy Research Project, (Washington, DC.: The Alban Institute, 1991); John C. Harris, Stress, Power and Ministry, (Washington, DC.: The Alban Institute, 1977); Archibald Hart, Coping With Depression in the Ministry and Other Helping Professions, (Waco, Texas: Word Books, 1984).

This nexus of stressors manifests itself biologically, developmentally, religiously, occupationally, martially, physically, socially, and psychologically, according to Alan Reuter in his article, "Stress in the Ministry: Can We Fight Back."[118] He submits that the effects of stress and the causes, are interrelated. There seems to be a relationship between stress (distress), and illness in each of these areas. Some estimates have it that as much as 85% of all illness is stress-related. We may not so much catch a cold as give ourselves one. Headaches, arthritis, rheumatism, angina, high blood pressure, heart attack, muscular tension, stomach aches, hemorrhoids, constipation, and asthma are among maladies suspected of having some direct or indirect relationship with stress. Stress (stressors and distress), may be a psychobiological state manifested by multiple symptoms.[119] Reuter is convinced that the question is whether we can recognize the warning signs/impact of stress. Frequently pastors are too caught up in their situation to be aware of the signs of stress. For this reason intervention by sensitive friends, colleagues, or denominational officials is important. But that is only possible to the extent that pastors see each other not as threats but as co-workers in Christ who are obligated by their very call, to bear one another's burdens. It is certainly a scandal if pride and pettiness make clergy unable to minister to one another. Fear and anxiety are the inheritance of the old Adam; love and support are the mandate of the gospel. Pastors who deal constantly with the problems and sins of others need someone to whom they can unburden their

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[118] Alan C. Reuter, "Stress in the Ministry: Can We Fight Back," Currents in Theology and Mission (August, 1981), Volume 8, 223.

[119] Ibid., 224.

souls, and, most importantly, someone to affirm and forgive them in the name of Jesus.

This subsection is important in that it will help us to explore some of the relevant issues which face clergy who are deeply impacted by the stressors (distress), of ministry. Identity, emotional strain/health, belief systems malfunction, burnout, and depression are realities far too often in the clergyperson's life. "Burnout" in particular, will become both a psychological and physiological issue in this section. Within the context of psychological issues, burnout carries the meaning of *loss of identity*, while in the realm of physical issues, it primarily represents a depletion of one's energy resources.

i) Psychological issues

John Harris seeks to identify the psychological problem clergy encounter through the pressures to perform and live up to the expectations of their congregations. He describes their withdrawal from the pressure and stress as a "religious inauthenticity."[120] This is the inability of pastors to be real persons with the laity. Though there are other problems the pastor encounters, such as organizational ineffectiveness, family, and financial difficulties, the keystone to everything is the pastor's authenticity as a person. What comes across as an aloofness, distance, or a failure to ring true, may in fact be a defensive isolation on the part of the pastor as a protective means of controlling his emotional world.

[120] John C. Harris, Stress, Power and Ministry (Washington, DC.: The Alban Institute, 1977), 58.

He believes that when pastors become self-enclosed, or silent about their own personal battles in life, unable to ask for help from the laity, consumed by work, preoccupied with their own religious values, closed against conflicting expectations of the laity, constrained by fear of criticism, they cannot establish the relationships of mutual accessibility and candor necessary for the tasks of parish life. In fact, after a time, they lose credibility with the laity as guides in the search for meaning, since they appear to eventually shut down. This shutting down is a withdrawal from being vulnerable, and eventuates in a type of pastoral burnout on the interpersonal and emotional level.

David Olsen submits that, "clergy burnout is a consequence of three factors: clergy personality that craves admiration, the demand and pressures of congregational life, and the needs of the clergy family."[121] The clergy personality is viewed as being in need of a healthy development where there is a collective sense of self with a healthy self-assertion and motivation.

"If it is not realized in the process of maturity, a narcissism will emerge which seeks affirmation, admiration and love in self-objects such as congregations which are used as mirrors to one's own grandiosity. The answer to a *divine call* can also be seen as the extension of a God complex already seeking to please everyone in the parish."[122]

As regarding the personality, Olsen proposes that clergy burnout can also be caused by the unrealized and unfulfilled expectations of a clergyperson by his

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[121] David C. Olsen, "Clergy Burnout: A Self Psychology and Systems Perspective," The Journal of Pastoral Care 45, no. 3 (1991): 297-304.

[122] Ibid., 300.

congregation. The clergy family can likewise be seen as a system that gets in the way of the realization of the true self, leading to frustration, tension, stress and consequently, burnout.

Further, Olsen submits an important suggestion to help clergy avoid burnout, and thus avert therapy. It is to work with clergy couples and clergy support groups to help in the resolution of infantile grandiosity. He believes that this can be accomplished through interpersonal learning and the use of educational materials on transference dynamics. The clergy family would also benefit from this process along with the congregation and clergyperson, as each other's needs would be realized and met.[123]

Heather Snidle's article on burnout looks at the weekly diary of a typical clergyperson in Britain and arrives at the conclusion that in the area of self-care there were distinctive indicators of burnout in the physical, psychological, behavioral and spiritual aspects of life.[124] Her research of married and celibate men found both to be workaholics, working twelve hours a day or more. She discovered that this resulted in personality conflicts, role ambiguity, role conflict, role overload and an assortment of other social and personal stresses. As a counselor for clergy experiencing these symptoms, she concluded that there was a critical need to develop a greater self-awareness and self-identity. Disillusionment, and significant faith issues relating to one's concept of call to

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[123] Ibid., 303.

[124] Heather Snidle, "Burnout and Ministry, Reflections on a Case," Contact, Interdisciplinary Journal of Pastoral Studies 116 (1995): 23-30.

ministry resulted from clergy's attempt to make sense out of conflicting demands being placed upon them.

Donald Houts of the United Methodist Church in the United States reports from two different sources regarding the characteristic impact of stress on those in pastoral ministry. The following were expressed by the pastors in his conference:

> (a) loneliness; (b) conflicts regarding expectations placed upon spouses (especially with regard to employment and church attendance and involvement); (c) feelings of inadequacy; (d) intellectual and spiritual malaise; and (e) lost sense of meaning regarding their work. The latter two were particularly characteristic of those who had served in ministry for longer periods of time. As one very "successful" pastor of a large, prestigious church reported: "After twenty-three years of it, I'm not honestly sure my work has made any difference at all."[125]

Another source described by Houts tells of the five most representative problems of those pastors who have sought help at the Menniger Foundation. These are: Overextension--the feeling of having too many commitments that vied for time and energy; Imprecise competence--the feeling that they functioned primarily "by the seat of their pants," without being sure of why they did what they did; Inadequate resources--the feeling that there were no adequate "backup systems," . . . and that they had to be satisfied with leftover resources of time, talent, and substance; A desperate groping for relevant religious faith--pastors themselves are subject to so many demands from others that they begin to feel in need of a pastor themselves. Many experienced this as a gradual sense of losing the reality of the faith that they proclaimed, . . . playing their roles with decreasing involvement, commitment, and integrity; Lack of accomplishment--how does one

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68 Charles Rassieur, Stress Management For Ministers (Philadelphia: Westminister Press, 1982), 21-22.

measure the impact of preaching? How does one measure the impact of a midnight crisis in the home of a parishioner? How does one measure one's influence in a summer camp program over a period of years? While gratification is important to continued productive work, it is difficult to measure the intangible rewards and accomplishments that are so basic in the ministry.[126]

In a much more personal way, the resignation letter of a 58 year-old prestigious pastor is quoted by Wes Roberts to indicate the reality of the situation.

> I did not have a crisis of faith, but of emotion and energy, . . . it's almost impossible for leaders of a congregation to accept that their pastor needs pastoring. So I began to strangle on my anger, finding myself unable to sleep and even losing interest in studies that I love. I was unraveling, collapsing inside and coming to realize that if the church was not going to take care of me, I'd have to start taking care of myself. The church is the only army that shoots its wounded, but I refused to let that happen to me. Instead, I fell on my sword.[127]

John A. Sanford in *Ministry Burnout* had earlier said, "The problem of burnout and the problem of the exhausted ego are not entirely dissimilar."[128] Burnout can lead to exhaustion, and where we find the exhausted ego, the problem of burnout is also sure to be there. They are clearly related problems, yet each distinct from the other. The problem of burnout is largely task-oriented and, by definition stems from the wearing out of one's work. The problem of the

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[126] Ibid., 21-22.

[127] Wes Roberts, Support Your Local Pastor: Practical Ways to Encourage Your Minister. (Colorado Springs: NavPress, 1995), 132.

[128] John A. Sanford, Ministry Burnout (New York: Paulist Press, 1982), 87.

exhausted ego is more fundamental, for it revolves around the wearing out of the person's entire ego orientation.[129]

Robert Randall has written a very helpful book for clergy and those in positions of authority within denominations. In "Walking Through the Valley: Understanding and Emerging From Clergy Depression,"[130] He emphasizes that clergy all too often are as much at risk of encountering depression as anyone, yet they often find it hard to admit their depression, understand it, and deal with it. Randall points out that high expectations of their congregations, as well as those internal *meanings* which clergy carry (emotionally and spiritually), coupled with physiological illness may cause depression to become a reality for them, for which they are both unprepared, and ill-equipped to handle. Many pastors deny this part of their lives, lest they be though of as weak, by both their congregations and superiors. Randall indicates that there is no health in denial. Depression needs to be recognized, and its destructive power acknowledged. Once faced, its potential as an impetus for seeking treatment and for developing healthier attitudes and behaviour can be realized.

ii) Social Issues

This subsection will begin with the investigation of clergy failure (moral), as a significant area of concern itself. A recent D.MIN thesis by Dr. Richard Thomas examines the highly relevant and sensitive issues surrounding this

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[129] Ibid., 87.

[130] Robert L. Randall, Walking Through The Valley: Understanding and Emerging From Clergy Depression (Nashville: Abingdon Press, 1998).

growing crises and its impact upon clergy, churches, and denominations.[131] Unfortunately, the prevailing literature deals with this single issue, somewhat disregarding other key issues such as financial or familial failure (to name only two) as equally important.

Moral Failure

Clergy moral failure appears to be a growing phenomenon which has attracted an increasing interest and notable attention in recent years. Within the United Baptist Convention alone, new policies and procedures have been developed in recent years to address the issues surrounding moral failure in ministry. While the research is still limited, the findings thus far do have important implications for clergy care and support.[132]

Stanley Grenz identifies clergy failure as it relates to sexual misconduct, as a betrayal of trust.[133] Based upon his own co-authored book with Roy Bell, he considers the betrayal to be in three areas: power trust, sexual trust, and divine image. Grenz's petition is for the pastor to be faithful to the divine image in himself and his congregation. It would appear that sexual failure (misconduct)

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[131] See Richard C. Thomas, "Sexual Failure Among Spiritual Leaders," (D.MIN dissertation, Acadia University, Wolfville, Nova Scotia, 1997).

[132] See for example, Stanley J. Grenz & Roy D. Bell, Betrayal Of Trust: Sexual Misconduct in the Pastorate, (Downer's Grove, Ill.: InterVarsity Press, 1995); F. LaGard Smith, Fallen Shepherds, Scattered Sheep, (Eugene, Oregon: Harvest House Publishers, 1998).

[133] Stanley J. Grenz, "Why the Pastor Fails: Sexual Misconduct as a Betrayal of Trust," Crux 3, no. 2 (June, 1995), 23-30.

rates as the most significant type of delinquency to be identified by most researchers considering the life/ministry of clergy.

A further major study by Seat, Trent and Kim concerned a survey of one thousand pastors in six southern states of the Southern Baptist Convention. The researchers examined senior pastors and suggested guidelines to be followed in order to avoid sexual misconduct.[134] Of those who were sent questionnaires, over 70% did not participate in the study. Of the almost three hundred who returned their survey, 16 (5.8% of 277) indicated sexual contact with a current parishioner, while 12 (4.3% of 277) indicated sexual contact with a former church affiliate. A high percentage, 70.4% affirmed knowledge of other ministers who had sexual contact with a congregational affiliate.[135]

One of the most significant causes of sexual misconduct among the clergy in this study appeared to be stress related, with the proposal that much of a pastor's stress may be self-induced. Further, the stress may come from such issues as poorly-defined boundaries, lack of assertiveness, and intimacy issues. A high majority (80.1%) conceded a lack of clearly written guidelines and policies preventing inappropriate sexual situations.[136]

Among the suggested needs for action were:

(1) A forum for pastoral disclosure.

(2) Special training for those who counsel.

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[134] Jeff T. Seat, James T. Trent, Jwa K. Kim, "The Prevalence and Contributing Factors of Sexual Misconduct Among Southern Baptist Pastors in Six Southern States," Journal of Pastoral Care 47, no. 4 (Winter, 1993), 363-370.

[135] Ibid., 365.

[136] Ibid., 367.

(3) An extended period of supervised seminary training.

(4) Written guidelines for sexual behavior.[137]

Other Social Issues

Paddy Ducklow wrote an article dealing with marriage and ministry depression entitled "Dear Church, We Quit!"[138] He identifies fourteen enemies of clergy marriage, and then using a systemic family therapy model suggests eight ways to save it. Rather interesting for this examination is the counsel to "learn how to fail effectively," with the knowledge that everyone fails and failure happens. What is consequential is that the failure be in the right direction. For the clergyperson, failure should be in the direction of God and Christ, as the experience of the Apostle Peter illustrates.[139]

In a small, yet significant study conducted among married clergy and lay persons, Janelle Warner and John D. Carter surveyed husbands and wives who were members of one division of a small Presbyterian denomination. The subject group consisted of pastors and their wives who were currently serving a church, as well as male and female lay persons. Of the 189 who completed the assessments, 33 were pastors, 28 wives of pastors, 64 were non-pastoral males, and 64 were non-pastoral females. The results of this study indicated that in comparison of pastoral and non-pastoral males and females, loneliness, burnout,

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[137] Ibid., 368-370.

[138] Paddy Ducklow, "Dear Church! We Quit!, Marriage and Ministry Depression," Crux 31, no. 2 (June, 1995), 31-41.

[139] Ibid., 40.

and diminished marital adjustment are experienced more for those individuals functioning in a pastoral role.[140]

They discovered that due to the extent of the role demands of the pastorate, it appeared that the husband/pastor becomes heavily committed and involved with his work. Out of necessity, his wife offers role support but must also assume additional responsibilities, resulting in emotional exhaustion.

The pastor and his wife consequently spend less time together because of the demands in Christian service. Subsequently, they may begin to psychologically withdraw from each other and from friendships due to burnout; he, being overly involved and she, emotionally exhausted. As a result, they experience loneliness and less marital satisfaction.[141]

Alternative explanations may involve congregational expectations regarding the pastoral couple's lack of need for friendships, and/or expectations regarding the extent to which they should be involved in their duties. In addition, pastoral couples may have personality dynamics which lead them to select vocational opportunities that are characterized by over-involvement and idealized positions, which in turn, result in isolation. Regardless of the causal explanations, the result is clear: the pastoral couple experiences a diminished quality of life.[142]

One may conclude from this study that pastors and pastors' wives differ significantly from non-pastoral males and females on a continuum of

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[140] Janelle Warner, & John D. Carter, "Loneliness, Marital Adjustment and Burnout in Pastoral and Lay Persons," Journal of Psychology and Theology, vol. 12, no. 2, (1984), 129.

[141] Ibid., 129.

[142] Ibid., 130.

interpersonal involvement. In a non-vocational sphere (i.e., including friendships and marital relationships) pastors and pastors' wives experience a deficit of interpersonal involvement, while conversely experiencing significantly more interpersonal involvement related to the pastoral role.[143]

Leadership Journal conducted a survey of pastors on family matters in 1992.[144] Of the 748 surveys sent out, half were returned. Questions dealt with finances, sex life, and satisfaction with marriage and family. It was discovered through the results that the pressures of church work continue to exact a toll on the pastor's family. Many consider ministry to be hazardous to their family's health--28%.

Virtually all of the respondents considered that pastors feel pressure to have an "ideal family"--94%. Needing to have a problem-free family was felt acutely by the pastor's spouse--77% and his children--61%. Money was a significant stressor, with 53% indicating that it seriously affected their marriages and family life. However, the number one challenge for clergy is a time issue, with 81% indicating insufficient time for their families. Contributing to this time challenge was the fact that 69% of clergy spouses work outside of the home, significantly due to the deficient salaries of their clergy spouses. Questions concerning the clergy and spousal sex-lives elicited a strong 49% wishing that it was better--time being the main problem. Further, 1 in 5 clergy indicated that they had had an affair or "inappropriate sexual contact with someone other than their spouse",

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[143] Ibid., 131.

[144] David Goetz, "Is the Pastor's Family Safe at Home?" Leadership (Fall, 1992).

while 15% indicated that they had sought counseling for sexual temptations. Compounding the problem of sexual temptation is the isolation pastors often feel. 55% said they had no close friends or family members with whom to discuss sexual problems. One reason for this isolation is the still prevalent "pastors-are-different" mentality which hinders close relationships in the church. Yet, another factor is the inability of 66% of pastors to talk to their wives about sexual temptations.[145]

Clergy spouses indicated an increasing dissatisfaction with their marriages, family and ministry in general--96%. They have no apparent avenue to talk about their frustrations with ministry, family or marriage, since admitting problems in these areas could be leaked to denominational executives which might prevent their husbands from being moved to another church. Therefore, in many instances clergy and their families simply "make do".[146]

Baker and Scott conducted a distinct study of clergy wives in which they were compared to nonclergy wives. The basis of their study is that "there have been virtually no studies with sizable samples providing a comparison of clergy and nonclergy wives on well-being issues."[147] The available literature also pre-dates the women's movement and the role expectations for women in the 1990's. The conclusions of the study may have engaging implications for this review. They discovered the following respondents totaling two hundred in each category: That

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[145] Ibid., 38-42.

[146] Ibid., 44.

[147] David C. Baker & Jean Pearson Scott, "Predictors of Well-Being Among Pastors' Wives: A Comparison with Nonclergy Wives," Journal of Pastoral Care 46, no. 1, (Spring, 1992), 35.

clergy wives had a greater sense of well-being than nonclergy wives; Over 70% of clergy wives were employed outside the home; Clergy wives who worked had higher personal incomes and higher status occupations than did working nonclergy wives; There was a higher level of support received from their husbands by clergy wives who worked; clergy wives had a clear sense of personal identity and were more autonomous than were clergy wives a decade ago; They also contributed more hours to church work activities than did nonclergy wives.[148]

Michael Lane Morris co-authored an article with Blanton in 1994, on work-related stressors on clergy husbands and wives.[149] This updates her 1992 submission. In this article a random sample of ordained clergy males and their nonclergy spouses from six denominations are studied. Beginning with 1321 couples asked to participate, they received 136 responses for a 10% return rate. Five instruments were used which produced the following results concerning clergy family stressors: There is family/marital confusion/dissatisfaction over who is in and/or out of the family system. Does it include the church family as well as their own?; intrusiveness on the family from perceived congregational "watch-dogs" affects marriage/parental satisfaction, since there is the perception that clergy family members serve as exemplary models of family life; Deficiencies in social support systems create a sense of loneliness and isolation for clergy families. There is the perception of an elevation of the clergy and

[148] Ibid., 41-43.

[149] Michael Lane Morris and Priscilla White Blanton, "The Influence of Work-Related Stressors on Clergy Husbands and their Wives," Family Relations 43, (April, 1994), 189-195.

family to a level of celebrity-like status, making intimate relationships difficult; There is a reluctance for clergy families to admit they need help and support from others; syndromes such as the "glass-house," and "fish-bowl," existence characterize the domestic life of many clergy.[150]

These researchers produce some important recommendations for both prevention and intervention on behalf of clergy families. They suggest the implementation of enrichment seminars, counseling or therapy programs from congregations and denominations. Along with the training of parishioners there should be developed an awareness of the need for specialized care of the clergy family.[151]

Barbara Gilbert offset her 22 point complaint list by clergy and their spouses by providing thirteen positive anecdotal observations by those who have found good support systems. These included such things as: sharing vulnerability with a prayer group; getting referral for counseling from a clergy friend; going out and finding one's own support; relying upon a multi-staff situation for support and coping; seeking friends who are not part of the parish; seeking a support group for couples. It is not surprising that many male clergy confirm the fact that their wives are "the major source of coping and support as well as their principal confidants."[152] On the other hand, wives of clergy

[150] Ibid., 193-194.

[151] Ibid., 194.

[152] Gilbert, 16.

complain that there is no one to whom they can turn. However, her research indicates that the major support for clergy and their families is God.[153]

Gilbert suggests that clergy and their spouses can nurture support from a variety of resources such as their spouses, parishioners, friends, peers, denominational personnel, counselors, spiritual renewal, seminary training, and continuing education.[154]

iii) Physical Issues

Roy Oswald distinguishes between stress and burnout, and their results. "Stress involves the overuse of our adjustment capacities, when there is too much transition, novelty and change. The results can be, a loss of perception, loss of options, regression to infantile behavior, being locked into destructive relationships, fatigue, depression and physical illness. Burnout involves the overuse of our listening and caring capacities, with too many needy people, and too much responsibility."[155]

William Hulme sums up the crises of burnout among clergy in his article "Coming to Terms With Clergy Burnout,"[156] by offering that there are three significant reasons for it to occur in the life of the pastor.

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[153] Ibid., 13-14, 20-23.

[154] Ibid., 50-65.

[155] Oswald, 58.

[156] William E. Hulme, "Coming to Terms With Clergy Burnout," The Christian Ministry vol. 15, no. 1, (January, 1984), 5.

(1) Clergy are "crisis" persons. They are involved in pain--in life-and-death situations--more than any other professional.

(2) Clergy are the only professionals with a built-in community that goes with their job. This can be an asset for ministry, but is more likely to be a liability due to conflicts with members in which the clergy are caught.

(3) Many clergy find it difficult to live out their own image, or conviction, of ministry. The frustration one feels over not being able to function as one desires contributes to clergy stress, and coupled with expectations from the church and often the denomination, leads to burnout.[157]

Gary L.Harbaugh believes that clergy are conditioned to burnout from the time they enter seminary until they arrive in their first pastoral charge. His article, *Pastoral Burnout: A View From the Seminary*,[158] examines the issues of stress in the seminary setting which lasts through at least the first three to five years in the parish. He believes that the stress developed in seminary contributes to early burnout in the parish due to the failure of the seminary to respond to seminarians for whom stress is becoming a way of life, and the failure to challenge seminarians to integrate their faith and life. One point of such integration is in pastoral self-care, without which long-term and effective ministry is potentially compromised.[159]

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[157] Ibid., 6.

[158] Gary L. Harbaugh "Pastoral Burnout: A View From the Seminary," The Journal of Pastoral Care, vol. 38, no. 2, (1984).

[159] Ibid., 104.

Summation

Roy M. Oswald, in his forward to Gary L. Harbough's book "Caring for the Caregiver", makes the following observations based upon years of clergy counseling within his own and other denominations. The following are some of the things we should anticipate might happen to the clergy we ordain and send into ministry:

Some will be unable to endure the stress of ministry and will experience physical and emotional breakdown.

Approximately a quarter of these clergy will experience a failed marriage.

> Within the first ten years of parish ministry, roughly half will either be fired by their congregations or forced to move. Another fifteen percent will be forced out of their parishes during the last ten years of ministry. I have yet to see one denomination with a program of financial support for clergy who get fired.
>
> Some will lose their sense of call and begin placing money and status above the goals of the kingdom.
>
> Some will lose all sense of physical stewardship and allow their bodies to balloon to double their normal weight making them far less credible healers in their members' eyes.
>
> Some will get so caught up in ministry successes and workaholic behavior that they will cease being good models of grace.
>
> Some will enter new parishes and "shoot themselves in the foot" in the first six months through serious mistakes in judgement.
>
> Some will burn out and become exhausted, cynical, disillusioned, self-depreciating clergy.
>
> Some are simply not suited for parish ministry and will need a way to exit gracefully.
>
> Some will experience personal tragedy and be unable to function for a number of months.

> Some are going to be caught in sexual malfeasance.
>
> Some are simply going to die trying to be effective clergy.
>
> Recognizing that these things are going to happen to clergy, why don't we put in place support systems and emergency care programs? Why aren't we doing more in prevention? No army would ever send soldiers into battle without a carefully thought-out plan for dealing with war's casualties.[160]

A survey of pastors by the Fuller Institute of Church Growth as reported by Dr. Archibald Hart of Fuller Seminary at the Care Givers Forum at the Glen Eyrie Conference Center in Colorado Springs, November 7-10, 1991, revealed some startling information:

> 90 percent work more than forty-six hours per week, and often more than sixty.
> 80 percent believe that pastoral ministry is affecting their families negatively.
> 33 percent say that being in ministry is clearly a hazard to my family.
> 75 percent have reported a significant crisis due to stress at least once every five years in their ministry.
> 50 percent feel unable to meet the needs of the job.
> 90 percent feel they were not adequately trained to cope with the ministry demands placed upon them.
> 40 percent report having a serious conflict with a parishioner at least once a month.
> 70 percent do not have someone they would consider a close friend.
> 37 percent have been involved in inappropriate sexual behavior with someone in the church.
> 70 percent have a lower self-image after they've pastored than when they started.[161]

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[160]Ibid., vi-vii.

[161]Rassieur, 19.

Although American based, the figures are symptomatic generally of the stress clergy feel and the effects psychologically, socially, and physically they experience.

F. Denominational Support Services and Clergy Coping Strategies

If the preceding literature is correct, it becomes rather apparent that clergy and their families are a unique part of the human and religious fabric in need of support. The importance of that support has been measured by the experts in their respective fields of the social sciences.

Michael Lane Morris and Priscilla White Blanton began a study of denominational support services with an analysis of the history of support. Their review discloses an apparent lack of research in the area during the 1980's, even though there was indication of substantial stress in clergy families. The stress impact emerged in such areas as increased divorce rates, parent/child conflict in the parsonage and psychic stress as burnout, physical and mental illness, sexuality, and self-esteem. Further, there were also clergy dropouts, termination by choice or firing, financial poverty, social distance within clergy families, role ambiguity and a decline in qualified clergy candidates. Interpretive and empirical research have also been attempting to persuade denominations in the 1990's that prevention is less expensive than remediation.[162]

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[162] Michael Lane Morris and Priscilla White Blanton, "Denominational Perceptions of Stress and the Provision of Support Services for Clergy Families," Pastoral Psychology, 42, no. 5 (1994), 345-364.

Morris and Blanton's method of research used was a survey involving 28 of 33 denominations who were willing to participate. They focused on denominational perception of clergy stress in particular areas as well as the denominational support services provided in those areas. The resulting data indicated that the denominations perceived that the foremost concern of clergy was financial management and benefits. Despite the fact that most denominations provided services in the financial area such as pensions and retirement, few offered psychological services other than referral service, and only three denominations provided a confidential crisis 800 telephone number, and only one denomination was assisting clergy children adjusting to moving.[163]

They also noted that only 32% of the denominations provided career development services to clergy leaving the ministry because of forced termination (firing, resignation or retirement), and only one denomination provided the spouse of a clergy-person who was moving with relocation services.[164] They concluded that there was awareness by denominations of the stressors faced by clergy and their families, with an attempt to provide some assistance. This awareness however, was found by the data to be only partial. There was an evident need to co-ordinate the services required by all three of the participants in ministry, (clergy, congregations and denominations). Weaknesses were found in denominational support services with regard to other members of the clergy family. Examples of these were: time with spouse and children, managing family

[163] Ibid., 353-358.

[164] Ibid., 358.

boundaries, relocation and communication issues, which only a minority of denominations were filling.[165]

A second important article by Morris and Blanton centers on denominational support services as perceived by clergy.[166] An inspection of the literature as an introduction to this study indicates that religious leadership at the denominational level has historically denied, discriminated against, disciplined or dismissed, and/or distanced themselves from clergy and their families who seem to have recurrent problems. This would seem to be characteristically true of Protestant clergy as opposed to Catholic clergy, who when they are part of a religious order are cared for "for better or worse".

The research results which emerge from the seventies and eighties indicated to Morris and Blanton that Protestant clergy risk losing their standing and security if personal or family problems become public. It would appear from their research that there exists an unwritten policy and philosophical inclination for denominations to eliminate rather than to restore certain troubled clergy.

From the research evidence prior to their study in 1995, they were led to conclude that stress and pressure stipulates that clergy be perfect and without failure. They are then forced to pretend that all is well and are reluctant to admit problems or to seek help before a crisis develops. Coupled with this, would also be a distrust of the bureaucracy and structures of denominations which might regard them unfit for ministry.

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[165] Ibid., 360-362.

[166] Michael Lane Morris and Priscilla White Blanton, "The Availability and Importance of Denominational Support Services as Perceived by Clergy Husbands and Their Wives," Pastoral Psychology, 44, no. 1, (1995), 29-44.

Concerning the method of clergy sampling for this research, and in order to confirm their suppositions and anticipations from the literature, it is obvious that Morris and Blanton used the same experiment group as they did in their 1994 study on "The Influence of Work-Related Stressors on Clergy Husbands and Their Wives." They utilized three different instruments to record what services were available from denominations and what services were important for clergy.

From the study, the five most important services that were perceived to be available and significant to clergy families were: pensions, accredited academic programs, health insurance, personal and ministerial enrichment, and marriage enrichment seminars. However, the five services perceived to be of importance to clergy and their wives, but also perceived to be least available were: clergy child services, spouse employment services, denominationally-supported research involving clergy families, a crisis-800 phone number, and employment services for clergy leaving the ministry due to forced termination.[167]

Morris and Blanton offered five recommendations based upon the data of the study: Denominations should assume more responsibility in providing support services for their clergy; Family-oriented services were seen as the area most needing attention. (Of the 9 out of 21 services available to those surveyed, nearly 70% were financial); Satellite (all) coverage of clergy families by denominations is important. In times of stress, clergy turn to their families most for support. A primary reason clergy exit the ministry is family-related; Denominations should

[167] Ibid., 38.

carefully monitor the balance of supply and demand for services to their clergy. Networking of support services with other denominations might be necessary for poorer or smaller groups; The perception is that clergy are not receiving the level of support they feel is important for effective ministry.[168]

With regard to other studies which were quoted throughout the analysis, there was evidence which indicated that supported and healthy clergy families produce healthy churches and denominations. A meaningful option regarding clergy health was suggested to be in the form of a *pastor's pastor* feature or *ombudsman* who would be a mentor, advocate, encourager and friend. A service of this nature would need to be provided in the spirit of acceptance, grace and love, without judgement or prejudice. It would therefore need to be embodied in a non-denominational person, counselor or mediator.[169]

In an article in 1990 Dr. Richard Blackmon, a clinical psychologist who works with clergy and their families,[170] indicates that the pastor needs to take the life of Christ as his/her example. That is, they need to toil in service, but also find personal nourishment in close relationships. He indicates that sometimes the most successful intervention for a troubled clergy family may be to help them develop interests, friends, hobbies, activities and commitments outside their congregational family. His thesis is that "the healthiest and most enduringly

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[168] Ibid., 39-42.

[169] Ibid., 44.

[170] Richard Blackmon, "Family Concerns for the Minister," Theological News and Notes, (December, 1990), 4-6.

satisfied ministers are both well-connected with their church and quite separated from it."[171]

He identifies seven suggestions for the pastor who is attempting to achieve this balance:

(1) Develop support systems; do not overuse the family as an emotional support. The following are networks worth searching out:

i. Ministers of other denominations.

ii. Other professionals.

iii. Hobby/special interest groups.

iv. Friends from previous congregations or seminary.

v. Continuing education.

vi. Health clubs.

vii. Parents of your children's friends.

viii. Neighbours.

(2) Build personal identity--proactive in developing different facets of one's identity.

(3) Clarify role expectations with the church.

(4) Don't try to pastor your own family.

(5) Look at your schedule.

(6) Develop good family communication.

(7) Develop appropriate assertiveness skills. Learn to say "no".[172]

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[171] Ibid., 5.

[172] Ibid., 5-6.

Dr. Blackmon's suggestion list would be a welcome consideration for many stressed-out clergy, cramped in their sometimes one-dimensional relational mode.

Edward B. Bratcher, in (1984) concerning the hazards ministers face in ministry, develops in his work "The Walk-On-Water Syndrome,"[173] a very important chapter on clergy support services. He indicates that until recently there has been both a failure on the part of the clergy to understand their need for help and a failure on the part of the church to provide help for the clergy.

Bratcher quotes an earlier work by Edgar Mills, completed in 1971, which bears repeating here.

> The concept of a "support system" is an old one but it is little understood. The principle is very simple: When a minister feels shaky about his work or himself, there are certain resources available to support and strengthen him. In some respects, each of the factors I have discussed constitutes part of the minister's total support system: the increase of his competence, the opening of opportunities for advancement, and the availability of appropriate opportunities for advancement, and the availability of appropriate rewards are supportive. Moreover, he trusts God, and he leans upon that trust as upon a supportive staff. But I am thinking now of another very significant function which is familiar to every working man and yet is only beginning to be provided in any systematic way. The most powerful support system consists of people one can trust in times of unusual stress. For this system to function, a minister must be able to recognize and admit the stress points of his ministry, he must know whom he can trust, and such people must be alert to his possible need for support….
>
> I am convinced that there are at least three functions which ministers need to find available in their human support systems: There is the *head-patting* function, consoling and encouraging in the midst of discouragement; there is the *problem-solving* function which helps him analyze the stress and develop strategies for dealing with it; and there is the *feedback* function which gives him straight, absolutely trustworthy data about himself and his work.[174]

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[173] Edward B. Bratcher, The Walk-On-Water Syndrome, (Waco, Texas: Word Books, 1984).

[174] Ibid., 110.

Bratcher believes that these functions can be provided in many different ways, but he firmly believes a minister's support system should include four groups: minister's peer groups, helping professions, the congregation, and the denomination. These are the key groups which can fill the roles outlined by Mills in his article.[175]

The question for Bratcher is whether they actually do. The first two appear to function well as ministers are willing to open up to each other and since the attitudes of ministers have changed regarding the helping professions. As for the local church, this appears to be the least used by pastors, as many are afraid to get close to their congregations. However, an indispensable part of the minister's support system is sensitivity on the part of denominational executives. For Bratcher, "the church has been morally irresponsible in the management of its manpower."[176] He quotes a land-mark book written in the 1970's by Gerald Jud, Edgar Mills, and Genevieve Burch, appropriately titled "Ex-Pastors". Again, the quote bears repeating here.

> Ex-pastors feel they have been betrayed by the church system which recruited them on flimsy grounds, trained them inadequately, placed them unwisely, gave them courage to preach prophetically, then proved unwilling or unable to help them in trouble and let them go with scarcely an afterthought.[177]

However, in defense of denominational executives, Bratcher suggests that the size of some denominations makes it impossible for executives to maintain the

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[175] Ibid., 110.

[176] Ibid., 119.

[177] Ibid., 119.

kind of stance which Jud et.al. called for. Further, he suggest that an over-supply of ministers in large denominational structures such as the Southern Baptist Convention which in the 1970's was losing approximately 1,000 per year, makes neglect of its clergy an unfortunate reality.

Bratcher suggests that the denomination can do at least two things: "identify and train consultants who would be available to provide guidance for ministers and their churches in times of conflict, and secondly, establish halfway houses and/or retraining centers for ministers who have been forced out of ministry."[178]

Gary Bouma in his article "Who Cares for the Carers?" declares unequivocally that clergy need support; both the ordinary kind which every human being needs, but at times a special type of pastoral care defined especially for them.[179] Bouma suggests that the two primary reasons clergy do not receive the kind of support they require is that there are prevailing myths that clergy do not need support or pastoral care, and since there are senior executive officers in the denominations who are supposed to provide this care, it is their responsibility.

Bouma suggests that there are several organizational constraints which pose serious problems in the provision of pastoral services to clergy. First, members of "line-management" (senior executive officers and administrators of the denomination), who make executive policy decisions affecting the distribution of resources, direction of growth, or deployment of programs and personnel for

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[178] Ibid., 121.

[179] Gary Bouma, "Who Cares for the Carers?" St. Mark's Review, no. 143, (Spring, 1991), 2.

organizations, cannot be "pastors to the pastor". The levels of trust and confidentiality cannot be offered by persons whose job it is to make decisions affecting the lives of those seeking help. Secondly, "line-managers" are not in a position to offer therapeutic relationships with those they manage as their judgement would be clouded. Thirdly, members of "line-management" do not usually possess the counseling skills to provide the competent caring required by clergy.[180]

Bouma develops a rather interesting solution to the question he began with. It is that churches could take a lead from other large organizations on this matter. Modern corporations have human resource management or development departments which are separate from line-management, to provide career counseling, personal counseling and various kinds of skill development. Some even offer these services to families of employees. These departments are set up in full recognition that the corporation relies on the human resources of its employees and the awareness that employees who can sort out their problems gain new skills and improve their relationships will be more productive, as well as happier. Churches should develop a similar strategy in Bouma's opinion. A division of pastoral care could be established within a denomination, staffed by counselors, where all records are confidential, and where there is no blending of manager and care-giver, which in Bouma's opinion dooms the system to failure.[181]

[180] Ibid., 2-3.

[181] Ibid., 5-6.

G. The Canadian Perspective

A significant survey of clergy families completed by the Evangelical Fellowship of Canada's Task Force on the Family, confirms that clergy families feel isolated and alienated in the ministry. "Of the 1,294 respondents from 21 evangelical denominations, not one had sought help with personal problems from their denominational support staff. Only two percent sought the help of professional counselors. Gail Reid, a staff writer with "Faith Today", compiled some startling observations regarding this study."[182]

Reid suggests that the study shows that denominations in Canada have fostered a lone-ranger attitude among clergy on the one hand. "This perspective makes it difficult to ask for help, especially from anyone who could affect their future job opportunities. Further, clergy have felt inadequate to cope with the growing pressures on their congregations and themselves. They have felt unprepared in their training and unsupported in the field, yet unable to ask for help without fearing recrimination."[183]

Reid cites respondents from the Task Force's report concerning their struggles in receiving support from their denominations. Pastors stated, "'How can people in ministry who find themselves in trouble get help without signing their death warrant?' 'Our leaders are more concerned with the work going on and getting done than they are with the worker.' 'The problems we share with (our

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[182] Gail Reid, "Who Shepherds the Shepherd?" Faith Today, (January/February), 1995, 23-26.

[183] Ibid., 23.

supervisor) can and often are used against us to terminate our stay at the present church, and some denominational leaders gossip which hurts our reputation.'"[184]

Reid observes that for these over 1,200 respondents, the most common area of concern expressed was loneliness and the lack of someone with whom to share private thoughts, while the primary sources of coping and support used were prayer and worship, sharing with their spouses or another minister they can trust. Reid suggests that the findings of the report prove that clergy are human and require support.

Further, the report recommends that denominations and/or parachurch organizations must establish confidential, trustworthy "ombudsman-like" support ministries for hurting, lonely, bruised, spiritually-fragile clergy and spouses. All programs should be at "arm's length from denominational knowledge and interference".[185]

Reid suggests that such structures have been readily available in the United States for decades. However, this research does not seem to bear that out. Admittedly, toll-free crisis lines, independent retreat homes, and intensive counseling are encouraged and financially supported by some denominations. In Canada, however, most evangelical denominations are just beginning to establish such pastoral care structures. The Salvation Army has established a support service developed out of marriage enrichment retreats in the early 80's. A toll-free number and counselor service is now available to clergy on a confidential

[184] Ibid., 24.

[185] Ibid., 24.

basis. The Christian and Missionary Alliance have established a similar service with a pastoral care coordinator who resides in Calgary, Alberta. The Pentecostal Assemblies of Canada have pioneered two pastoral care programs in its Western Ontario District. These offer professional counseling and spiritual mentoring to ministers whose credentials have been suspended. Further, there is a pastoral maintenance program comprised of a comprehensive network of counselors available to pastors struggling with personal concerns. Up to 90% of the costs are born by the denomination, and confidentiality is guaranteed.[186] These three denominations seem to be the only ones currently offering substantial support services to their clergy. Others, however, as of 1985, have not developed such support services, including the United Baptist Convention of the Atlantic Provinces, whose clergy comprised the largest percentage of respondents to the EFC study (64%).

It is important to bring the perspective back to the United Baptist Convention of the Atlantic Provinces. The *Atlantic Baptist*, Canada's oldest Christian publication, never known to shy away from controversial subjects, developed a special issue focusing on Pastor-Church relationships in October, 1993.[187] This feature edition dealt with the following ten issues; Abuse of pastors by congregations; Forced terminations of pastors; Church conflict; Employment versus the "call" issue; The unemployed pastor; The pastor's

[186] Ibid., 24-26.

[187] "Pastor-Church Relations…Healing the Hurts," Atlantic Baptist, (October, 1993), 20-57.

family; Discouragement and depression; Tools for the hurting; Pastor-church evaluation; Pastor-church contracts.

The general agreement of the articles included in this issue was that the churches of the United Baptist Convention of the Atlantic Provinces seem to have a mounting problem in pastor-church relationships which must to be addressed at once. The expressive and penetrating articles give a "grass-roots" picture of pain and frustration among pastors and their families who have been dismissed or terminated from their churches.

Fully one-third of this special issue of the *Atlantic Baptist* dealt with "Tools to Heal the Hurt."[188] Many of the readers responded in a supportive manner concerning the clergyperson's position, especially with regard to termination. A significant response from New Zealand emphasized what seemed to be a policy of the denomination to support the congregation rather than the pastor in a conflict situation.[189] An anonymous writer inquired whether the termination of a pastor really "saves" the church, when many members often leave over a forced resignation.[190] In each instance, the contributor's support for the dilemma of the clergy was positive, while at the same time questioning the perceived policies and process of the denomination.

Dr. David Cook, Director of Home Missions and Church Planting for the United Baptist Convention of the Atlantic Provinces, wrote an article for the *Atlantic Baptist* entitled "Our Convention's Care of Pastors", in which he

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[188] "Tools to Heal the Hurt," Atlantic Baptist, (October, 1993), 45-57.

[189] Rev. David Marriott, "Letters to the Editor," Atlantic Baptist, (March, 1994), 29-30.

[190] Name Withheld Upon Request, "Letters to the Editor," Atlantic Baptist, (January, 1994), 4.

addresses some very relevant issues concerning clergy care and support. He notes that despite superior education, better material helps, the best electronic communication tools, and a plethora of research and socio-psychological studies, pastors are hurting and in need of support and understanding. Pastors are often overburdened with the perceptions of those whom they serve. He asks the pertinent question, "To whom do pastors turn when ministry problems and personal problems weigh them down?"[191] Cook follows this question up with a serious of further queries.

(1) Is there a mechanism for providing love, care, counsel or encouragement?

(2) Does our denomination have any responsibility to hurting pastors?

(3) Has the denomination a satisfactory record of caring for its pastors over the past thirty years?[192]

The results of Cook's examination can be summarized as follows: A pastor's confidants exist in a very small circle. They might include a pastoral friend, seminary professor, or staff person; The pastor must take the initiative to ask for help as there is no mechanism within the denomination to be proactive, and there are no guarantees of acceptance; The denomination has a responsibility to care for its pastors, but mostly ministers internalized the problem (pre-1970). Now new pastors are seeking more rights and benefits from their denomination;

[191] David Cook, "Our Convention's Care of Its Pastors," Atlantic Baptist, (May, 1996), 18.

[192] Ibid., 18-19.

The denominational record of help has been good, but it is hampered by financial constraints.[193]

Dr. Cook asserts that the denomination must consider all the factors relating to a pastor's life and ministry, and then develop proposals for consideration.

(1) Listening/discussion sessions must be held in all regions of Atlantic Canada where our pastors/spouses are encouraged to provide valuable input into a variety of convention staff.

(2) The Area Minister must be given more flexibility to spend time with pastors/spouses.

(3) A list of people, including personal, family and financial counselors, a lawyer, a doctor and a career counselor should be compiled and made available to our pastors.

(4) Some regional forums need to be held.

(5) The *Atlantic Baptist* should publish at least one series of articles per year that provide pastors with resource information pertinent to ministry in the 21st century.

(6) Thinking of those just entering full-time pastoral ministry, the internship-supervision process should be overhauled.[194]

Cook concludes that the level of stress and pressure that has invaded the pastoral ministry cannot be ignored in Baptist churches in Atlantic Canada. To

[193] Ibid., 18-19.

[194] Ibid., 20.

ignore these realities will escalate burn-out, or unhealthy terminations among pastors.

Coupled with this strongly worded article by a denominational staff person, the United Baptist Convention's "Board of Ministerial Standards" also commissioned a study on "Helping Clergy and Their Families," by Marlene Willigar, in 1996. In this study, Willigar examines clergy employment issues in the event of termination or voluntary resignation. She also discusses by reference, resource facilities and people that can support the clergy and their families. The limitation of this research is that it does not include a true range of issues concerning stress and coping relative to Pastoral ministry.[195]

From a broader Canadian perspective, the *Canadian Baptist* plunged into the issues of clergy and churches in the mid 1990's, with a specific digest section on "What Happened to the Pastorate?"[196] The articles in this special issue were organized around specific topics. The most lengthy of all, with several clergy examples dealt with such issues as the call, contracts, evaluations, clergy authority, and farewells. Other articles were concerned with contracts, dismissals and law suits, victimization, the secularization of ministry, gifts and calling, with several on Biblical foundations, and one concluding article on the phenomenon of a paradigm shift.

The requested responses to these articles were published some three months later, and were primarily critical of the negative approach of some of the

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[195] Marlene Willigar, Helping Clergy and Their Families, unpublished research paper, (September 18, 1996).

[196] "What Happened to the Pastorate?" The Canadian Baptist, (October, 1995), 10-41.

contributors.[197] Of notable regard in the highlighted section, was a response from a clergyman's wife who was also a clergyman's child. This contributor identified a similar complaint which appeared in the *Atlantic Baptist* issue, i.e. the lack of denominational support for clergy and their families in times of crisis and conflict.

> [The] article is an awful indication of the lack of support for pastors and their families at the denominational level….in almost all of the cases of conflict of which I am aware, it is the congregation that has acted in cruel, arbitrary and downright evil ways toward its pastor…. If this is the attitude being promoted by our Area Ministers and Executive Ministers, no wonder our churches are in such a mess--after all, this position logically means that a congregation can do anything at all, and not be held accountable.[198]

Who ministers to the minister? It is the belief that this question is asked by all pastors. Two pastors shared their personal grief in this way:

> I began with a deep lament, a lament for myself. I am a pastor of souls by reason of my calling. I must speak to people on the basis of their reaction to God and I am supposed to lead them to God. I am not unaware of the great difficulty of this ministry and its great joy.
>
> But who is my pastor? It may seem a contradiction, but often it seems to me that the loneliest man in the congregation is the pastor, who is always talking about fellowship, or at least should be. I have to preach and teach Bible classes. I am committed to proclaim the good news of the grace of God in Jesus Christ who opens the eyes of the blind, delivers the captives and those who sit in darkness.
>
> But who proclaims this good news to me? I, too, have often sat in darkness…. Where is my pastor? Many people come to me and each one wants something of me; frequently, though not often, they are even concerned about genuinely spiritual problems. But

[197] "From Our Readers," The Canadian Baptist, (January, 1996), 33-36.

[198] Dodie Perkin, "Left with a bitter taste," The Canadian Baptist, (January, 1996), 35.

> to each one, whatever his concern, I must say a friendly, encouraging word. I am with people the whole day. But I myself am completely alone.
>
> In 1962, as a recent college graduate, I distinctly remember hearing my pastor repeat a refrain several times in the course of one of his sermons--"Who ministers to the minister???" I don't remember anything else about that sermon, but I can still close my eyes and remember with clarity the penetrating pathos with which the question echoed from the pulpit.
>
> At the time, I responded to the sermon by taking a young seminarian and his wife who were working at my church to dinner and to a play, knowing that on their budget they seldom, if ever, got out for an evening. And I remember praying upon occasion for the needs of the ordained staff of the church. I didn't know what else to do.
>
> Years later I was ordained to the Christian ministry myself. Not too many months after entering my first church assignment, I remember being overwhelmed with the responsibility before me, and the crescendo of human needs that were constantly coming to my attention. Woe is me, I thought. I was doing my best, with God's help, to minister to the people charged to my care, but who was going to minister to me? After all, I had needs too! Again the refrain echoed in my mind, "Who ministers to the minister???" I began to consider this question in earnest, for it now had direct application to me, and just might be one of the necessary elements for renewal in the congregation.[199]

Can these laments be so true? Somewhere the rumor was started that pastors aren't supposed to have problems, they aren't supposed to get *stressed-out*. It seems that troubles are for the weak, not for those chosen by God to be spiritual leaders. As a result of this belief on the part of many clergy and laity, little is known or appreciated concerning the human side of ministers. Though they may live in *glass houses* or *fishbowls*, the needs represented in their humanity are

[199] Tim Couch, "The Church," Tabletalk, (1984), 4.

rarely observed, except negatively, as when they break-down, wear-out, burn-out, or are ushered-out.

H. Ramifications:

In the area of clergy stress, coping, care, and support the following categories have drawn significant attention of the researchers and authors over the past two decades.

(1) The clergy their role and expectations

(2) The clergy and stress

(3) The clergy and stress impact

(4) When the clergy is female.

(5) The clergy family

(6) The clergy and congregational conflict

(7) The Clergy and failure (primarily moral/sexual)

(8) Denominational support services

These topics have been considered in the previous review material, together with what researchers, experts and writers have noted. The findings would appear to suggest that:

(1) It has become apparent that we are living in changing times that require new models (paradigms), for ministry at the beginning of the twenty first century. George Barna and others have indicated this extensively.

(2) The clergy emerging in this new century of ministry are concerned about their *working relationship* with the church, and the assistance offered by their

denomination. A business model of privilege and rights is emerging on a grander scale in relation to ministry than in previous generations.

(3) Clergy are undergoing the same stressors and tensions as other professionals in society, and are therefore requesting their denomination and churches to acknowledge and assist in their perceived needs.

(4) Denominations are overdue in the Canadian Baptist context to rectify heightening requirements for clergy support services.

(5) There appear to be accelerating incidents of clergy failure, boundary crossing, personal and family stressors, congregational conflicts and related issues that need immediate and ongoing attention.

(6) Clergy seem unsure about boundary ambiguities, authority, double-standards, social shifts, morale, congregations and empowerment.

(7) Denominations in general must learn to listen to clergy and consider their request in the provision of support services, especially to their families. These support services need to be precise, measurable and impartial.

The previous chapter concluded with an allusion to the problem of *isolation* as an emerging and debilitating tendency in ministry. This is not new, yet neither is it any closer to being resolved as a significant issue for 21st century clergy with the latest technology and superb training available to them. What lies at the heart of this dilemma are the occupational stress conclusions which this chapter has dealt with, and for which clergy long to see resolution. Isolation results in the lives of clergy and their families when stress issues are not resolved adequately by themselves, their congregations, or their denominations. It would

appear that the Atlantic Baptist experience as borne out in the articles by David Cook, Marlene Williger, those found in the *Canadian Baptist*, the dissertation by Richard Thomas, as well as the volume by Andrew Irvine, serve to confirm the seriousness of the multi-faceted issues of stress in the lives of clergy.

Although there has been some initial research in these issues, only a few significant recommendations have been offered to solve them. This would provide a clear implication that further research in the area of occupational stress, clergy coping and denominational support issues in the United Baptist Convention of the Atlantic Provinces is warranted The next chapter will measure these significant stress issues, and the ability or inability of the clergy, the churches, and the United Baptist denomination to successfully and effectively manage and alleviate them, so that clergy do not feel or experience debilitating isolation.

CHAPTER IV

RESEARCH METHODOLOGY AND ANALYSIS

This methods and analysis chapter begins with a description of the population sample, followed by a description of the instruments used to assess occupational stress, coping, and support systems among the clergy of the United Baptist Convention of the Atlantic Provinces. Finally, the procedure for administering the instruments is outlined, followed by an analysis of how the instruments have been utilized.

A) Participants

To gain a response that was representative of the active clergy within the United Baptist Convention of the Atlantic Provinces, two significant Associations of the denomination were selected for the research project. A total of 72 pastors were invited to participate in the research. The two Area ministers representing these Associations, and the Executive Minister of the denomination were also invited to be involved in the research. 92% of the clergy contacted have responded by participating in the research. Not included in this research were associate pastors, assistants, youth workers, chaplains, and those on a study leave, or retired. The study was directed to single male and female clergy, married clergy, divorced clergy, part-time, interim, ordained and nonordained, lay-clergy, as well as full-time clergy, in solo, or senior pastoral positions. The scope of

ministry included urban, suburban, town, village, and rural churches of both single and multiple church fields.

B) Instruments

A research paradigm was developed. The purpose of this research investigation was to gain practical insight into the life and ministry of clergy within the United Baptist Convention of the Atlantic Provinces. Three research questions were addressed:

1) What are the sources and symptoms of occupational stress related to the role of pastor in the United Baptist Convention of the Atlantic Provinces?
2) What are the coping styles or sources of support used by pastors in the United Baptist Convention of the Atlantic Provinces?
3) What are the implications for providing effective support for pastors in the United Baptist Convention of the Atlantic Provinces?

The following three research instruments were utilized to gather data from the clergy.

1) A standardized research instrument in the field of Occupational Stress, developed by Psychological Assessment Resources Incorporated (OSI-R, revised in 1998), was used to measure three dimensions of psychological adjustment: occupational stress, psychological strain, and coping resources. For each of these domains, scales measure specific attributes of the environment or individual that represent important characteristics of occupational adjustment.

Occupational stress is measured by a set of six scales that are collectively called Occupational Roles Questionnaire (ORQ). To adequately measure the domain of occupational stress, the following scales are utilized to measure the stress-inducing work roles: **Role Overload (RO)**: High scorers in this domain may describe their work as increasing, unreasonable, and unsupported by needed resources. They may describe themselves as not feeling well-trained or competent for the job at hand, needing more help, and/or working under tight deadlines; **Role Insufficiency (RI)**: High scorers in this domain may report a poor fit between their skills and the task they are performing. They may also report that their career is not progressing and has little future. Needs for recognition and success may not be met. They may report boredom and/or underutilization. **Role Ambiguity (RA)**: High scorers in this domain may report an unclear sense of what they are expected to do, how they should be spending their time, and how they will be evaluated. They do not seem to know where to begin on new projects and experience conflicting demands from supervisors. They also may report no clear sense of what they should do to get ahead. **Role Boundary(RB)**: High scorers in this domain may report feeling caught between conflicting supervisory demands and factions. They may report not feeling proud of what they do, or not having a stake in the enterprise. They also may report being unclear about authority lines and having more than one person telling them what to do. **Responsibility (R)**: High scorers in this domain may report high levels of responsibility for the activities and work performance of subordinates. They are worried that others will not perform well. They are

sought out for leadership and frequently have to respond to others' problems. They also may have poor relationships with people at work or feel pressure from working with angry or difficult employees or the public. **Physical Environment (PE)**: High scorers in this domain may report being exposed to high levels of noise, moisture, dust, heat, cold, light, poisonous substances, or unpleasant odors. They also may report having an erratic work schedule or feeling personally isolated.

Physical Strain is composed of four scales called Personal Strain Questionnaire (PSQ), reflecting affective and subjective responses of various types. For the individual who is unable to cope effectively with various stresses in the workplace and/or other settings, strain can be classified into four major categories. **Vocational Strain (VS)**: High scorers in this domain may report poor attitudes toward their work, including dread, boredom, and lack of interest. They may report errors in their work or having accidents. They also may report that the quality of their work is suffering. Concentration problems and absenteeism may be present. **Psychological Stain (PSY)**: High scorers in this domain may report feeling depressed, anxious, unhappy, and/or irritable. They may report complaining about little things, responding badly in routine situations, and having no sense of humour. They also may believe that things are not going well. **Interpersonal Strain (IS)**: High scorers may report frequent quarrels or excessive dependency on family members, spouses and friends. They also may want to withdraw and have time alone or, conversely want to have time to spend with friends. **Physical Strain (PHS)**: High scorers in this domain may have

frequent worries about their health as well as a number of physical symptoms (e.g., colds, heart palpitations, aches and pains, stomach aches, and erratic eating habits). They may note unplanned weight change, overuse of alcohol, and disturbances in sleeping patterns. They also may experience feeling lethargic and/or apathetic.

Finally, coping resources were measured by the following four scales that constitute the Personal Resources Questionnaire (PRQ). **Recreation (RE)**: High scorers in this domain may state that they take advantage of the recreation/leisure time coming to them and engage in a variety of activities that they find relaxing and satisfying. They also may relate doing the things they most enjoy in their spare time. **Self-Care (SC)**: High scorers in this domain may report that they regularly exercise, sleep eight hours per day, are careful about their diet, practice relaxation techniques, and avoid harmful substances (e.g., alcohol, drugs, tobacco, coffee). **Social Support (SS)**: High scorers in this domain may acknowledge feeling that there is at least one person they can count on, one who values and/or loves them. They may report having sympathetic people with whom to talk about work problems and may report having help to do important things and/or things around the house. They also may relate feeling close to another individual. **Rational/Cognitive Coping (RC)**: High scorers in this domain may indicate that they have a systematic approach to solving problems, think through the consequences of their choices, and are able to identify important elements of problems encountered. They may report being able to set and follow priorities and having strategies to avoid being distracted. They also may be able to

reexamine and reorganize their work schedule. They put their jobs out of their minds when they go home and feel that there are other jobs besides their present one that they can do.

The OSI-R test materials include an item booklet, a rating sheet, and profile forms. The item booklet contains instructions to the respondent and the 140 OSI-R items. The front cover and page three of the item booklet contain instructions for the respondent. The remainder of the booklet is divided into three sections corresponding to the three questionnaires: the ORQ (6 scales, 10 items per scale), the PSQ (4 scales, 10 items per scale), and the PRQ (4 scales, 10 items per scale).

The OSI-R rating sheet (Form HS) is designed for hand-scoring. Each rating sheet is a two-part carbonless form, with the two parts joined on all four sides to form one page. The two parts are not separated prior to administration. The rating sheet provides an area for demographic information about the respondent and for responses to the OSI-R items. The bottom page of the rating sheet contains information for scoring.

Two types of OSI-R profile forms are provided for scoring, but only one was utilized in this research project. The gender form has the male profile grid on one side and the female grid on the reverse. The OSI-R was administered individually to each respondent with full instructions for its completion provided in the booklet.

The OSI-R data results are interpreted by using the *T* scores generated through the profile forms, and comparing them against a normative sample, thus

providing interpretation for the respondent's scores. *T* scores are linear transformations of raw scores, derived to have a mean of 50 and a standard deviation of 10. They are calculated on a scale of 20 to 80.

OSI-R normative data were derived from a sample of 983 participants. Data were collected at a variety of sites by 19 individuals who assisted in obtaining a representative sample, based upon age, ethnicity, gender, educational levels, and work settings.[200]

2) The second research instrument utilized to secure data for this study was a 24- item questionnaire designed by the researcher. It was divided into several significant segments: 1) personal data, 2) professional data, 3) personal care, 4) personal and family stress/coping/support, and 5) congregational and denominational support.

The questionnaire was divided into four major sections: 1) defining the "role" of the participant, 2) support and coping mechanisms used by the participant, 3) satisfaction with support received by the participant from both church and denominational sources, and 4) emotional well-being of the participant.

3) The third research instrument was a personal interview composed of four consequential questions focusing on the theme of this study which is "occupational stress and clergy support within the United Baptist Convention of the Atlantic Provinces." The four questions were: 1) What are the greatest sources of occupational stress associated with your role as a pastor in the United

[200] Samuel H. Osipow, Occupational Stress Inventory Revised Edition: Professional Manual, (Odessa, FL.: Psychological Assessment Resources, Inc., 1998), 7.

Baptist Convention of the Atlantic Provinces?, 2) How have these stressors impacted your person, your family, and your work?, 3) How have you coped with these stressors, and what sources of support have you used?, 4) What could the United Baptist Convention of the Atlantic Provinces do to provide effective support for pastors?

C) Procedure

Before the tests were administered a telephone call was made to each prospective participant, outlining the research, and securing consent to proceed with it. A letter of consent was subsequently mailed to each participant with the OSI(R), and the structured questionnaire. With consent having been received over the telephone from the participants, the interview component of the research was conducted. Signed and dated consent forms were returned by each of the participants. Of the 72 prospective participants contacted, 65 completed the two structured instruments, for a 92% return rate over a 7 month period, and 70 completed the open-ended interview, for a 97% return rate.

The interview process consisted of a confidential 20 minute to 1 hour informal telephone conversation with each participant. The survey was tabulated by categorizing the data under four headings: 1) occupational stress, 2) stress impact on self, family, work, 3) coping and support, 4) UBCAP support (present, future). The data was then classified under subheadings in each category, identifying the key answers common to the respondents. The information was

hand-tabulated, counted, and percentages were rounded off to the nearest whole number.

The OSI-R structured questionnaire, consent form, and a stamped self-addressed return envelope were mailed to each participant by express post with full instructions regarding their completion. Upon completion they were returned to the researcher for tabulation.

D) Analysis

The OSI-R, the designed structured questionnaire and the Interview data were counted and collated by 1) total responses, and 2) averages. The percentages were rounded off to the nearest whole number. "No answer" figures were added to some responses in order to account for the totals. The data collection process provided three sets of information from the OSI-R, the Structured questionnaire, and the Interview process.

i) The OSI-R

The analysis of the OSI-R consisted of removing the cover sheet from the rating form (Form HS) which is designed for hand-scoring. The rating sheet is a two-part carbonless form designed for this purpose. Scores were arrived at by tabulating each column of figures under three separate sections of the form (ORQ, PSQ, and PRQ), and then the Raw scores were transformed to the area provided at the bottom of the appropriate profile form (OSI-R Profile Form for Males or Females), and then plotted on the profile grid above. The profile grid provides a visual aid for interpretation. The profile form was utilized to facilitate calculation

of *T* scores and the analysis of the patterns of OSI-R scores. Patterns were identified by analysing the total group grid scores and comparing them against the normative sample as indicated in footnote # 1.

This permitted the opportunity for comparisons to take place in the three OSI-R scales (identified above, and in the methodology section of this chapter), and provided the information required to make an assessment of the key areas of stress, coping, and support in the clergy's lives. These would be compared and contrasted with the data generated in the Interview and structured questionnaire so as to give an overall representation of Clergy stress, coping and support as it exists within the UBCAP.

ii) The structured questionnaire

The data from the fourteen page structured questionnaire were individually hand tabulated, and then the data were entered into a computer data base (Microsoft Excel 97), and finally transferred to a Scientific data base (SPSS) for analysis and the generation of results. The twenty-four questions were grouped under headings relative to the OSI-R instrument analysis, thus permitting a comparison and contrast with those data results. It was designed to provide an understanding of how clergy perceive such items as their role, function, feelings about ministry, family dynamics and support needs, as well as current coping patterns. These were offset by a section inquiring about the provision of both church and denominational support services, their relevance, and usefulness to the clergy and their families. Further, a demographic section at the beginning of the questionnaire permitted the general gathering of data relevant to an understanding

of the current features of the clergy now serving in the churches of the UBCAP. Such information would enable the development of a generalized profile of the average UBCAP clergyperson.

iii) The Interview process

The telephone and personal interviews conducted with the clergy, Area ministers, and Executive minister, were transcribed and the data from these interviews has been presented under the four question headings (described in the methodology section), number four having been subdivided to indicate the current usefulness of the UBCAP support services, and the perceived needed support services of the clergy.

The interview data were ranked according to importance and priority and percentages were arrived at as a result. Data which represented less than one percent of the respondents, or received only single mention were not included in the analysis. The most significant responses to each of the questions were grouped under the question heading by ranking percentages. Further, anecdotal statements were compiled for each question and entered under the headings. This permitted the development of personal illustrations from the clergy. Following this tabulation, comparison and contrasting was done with the other two research instrument results to arrive at a total representation of clergy stress, needs, coping, and support pertaining to being a clergyperson serving in the UBCAP today. The chapter which follows will describe in some detail the results achieved in the utilization of the three research instruments, and will provide an analysis of these results.

CHAPTER V

RESEARCH RESULTS

A. Results I: The OSI-R

i) Section 1: Occupational Role Questionnaire

The various subtests relating to Occupational role, all seem to fall in the normative range. However, there is some variability noted among the various subtests results.

Clergy within the sample indicated a higher score in the areas of Role Overload (53.01), Role Ambiguity (51.81), and Responsibility (54.75). They indicated a lower score in the area of Role Insufficiency (43.59), Role Boundaries (46.75), and Physical Environment (42.12).

The higher scores may indicate a workload that is increasing, and unsupported by needed resources. There may be some indications that clergy may need more help to succeed under tight deadlines (something that is generally common with most clergy). Further, there may be at times some unclear expectations regarding their roles as well as how they are to budget their time with regard to the expectations. They may also experience conflicting or unclear demands from their congregations, and little sense of what they should do to get ahead. Lastly, they may feel a sense of high responsibility for the activities and

performance of those under them (both laity and co-workers). They may be worried or concerned that these individuals will not perform well.[201]

With regard to the lower scores, it appears that clergy may feel they fit well in their roles, and that their training and skills may be well-suited to their roles. They appear to feel generally that their careers are progressing well, that they are receiving the recognition they need and that they are successful in their careers. There does not appear to be any sense of boredom or feelings of underutilization in their roles. The clergy tend to feel that they have a stake in their work, and can take pride in their work. They also indicate feeling confidant concerning lines of authority and responsibility within the congregation. The clergy express least concern with their physical work environment. They appear comfortable and express positive attitudes regarding their ability to carry out work activities in their present physical surroundings.[202]

ii) Section 2: Personal Strain Questionnaire:

All scores for the subtests pertaining to Personal strain were in the average range.

Clergy within the sample scored highest in the areas of Psychological Strain: (48.31), and Interpersonal Strain: (48.03). They scored lowest in the areas of Physical Strain: 47.6094, and Vocational Strain: 47.5625.

[201] Osipow, 12.

[202] Ibid., 12.

It is not surprising that the highest scores relate to intrapersonal and interpersonal area of strain. The role of a pastor is largely one which involves ongoing relationships with others. Both the personal feelings of the pastors as well as the nature of their interaction with others form the basis of their day to day experiences. In a "people/helping profession," clergy may at times feel that they have a poor relationship with others with whom they work as well as the public.

From an Intrapersonal perspective the clergy may experience times of depression, anxiety, unhappiness or irritability in their roles, and not always feel that things are going well. From an Interpersonal perspective, the clergy may experience occasions of not getting along well with their congregations, coupled with withdrawal, times alone, and increased dependency upon their family and close friends for support. At times, they may also find it difficult to secure adequate time for friends and family.

iii) Section 3: Personal Resources Questionnaire:

The outcome for the personal resources subtests are also in the normative range. However, there is more variability noted with respect to individual results. These outcomes reflect their attitudes in terms of the quality of their work activities and concern regarding physical health.

Clergy in the sample scored highest in the areas of Self-Care: (52.73), and Social Support: (52.78). They scored the lowest in the areas of Rational/Cognitive Coping: (47.71), and Recreation: (48.00).

Based upon these scores, the clergy seem to indicate a normative degree of self-care. Such self-care may involve moderate amounts of exercise, relaxation, and an appropriate diet. They do indicate avoidance of harmful substances such as drugs, alcohol and tobacco. Further, they seem to feel that they have significant people upon whom they can depend, who value them, and love them. These are sympathetic individuals to whom they can talk about their work problems, and who may assist them in their work concerns.

The clergy score was lowest in the area of Rational/Cognitive coping. This is surprising for individuals who have the responsibility of being problem-solvers and visionaries for their congregations. Also, this may indicate that they tend to take their jobs home with them at the end of the day. They may have minor difficulties in setting and following priorities, and developing techniques to avoid being distracted in their work. Finally, they may have moderate problems in developing a systematic approach to solving problems, thinking through the consequences of their choices, and being able to identify important elements of problems they encounter.

Compared to the other personal resources with the exception of rational/Cognitive coping clergy may take less time taken for leisure, or opportunities for activities that they find relaxing and satisfying. Spare/free time to do the things they find most enjoyable personally (away from their work)may be limited.[203]

[203] Ibid., 12.

B. Results 2: The Structured Questionnaire

There were four major categories of results delineated from the questionnaire which the clergy sample completed: role, support and coping, satisfaction, and emotional well-being.

i) Role:

a) Personal Data:

Of those responding, 91% (59) were male, and only 9% (6) were female. The average age of the respondents was 46, with the minimum being 22, and the maximum 75. Marital status was listed at 88% (57) married, with only 5% (3) never married, and 8% (5) as remarried. The average length of time the clergy had been married was 22 years, with a minimum of 1 year and a maximum of 50 years. The number of children in the clergy families averaged 2, with a minimum of 0 and a maximum of 6. The average number of years of education indicated by the clergy was 5, with a minimum of 0 and a maximum of 14. This indicates that the majority of the clergy are male, married, have children, have been married a relatively long period of time, and have on average 5 years of post-secondary education .

b) Professional Data

The clergy have been in their present church(es) an average of 5 years, with a minimum of 1 year and a maximum of 17. 32% (21) serve a church(es) with an

average weekly attendance under 50; 22% (14) serve a church(es) with an average weekly attendance between 51-75; 15% serve a church(es) with an average weekly attendance between 76-100; 14% (9) serve a church(es) with an average weekly attendance between 101-150; 8% serve a church(es) with an average weekly attendance between 151-200; and less than 10% serve a church(es) with an average attendance over 200. 63% of the clergy serve in areas of less than 5,000 population; 15% serve in areas of 5000-9,999; 6% serve in areas of 10,000-50,000 population; and 15% serve in areas of greater than 50,000 population. 69% (45) of the clergy are serving only one church; 20% (13) are serving two churches; and 11% (7) serve more than two churches. 15% (10) of the clergy are currently serving their first church(es); 26% (17) have served one previous church(es); 11% (7) have served two previous church(es); 23% (15) have served three other church(es); 15% (10) have served four previous churches; and 10% (6) have served more than five previous church(es).

This indicates that the greater percentage of the clergy serve in small rural communities (under 5,000 in population), with equally small churches (average attendance under 75). They have served on average two previous pastorates, and have been in their current church(es) five years. The majority are serving only one church.

62% (40) of the clergy are serving solo in their church(es); 29% (19) are serving as senior pastors; and 10% (6) are interim pastors, or are licensed to minister. 22% (14) of the clergy have a salary range between $10,000-$20,000; 39% (25) have a salary range between $21,000-$30,000; 26% (17) have a salary

range between $31,000-$40,000; and 14% have a salary over $40,000. This would indicate that approximately 61% of the clergy are serving in solo situations, with a salary under $30,000.

In an average week (168 hrs.), the clergy have responded that they spend an average of 8.6 hours in administration; 4.2 hours in counseling; 21 hours in family-related time; 8.1 hours in personal growth; 45.2 hours in pastoral work; 5 hours in other study; and 10 hours in visitation. This would indicate that the clergy work an average of 45.2 hours per week and spend only 21 hours with their families. When the clergy were asked how much freedom they had to organize their work week, 68% (44) indicated a great deal; 20% (13) some; 9% (6) not much; and 3% (2) said very little.

Clergy have identified above-average problems with administrative hassles interfering with their goals, conflicting demands, and time constraints; while generally feeling affirmed. They further identified average to above average concerns with responsibilities and deadlines, church policies which interfere with ministry, appreciation in ministry, and less-than average thoughts about leaving the ministry.

ii) Support and Coping:

The clergy were asked a series of questions concerning systems of coping and self support for Spiritual self-care. They rated each coping activity on a five point scale: (1= not beneficial, 3= somewhat beneficial and 5= very beneficial).

The clergy identified the most important coping activities as: prayer: (4.69), Bible study: (4.58), devotional reading: (3.72), and spiritual mentor/friend: (3.62). They identified the following four as the least helpful: retreats: (3.06), support groups: (2.95), journalizing/writing: (2.40), and fasting: (2.26). However, the first two are still considered somewhat beneficial. Clergy appear to consider significant personalized items, such as prayer and Bible study, as currently most beneficial to their spiritual coping and support needs, as well as support groups and retreats.

In the area of personal physical care, when asked whether they took advantage of a regular day off each work week, 71% (46) indicated usually, 17% (11) occasionally, and 11% (7) said hardly ever. It would appear that most clergy value considerably their "day of rest".

iii) Satisfaction with church support

When the clergy were asked to evaluate the support which they and their families received from the church, a series of questions were asked concerning services which are frequently found to be somewhat essential. An arrangement of items were listed for appraisal. They included liability insurance, parsonage/housing allowance, benefits(salary related), book allowance, car expenses, continuing education, leave of absence, mentor/counselor, time-off, vacation, pension, and health benefits.

In these areas of support services, the clergy responded as follows: 95% (62) indicated they do not receive any type of hospitality allowance; 100% (65)

indicated they receive a salary; 53% (34) indicated they do not receive liability insurance; 62% (40) do not utilize a parsonage; 86% (56) receive salary benefits; 60% (39) receive a book allowance; 82% (53) receive benefits for car expenses; 51% (33) do not receive continuing education benefits; 57% (37) do not receive a housing allowance; 86% (56) receive leave of absence time; 95% (42) have a mentor/friend; 65% (42) receive emergency timeoff; 89% (58) receive vacation time from the church; 72% (47) have church contributed pension plans; and 51% (33) have church contributed health plans.

All the clergy are paid by their churches, although as previously noted, their salaries are low in comparison to those of other professions. Most clergy do receive salary based benefits, housing expenses (including parsonages), adequate vacations, pension plans, book allowances, and remuneration for their car expenses. However, there is a low tendency to supply clergy with much needed liability insurance to protect them in the practice of ministry, health benefits, mentor/counselor, leave of absence, hospitality allowances, adequate timeoff, and continuing education allowances.

Clergy were also asked to indicate their degree of agreement relating to satisfaction of family needs. This was done by employing a 4 point scale: (1= strongly agree, 2= agree, 3= disagree, 4= strongly disagree). Six questions relating to significant family needs were asked. They included the following items: income, people to confide in, friends in the congregation, annual vacation, satisfaction with the current level of the church's support.

Statement # 1:

Financial needs of the family required more income than the church currently provided. Some 29% (19) strongly agreed with this statement while 35% (23) agreed. 26% (17) disagreed, while only 8% (5) strongly disagreed. The strong agreement to this question confirms the response to the two previous questions concerning the generally low salary scales for the clergy.

Statement # 2:

Privacy needs were not as great an issue for most clergy families. A large majority said they disagree 51% (33), or strongly disagree 17% (11), that their family does not have enough privacy.

Statement # 3:

Having people to confide in elicited a majority response in the affirmative from the clergy, 31% (20) strongly agreed, and 49% (32) agreed. Only 20% (13) did not agree.

Statement # 4:

When asked *whether they could have friends in their congregation*, the clergy responded once again very positively, 17% (11) strongly agreed, and 62% (40) agreed, while only 21% (14) did not.

Statement # 5:

Vacation provided by the church appears to be a high priority for clergy, with a 49% (32) strongly agreeing, and 42% (27) agreeing that it is provided and important.

Statement # 6:

Satisfaction with the church's support was to a large extent confirmed by the clergy with a 35% (23) strong agreement, and a 40% (26) agreement, while only 25% (16) disagreed. However, the latter does represent a full one/quarter of the clergy.

iv) Satisfaction with denominational support:

Concerning whether the denomination's support services were adequate, ten items on a three point scale (1=yes, 2= no, 3= uncertain), were evaluated. They included the following items: advocacy, call and move, continuing education, retirement, retreats, dispute and conflict resolution, divorce and remarriage, resignation, termination, and ethical and moral issues.

Statement # 1:

In the area of *advocacy* (one who comes alongside and stands with), for the clergy, a full 48% (31) were uncertain that the denomination's provision was adequate, while 35% (23) indicated they did not believe that it was adequate. Only 17% (7) felt that it was adequate.

Statement # 2:

Denominational support for a *call and move* yielded a 35% (23) positive response from the clergy. 32% (21) indicated that they felt it was inadequate, and 33% (21) were uncertain whether it was adequate.

Statement # 3:

Support for *continuing education* on the part of the denomination received a 48% (31) affirmative response for adequacy, while 29% (19) indicated it was not, and 23% (15) were uncertain that it was adequate.

Statement # 4:

Concerning the provision of adequate support for *retirement*, 69% (45) of the clergy felt it was adequate. 23% (15) felt uncertain about its adequacy, and 8% (5) did not feel that it was adequate.

Statement # 5:

The clergy had a strong reaction to the denomination's provision of support for *retreats*. 43% (28) indicated that the denomination's provision was not adequate, while 34% indicated they felt it was adequate, and 23% were uncertain.

Statement # 6:

Dispute and conflict resolution elicited the following startling response: 42% (27) felt it was inadequate. 36% (23) were uncertain of its adequacy, and 22% (14) felt it was adequate.

Statement # 7:

Divorce and remarriage support was also felt to be lamentably inadequate. 38% (24) felt it was not adequate. A further 59% (38) were uncertain whether it was, and only 3% (2) felt there was adequate support.

Statement # 8:

In terms of how the clergy felt support at the time of their *resignation* from a church, 32% (21) felt there was not adequate support. 48% (31) were uncertain that the support level was adequate, and 20% (13) felt it was adequate.

Statement # 9:

Termination from a church is becoming all too frequent in many denominations. When the clergy in this research were asked about the level of support they felt was available to them, they responded with the following: 52% (34) felt there was not adequate support. 45% (29) were uncertain that this type of support was adequate, and only 3% (2) felt there was adequate support.

Statement # 10:

E*thical and moral issues* are increasingly plaguing both society and the church. Clergy are sometimes at the center of these issues. The denomination's support for them resulted in the following: 36% (23) felt there was not adequate support. 36% (23) of the clergy were uncertain about the adequacy of this support, and 28% (18) felt it was adequate.

Three similar questions were asked concerning the denominational support systems, employing a four point scale (1= strongly agree, 2= agree, 3= disagree, 4= strongly disagree). The questions involved the following 3 key items: satisfaction with the Area Minister, contacting the Area Minister in times of crises, and general satisfaction with the denominational support system.

Statement # 11:

The clergy's response to a question concerning *satisfaction with the Area minister* was significant. 34% (22) strongly agreed they would approach him, and 35% (23) agreed. A full 31% (20) indicated they would not approach the Area minister. This is a consequential factor, since more than one/third of the clergy in this question do not indicate a confidence or trust relationship with the Area minister.

Statement # 12:

Further, when asked if *they would contact the Area minister in times of crises*, the clergy indicated that 34% (22) strongly agreed, and 35% (23) agreed that they would. However, 31% (20) indicated they would not. This confirms the apparent distrust, lack of confidence, and poor relationships that appear to exist between at least one third of the clergy and their Area minister.

When the question was asked about *satisfaction with the denomination's support system*, the clergy responded with only 6% (4) strongly agreeing that it is adequate. 52% (34) of the clergy agreed that it was, while a full 34% (22) disagreed, and 8% (5) strongly disagreed. The last two responses represent more than 40% dissatisfied with the level of support that the denomination currently offers to them and their families.

In examining the previous data, it becomes apparent that the clergy are dissatisfied with the levels of support they perceive to be available in the following areas: *advocacy* for clergy: 83% are dissatisfied or uncertain; *call and move*: 65% are dissatisfied or uncertain; *continuing education*: 52% are

dissatisfied or uncertain; *retirement*: only 31% are dissatisfied or uncertain in this area. In the remaining areas, however, there was notable dissatisfaction or uncertainty concerning the denomination's provision: *retreats*: 67%; *dispute & conflict resolution*: 89%; *divorce & remarriage* support: 97%; *resignation*: 80%; *termination*: 97%; and *ethical & moral issues*: 72%. Further, concerning key front-line denomination staff, 31% of the clergy have said they would not approach the Area Minister, especially in times of crises. General satisfaction with denominational support systems elicited a critical 42% dissatisfaction.

This would seem to indicate that there needs to be some earnest consultation between the denomination and the clergy with regard to these areas of responsibility for support. Overall, the outcomes regarding denominational support suggest a need for more adequate support in a variety of critical areas.

v) Emotional Well-Being:

Clergy were asked to indicate their general emotional well-being on eight questions on a five point scale: (1= never, 3= sometimes, 5= always). The questions asked clergy about their work-related emotional feelings. The areas in question were: discouragement, appreciation, exhaustion, optimism, resentment, success, disillusionment, and worry. The clergy were asked to define how often they experienced these emotional responses in relation to their work (role).

Statement # 1:

55% (36) of the clergy indicated they feel *discouraged* sometimes. A further 20% (13) indicated they often do, and a further 20% (13) said they do periodically. Only 5% (3) indicated never having these feelings.

Statement # 2:

Concerning feelings of *appreciation*, only 8% (5) indicated they always experience these feelings. However, a much larger group of 40% (26) indicated they often experience these feelings. 37% (24) indicated they do sometimes, and 13% (8) indicated rarely; and only 2% (1) said never.

Statement #3:

As for feelings of *exhaustion*, clergy indicated overwhelmingly that 72% (47) occasionally to often experience it, and a further 6% (4) said they always do. 22% (14) indicated never experiencing this emotional response.

Statement # 4:

Concerning feelings of *optimism*, only 11% (7) of the clergy indicated they rarely if ever experience these feelings. The majority of the group, 89% (57) indicated they did sometimes to always.

Statement # 5:

When it came to feelings of *resentment,* the clergy indicated a 30% (19) affirmative response. Some 29% (18) said they never feel this way, while the majority, or 41% (26) indicated occasionally.

Statement # 6:

Feelings of *success* for clergy scored almost a full one third, or 30% (19) affirmative. The largest group, 53% (34) said they did sometimes, and 17% (11) indicated rarely.

Statement # 7:

A full one third, or 33% (21) of the clergy said they feel *disillusioned* sometimes to always. Surprisingly, a much larger 44% (28) indicated they did occasionally. The remainder, or 23% (15) said they never have this feeling.

Statement # 8:

Clergy appear to *worry*, as 45% (29) indicated they did often. 44% (28) said they do at times, while only 11% (7) indicated never.

Clergy, based upon their role, expectations, life-style, family commitments, and support from church and congregation, have expressed a range of feelings. In this research, over one-half feel discouraged at times in their career lives; less than half admit they have strong feelings of appreciation; nearly three-quarters feel exhausted; almost three-quarters experience resentment; over three-quarters feel disillusioned at times; and almost ninety percent worry. Intriguingly, the clergy have indicated they still feel generally optimistic and successful.

C. Results 3: The Interview Survey

i) Occupational Stress

When asked, "What are the greatest sources of occupational stress associated with your role as a pastor in the United Baptist Convention of the Atlantic Provinces?" the clergy/ identified ten major categories of concern.

1. Conflict within/outside the congregation--100%
2. Responsibilities and commitments--72%
3. Expectations from the church as well as those self-imposed--68%
4. Role ambiguities and loneliness--49%
5. Denominational issues--43%
6. Congregational involvement in the ministry--41%
7. Family concerns--35%
8. Finances--32%
9. Funerals and weddings--19%
10. Counseling--18%

The clergy highlighted these significant issues which cause the deepest stress in their lives. They were also very concerned about the growing lack of pastoral authority which they are experiencing in their churches, coupled with a diminished regard for clergy in society. They identified an acute lack of vision on the part of the membership of the churches, coupled with a reluctance to change, as ongoing contributing factors to their stress levels. A single female pastor highlighted that "being a single female in ministry," was very stressful. Desertion

on the part of church members causes the pastors' stress levels to increase since they feel personally responsible for such moves. Role demands, wearing "many hats", insatiable demands of the congregations, always being on call, and not knowing the limits, appeared high on the pastors' list. Denominational demands to be successful through statistics and data generation, as well as raising funds for the "budget", scored significantly in the pastors' identification of stress factors.

ii) Stress Effect:

When asked, "How have these stressors impacted your person, your family, and your work?", the clergy identified significant categories under each heading.

a) Personal

There were thirteen identifiable categories of concern.

1. Preoccupation with a single problematic issue--42%
2. Emotional problems--41%
3. Health problems--40%
4. Frustration and discouragement--25%
5. Burn-out--15%
6. Faith suffered--13%
7. Anger and resentment--12%

8 Left the ministry--10%

9. Loss of confidence in people--10%

10. Time-management problems--8%

11. Passivity--8%

12. Problems regarding call--8%.

13. Financial problems--3%.

The clergy contributed many anecdotal statements concerning the personal effect of stress upon their lives. They highlighted a reduced sense of self-worth, self-inflicted guilt over their role, becoming one's own worst enemy, cynicism, helplessness, feelings of quitting, difficulty focusing, feelings of suffocation, being overwhelmed, depressed and running on empty, and contemplation of suicide as major emotional problems they have faced. Further, they felt drawn closer to God at times of deep stress, had questions of being "in His will," and whether they were "running ahead of the Spirit." Interpersonally, they tended to withdraw from people, especially those within the church, and to keep their "guard up" regarding trust and issues of confidence.

b) Family

There were six identifiable areas of concern which the clergy identified.

1. Family life at home suffers--38%

2. Children of the parsonage suffer--31%

3. Marital relationship suffers--31%

4. Insufficient time with family--29%

5. Spouse experiences role expectations also--29%

6. Nothing left to give the family--6%

The clergy were substantially concerned that their families received too little of their time and attention. They also pointed out that their spouses often took the brunt of their stress, (often through transference). Unhealthy attitudes toward the church had developed in their families as a result of their stress. Further, there was a clear indication that low clergy income significantly contributed to how the family was able to handle stress (i.e., the ability to "get away", etc.).

c) Work

There were eight identifiable areas of concern which the clergy shared concerning how stress affected their work.

1. Relationships at work suffer--35%
2. Loss of structure--31%
3. Role suffers--22%
4. Redefinition of ministry--17%
5. Exhaustion--12%
6. Retreat from critical incidents--11%
7. God's work--11%.
8. Left ministry--4%

The clergy responded in a similar way as they did to the question of effect of stress on their person. They tended to turn inward, become introspective, withdraw, and generally permit their work to lapse. They expressed feelings of frustration with work, loss of patience with others, especially those with whom

they work, as well as feelings of being left empty and having little to give. They questioned their call to ministry, performed in a maintenance mode, and lost their enthusiasm.

iii) Coping and Support

When asked the question, "How have you coped with these stressors and what sources of support have you used?", the clergy identified a variety of significant categories under each heading

a) Coping

There were eight identifiable methods of coping which the clergy indicated they utilized.

1. Redefining personal aspects of ministry--60%
2. Spiritual (God, prayer, meditation)--40%
3. Physical activity--32%
4. Time away (including vacation)--32%
5. Did not cope well (work became a "job")--34%
6. Significant life change--23%
7. Others (confide in)--8%
8. Kept to self--6%

Clergy have consistently in each of these categories indicated that they can cope and go on because of a strong call from God, a reliance upon God, and a refocusing of their energies in ministry. They have indicated that being able to

share the ministry with an associate pastor has helped them to reduce stress. They have also indicated that becoming physically active (recreationally and otherwise), listening to their doctors and balancing their nutritional needs has increased their ability to cope. Significantly, some clergy have realized and admitted their humanity and limitations as persons and as pastors, and thus have begun to cope with stress at manageable levels. Some have simply waited out their stressful situations until early retirement. Others have not coped well, developing negative coping mechanisms such as procrastinating, allowing their defenses to go up too often, developing a "messiah syndrome", becoming driven, and essentially losing their integrity in ministry. The list is long. However the need for use of positive coping mechanisms was emphasized even though they are not always included as part of daily activities. Some examples of positive coping mechanisms are: self-motivation, introspection, hobbies, self-play, and healthy family time, as well as balancing work, family, and personal issues and keeping a focus on those areas which are important, and leaving the office at the office when they go home in the evening.

b) Support

There were thirteen identifiable categories of support which the clergy are currently making use of

1. Spouse and family--68%
2. Colleagues in ministry--62%
3. Friends (primarily outside of ministry context)--29%

4. Spiritual (God, prayer, scripture)--22%

5. Area Minister (present and former)--21%

6. Friends in church--18%

7. Personal mentor--15%

8. Support group--12%

9. Personal counselor--11%

10. Personal activities--9%

11. Denominational personnel--7%

12. Deacons--7%

13. No support--6%

Coping and support mechanisms tended to overlap as the clergy shared how they managed stress in ministry. However, there were some significant points raised in their answers. Some clergy found colleagues in ministry other than "Baptist" to be very supportive. They felt that they could let their guard down, be themselves, not have to be on top of the "game" all the time, and receive compassionate, caring, and listening responses from these individuals. Once again, the spiritual aspect of support was very important for the clergy. They turn to God in prayer, Bible reading, meditation, and other spiritual exercises as a primary source of support. Friends outside the ministry was high on the list of responses, indicating once again a trust factor and a sense of being able to distance themselves as they downloaded and shared concerns with people not connected to their role as pastor. The Area Minister and other denominational personnel did not score high on the clergy list for support. A number of issues

were raised concerning trust, confidentiality, the inability of the Area Minister to be both a support person and a career consultant at the same time, as well as the sheer lack of contact which many clergy have with either. Undoubtedly, family and spouse were the two primary areas of personal support which clergy identified. Unfortunately, single clergy felt isolated in this regard. Other clergy felt isolated also due to geographical location or "being on the outside of the group" (fellow clergy), and thus found it hard to develop collegial support within their own denomination. Some have fostered relationships with spiritual directors/mentors and find this method most beneficial for accountability, honesty, and affirmation. A few have turned to a support group designed to assist clergy/pastors who have left the ministry or have been forced out (Minister's Mutual Aid).

iv) Denominational Support

When asked the question, "What could the United Baptist Convention of the Atlantic Provinces do to provide effective support for Pastors?", the clergy identified two significant categories: (a) what the denomination is currently doing, and (b) what the denomination could do.

a) What the denomination is currently doing

There were five identifiable categories which the clergy singled out as significant. Interestingly, the first two are negative items.

1. The denominational office is felt to be out of touch with pastors--38%

2. Negative relationship with Area Ministers--25%

3. Positive relationship with Area Ministers--18%

4. Seminars/workshops/continuing education/benefits package--11%

5. Denominational benefits package--2%

Unfortunately, as in the last category, the denominational office as well as the Area Ministers are felt to be out of touch with the clergy, or there is a poor relationship between them. However, a sizeable percentage of the clergy did not indicate a negative relationship, and in fact identified both as helpful in areas of mentoring programs prior to ordination, collegiality, and personal friendships. Some (especially female clergy) feel that the pastors' and spouses' events are primarily for "men". Others feel brushed aside, ignored and discouraged with the denomination. Some feel that the Area Ministers, denominational office, and Associations tend to favour the larger churches. Some genuinely feel that the Area Minister concept currently in place does not work to their benefit, due to divided loyalties. More than expected highlighted seminars, educational events (Simpson Week and Hayward Lectures), and the annual Convention Assembly, as ineffective support systems. Interestingly, a marginal number considered the denominationally sponsored benefits packages as beneficial.

b) What the denomination could consider doing

There were fourteen primary identifiable categories listed by the clergy for the denomination and the churches to consider.

1. Denominational office and staff come alongside the pastors--52%

2. Educate the church concerning the pastor's role--43%

3. Continuing education for pastors, especially in stress matters--43%

4. Provide help in critical incidents (including accountability for churches, as well as confidentiality, communication, and advocacy for pastors)--34%

5. Within the restructuring process, keep Pastor in mind--31%

6. Provide counseling service (paid for by denomination)--28%

7. Retreats for clergy and spouses (relevant for both male and female clergy as well as single clergy)--26%

8. Change the role of the Area Minister for the benefit of clergy--23%

9. Mentoring ministry for clergy--21%

10. Re-examine the office of the pastor in light of 21st century church--17%

11. Retreat facility for clergy and their families (paid for by denomination)--15%

12. Support group for clergy--9%

13. Come alongside the Pastoral Family--5%

14. Prayer support for clergy--1%

The anecdotal statements contributed by the clergy filled numerous pages by themselves. It is important to highlight the major items at this point. While some clergy felt brushed aside and ignored by the denominational office, they have identified here by a large majority the desire for the denominational staff to come alongside them in their ministries. This includes more personal visits and genuine concern for the clergy's' well-being in the context of ministry. Clergy expressed concern that they not be left out in the restructuring process of the denomination. They have suggested that the denomination make a concerted

effort to educate churches concerning the role of the pastor. This item was high on the clergy list of requests. Many feel that the average church does not know either what it means to be a pastor, or the increasing demands which are being placed upon their shoulders. The clergy would like to see the denomination sponsor more continuing education opportunities, especially in the area of stress management and "practical" aspects of ministry (people skills). An important aspect of support that many clergy identified as important for the denomination to consider was help in critical incidents, especially those in which conflict involves themselves. The clergy have expressed feelings of isolation and abandonment in these areas. They especially feel that there should be a mechanism in place to hold churches accountable in incidents of clergy abuse. The clergy feel that the denomination ought to provide advocacy for them in such incidents. Nearly one-third of the clergy urged that a counseling service (paid for by the denomination, and at arm's length from it), be provided for them. Also, nearly one- quarter felt that the role of the Area Minister needed to be changed with an understanding of supporting them rather than a denominational structure. Retreat facilities and support groups did not elicit a strong response from the clergy, primarily because it was felt that these would be controlled by a denominational agenda to promote the denominational structure/budget/programs, as opposed to having the clergy as their primary focus. A significant number of the clergy felt that the denomination should deal with all clergy fairly and equitably. There is the belief that "successful" clergy are rewarded and catered to, while "plodder" clergy remain in the background. Further, there is the feeling that clergy of large churches receive

more attention and support than those in rural or small church settings. Essentially, clergy are looking for more personal, quality, meaningful, practical and readily-accessible services for themselves and their families.

D. Summary of Results

The clergy in this research project have identified key areas of concern pertaining to stress in their occupation; they have described the effects of stressful events and conditions upon their personal, familial, and work lives; they have identified their most-often used coping and support mechanisms; and they have described the ability of the respective churches and their denomination to provide support mechanisms for their benefit.

Some of the commonalties which appear across the three research mechanisms outlined in this chapter need to be highlighted prior to discussing recommendations for the implementation of support provisions.

The most significant areas of stress the clergy have indicated from the OSI-R are in the areas of Role Overload, Role Ambiguity, and Responsibility. Within the context of the Structured Questionnaire they also identified Occupational Stress in the following dominant areas: time-related constraints; administrative hassles interfering with goals; conflicting demands; church policies which interfere with ministry; and too many responsibilities and deadlines. Within the context of the Interview Survey, the clergy confirmed the previous findings by citing the following areas of occupational stress: conflict within/outside of the congregation; responsibilities and commitments;

expectations from the church as well as those self-imposed; and role ambiguities and loneliness.

The way the clergy respond to Occupational Stress was identified in the OSI-R Personal Strain Questionnaire with higher scores on areas of Psychological Strain and Interpersonal Strain. The Structured Questionnaire revealed that within the context of the clergy's emotional well-being, over half feel discouraged at times in their careers; less than half admit they have strong feelings of appreciation; nearly three-quarters feel exhausted; almost three-quarters experience resentment; over-three quarters feel disillusioned at times; and almost ninety percent worry. In the Interview Survey, the clergy responses were consistent with the previous results above. They suffer from preoccupation and sidetracking, emotional problems, health problems, and feelings of discouragement and frustration. Further, their family life at home suffers, their children feel the effects of the "glass house syndrome" of the parsonage, their marital relationships suffer, there is insufficient time for their families, and their spouses experience role expectations also. When they transferred these feelings to the influence upon their work, they indicated that relational problems had developed on the job, they sense a loss of structure, their role suffers, and they have had to redefine their ministries.

In the area of Coping and Support mechanisms, the OSI-R results underscored the importance of Self-Care and Social Support as most important for the clergy, while Rational/Cognitive Coping and Recreation were not used as frequently. The Structured Questionnaire revealed that the clergy consider

significant personalized (loner) items such as prayer and Bible study as currently beneficial to their spiritual coping needs, as well as various support groups and retreats. Their personal care coping strategies included taking a regular day off each week, as well as their annual vacation. When they defined areas of most benefit for their coping and support needs which both the churches and the denomination currently provided for them, they singled out: salaries (although significantly low for their profession and training); salary-related benefits; housing; adequate vacations; pensions plans; book allowances; and remuneration for car- related expenses. Their family related concerns were outlined as the following: not enough income, and not enough privacy for just under half of those surveyed. Having people to confide in elicited a strong response, coupled with having friends within their congregations upon whom they could both rely and in whom they could confide. The clergy were generally satisfied with their church's provision of coping and support mechanisms, although a full 25% were not.

With regard to the clergy's confidence and satisfaction with denominational coping and support mechanisms which they might utilize, 42% were not satisfied with the current levels. They generally felt that in areas of: advocacy; call and move; continuing education; retirement (31%); retreats; dispute and conflict resolution; divorce and remarriage; resignation; termination; and ethical and moral issues, they needed more support from the denomination. Further, nearly one-third felt they could not depend upon denominational personnel for support.

In the Interview Survey the clergy indicated that they cope with stress primarily by redefining personal aspects of ministry, through spiritual means (relationship with God, prayer, meditation), physical activity, and time away (including vacation). They found support primarily through spouse and family, colleagues in ministry (often non-Baptist), and friends (outside of ministry). The clergy generally felt that the denominational office is out of touch with pastors, and they have a negative relationship with their Area Ministers.

Only the Interview Survey asked questions concerning what the denomination could be doing better to provide support mechanisms for its clergy. These elicited some strong responses which support the lack of desired types of coping and support mechanisms currently being provided. The clergy clearly urged the following things: the denomination needs to come alongside the clergy (personally); they need to provide education for the respective churches concerning the changing role of the pastor; educational opportunities for clergy need to be improved to include "practical aspects of ministry", as well as training in "stress management"; they need to provide help in times of critical incidents (including accountability for abusive churches, as well as confidentiality, communication, and advocacy for pastors); and finally, they need restructure the denomination with the clergy in mind. These were the top five recommendations on the part of the clergy.

If these results are any indication of where clergy stand today within the United Baptist Convention of the Atlantic Provinces, it is evident that some clear and relevant recommendations need to be suggested for consideration. These

would involve the clergy, the churches, the denomination, the seminary and other supportive agencies working together to develop better support mechanisms for each to implement.

E. Limitations of the study and implications for further research

Although the preceding research and findings have provided some initial insight into the nature of stress and coping among a single sample of clergy within the United Baptist Convention of the Atlantic Provinces, there are also some specific limitations to this research which should be delineated.

Because of the deliberate focus of this project, some important areas were inevitably left out of the investigation. Because the study was limited to research among the clergy of only the United Baptist Convention of the Atlantic Provinces, a deeper understanding of clergy stress and coping coupled with support systems may be warranted at both the national Baptist level, or specifically among clergy of all denominations of Atlantic Canada. This would permit greater breadth of understanding and allow for substantially more input to be generated with a wider range of perspectives. From a purely Atlantic Baptist perspective, a further study could be generated to include those clergy serving in both Newfoundland and Prince Edward Island whose context of ministry is not represented in this thesis research. This would permit greater balance in the research itself, taking into consideration the dynamics of serving in a clergy capacity on two island provinces.

The research was also limited in its investigation of the occupational stress occurrences in the lives of female clergy. This was due to a minimal number of female clergy serving in the churches of the Atlantic provinces. This also prevented a significant differentiation between female and male clergy in various aspects of the research and results. It is also important to realize that not all the various categories of clergy listed in the 2000 Directory of the United Baptist Convention of the Atlantic Provinces were involved in this research study. The study was limited to senior or solo pastors currently serving in the churches.

Although these limitations exist, the research has nonetheless encountered some significant subsequent areas for possible research input. It has been suggested generally by the modern theologians both reviewed and consulted in this thesis, that new paradigms for ministry need to be investigated and developed. This would include a serious review of the effectiveness of the role of the Area Minister within the United Baptist Convention of the Atlantic Provinces as it relates to ministry to ministers. Further, conflict management is now yielding a plethora of literature within the Christian context today. Clergy have indicated a need for resources for prevention, intervention and advocacy. A specific study in this area would be helpful for both clergy and the denomination. Finally, secularization, individualism and modernity are key issues that need to be confronted and addressed by clergy, congregations and the denomination. Academic and theological research into these areas could help to make significant advances in these areas, rather retreating from them.

The chapter which follows will seek to make further recommendations regarding stress, coping and support mechanisms for clergy who have expressed feelings of isolation in its various forms, and the urgency of developing such systems for the mutual benefit of congregations, clergy and the denomination.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

A. Summary

This thesis project has sought to provide some insight into clergy stress and coping as well as the nature of perceived clergy care and support as it is practiced in the United Baptist Convention of the Atlantic Provinces.

B. Reflections

There appears to be a developing gap between pastors, their congregations and the denomination in which they serve. Expectations of clergy are going beyond the financial and health support services traditionally provided by contributions to their denomination. They want something substantially more than these. Personal needs, spiritual and family issues tend to dominate clergy thinking. If they cannot receive support from their denomination, where can they obtain it? Some have opted to go elsewhere. Confidentiality, mentoring and mediation are also becoming increasingly important for clergy. They will not talk to someone they do not trust, and they want answers and help for real problems.

Apart from these areas of concern, and despite struggles and obstacles, pastors are sure of their divine calling, and are able to care for themselves with or without denominational attention. As post-modernism and individualism continue to develop in Atlantic Baptist Churches, pastors will increasingly find

their roles and authority challenged. With gifts being sublimated into a melting pot of ordinariness, preaching and pastoring might become fragmented into specialized fields with clergy simply providing oversight. The laity would then exercise their hard-fought rights by way of entitlement. Clergy are therefore finding themselves increasingly squeezed on all sides to perform in roles and with expectations for which they may not have been adequately trained or emotionally, psychologically, and physically prepared to handle.

In this final chapter, the need for clergy support and implications for such service delivery for them is discussed. With this in mind, it is important to first outline what does and does not work for clergy relative to both their needs and how support services can be delivered. The second subsection offers some very noteworthy suggestions/recommendations for the implementation of support and care for clergy within the United Baptist Convention of the Atlantic Provinces, churches and clergy. Insight from the previous chapters as well as research outcomes are incorporated to provide support for the major assertions put forward in this final chapter.

C. Resources for Support: What Works and What Does Not

In spite of the underlying barriers to receiving support which the clergy have presented in the research aspect of the last chapter, most clergy and their families do have some support. The purpose of the following discussion is to present some of the types of support mechanisms utilized by clergy, to observe their usefulness and to suggest other types and methods of support. It is important to make the following observations:

1) It is clear that no one way of getting support is right for everyone. What is effective for one person may not be for another.

2) Individuals will choose different kinds of people for support depending on the nature of the issue and the kind of support needed. Most clergy need a varied support network.

3) External circumstances influence where people find support. Two of the most significant external circumstances that shape clergy's options are marital status and geographical location. The single person usually does not have the built-in support that a spouse provides. This was born out in the interview process of this thesis project. Professional and collegial support are less readily available to those living in more isolated areas.

4) Those persons who have best support systems have them because they value supportive relationships enough to give them some priority, and are willing and able to take some initiative. The OSI-R research in this thesis project proved this to be true.

i) Support from Spouses

Spouses and other family members appear to be the main source of support for most clergy as identified in the Interview survey results of the last chapter. As one clergyman said, "my spouse is wonderful sandpaper." Male clergy in particular appeared to rely more heavily on their spouses as their sole support than female clergy do their husbands. Single clergy, not having this

"spouse support" option, have to work harder at developing a primary source of support.

Obviously, "spouse support" is only as good as the marriage relationship itself. Many clergy marriages are under enormous pressure from lack of time, financial resources, and transference of role issues to the spouse from both the church and the clergy spouse. This underlines the need to find ways to nurture marriages, such as marriage enrichments groups, opportunities for increasing listening and communication skills, and affordable opportunities to get away as a couple. The clergy in the research, pointed out that the denominational retreats and the annual convention assembly were not "marriage nurturing" opportunities. Further, they indicated that the annual "Seminary sponsored" continuing education events were not "marriage nurturing."

Generally, support for female spouses is less available than for either male or female clergy. However, it is encouraging that the denomination has initiated an annual "Spouses retreat", at a nominal cost for clergy spouses (albeit female at this point). Far too many clergy spouses (female in particular), play the part of principle "absorber" of their husband's problems, and have fewer opportunities to share their own problems with husbands or others. One clergy spouse quipped "Who is my pastor? To whom can I or my children go for pastoral care? We cannot go to my husband because he's too busy with everyone else's problems, and we know how difficult that is. I do not want to burden him any further than he already is."

Spouse support, though obviously important, has some limitations. When the problem (stressor) causing pain is the marriage itself, support needs to come from the outside. Also the marriage support system tends to break down when both persons are under stress at the same time, as may be the case of dual clergy couples serving in the same church(es). Another problem in relying too heavily on "spouse support" as the only support is that the husband or wife is often so emotionally involved that he/she cannot provide the necessary objectivity.

The importance of the clergy marriage relationship cannot be overestimated, but there is real danger in relying on it too completely. There need to be additional sources of support for both individually. A number of clergy in the research indicated that they needed to "protect their spouses" from the onslaught of stressful events under which they were functioning. This unfortunately is twofold: It eliminates "spouse support" for the clergy person, and it prevents the spouse (who generally will already know through various sources), from having the opportunity of "coming alongside" his/her clergy spouse.

ii) Support from Parishioners (church)

Robert Kemper suggests that the preferred pastoral decorum for friendships with parishioners would seem to be "open to all and entangling alliances with none."[204] A moderate number of the clergy in the research indicated that they sense this to be true. There continues to be considerable anxiety around having close friends in the church. Clergy and their spouses are

[204] Robert G. Kemper, What Every Church Member Should Know About Clergy, (New York: Pilgrim Press, 1985), 127.

aware that they have to filter what they say to parishioners. Many clergy know all too well that being open about their vulnerability during a crisis often seems to enhance relationships, but having parishioners deeply involved in the midst of some kinds of crises (especially those involving them or fellow parishioners), is destructive to leadership. The research has shown that many clergy and their spouses do form very supportive relationships with their parishioners. Yet, there were an equal number who felt that they could not develop close relationships with people within their own churches, and thus moved outside of the church for significant friendships. One clergyman indicated that he felt he had a better relationship with his "sinner friends," whom he felt understood him, accepted him, held him accountable, and helped him better than his parishioners. Supportive relationships within the church are important, but they usually do not provide the freedom and depth of relationships that are outside the church.

iii) Support from Denominational Leaders

When the clergy were asked if there were adequate resources in the denominational structures to provide the support they needed for personal issues, an overwhelming majority indicated that there were not. Many were uncertain about the adequacy of the resources.

Within the United Baptist Convention of the Atlantic Provinces, there are four frontline Area Ministers who have as a part of their role, being "ministers to the ministers". In fact, at one time they were affectionately called "PALS" (Pastors at large). This is based upon the belief that pastors need pastors. For

some (slightly less than two- thirds), this relationship with the Area Minister has proved to be helpful during times of personal need. Unfortunately, more than one-third have not felt this way. Also, the overwhelming majority of the clergy have indicated that the denomination is generally "out of touch" with the clergy on the front-lines of ministry. Both the questionnaire and in particular the interview have supported this notion.

In any case, if these "ministers to ministers" are perceived as being helpful by the majority, why are they not being used by all of them, or more often? Some possible explanations might include the following:

1) *Many of the clergy in the Interview indicated they would not share* their vulnerability with persons who had anything to do with placement. "It might colour my ability to move," said a number of the clergy.
2) *Individuals who do not have a trusting relationship with an Area Minister have trouble talking with them about personal issu*es. The trust factor was indicated in the Interviews as a major barrier between the clergy and the Area Ministers. Trusting relationships are built on contact and empathy, and frequently there have not been opportunities to achieve that with denominational leaders. A number of the clergy indicated "the Area Minister has not been to see me in (many months, or many years), and when he does come, it's not for my benefit, but for the denomination." However, where clergy have been able to build a trusting relationship because of frequent visits (or other circumstances), the Area Ministers have been permitted to develop trusting, supportive relationships.

3) *Area Ministers aren't always seen as accessible*. In some ways and in some cases, this meant that they were not the kind of people that one would turn to for pastoring or counseling, and that they too often "come with a denominational agenda." But for many others, it was simple recognition that these Denominational staff people are already overwhelmed. This is especially true to clergy who have indicated that their Area Minister has "too many churches to look after, and too much denominational work to accomplish."
4) *Denominational persons are perceived as being concerned primarily with "denomination agendas," and do not have the time to be available for personal issues.* They were seen in the research as persons with a primary responsibility to the churches, rather than to the clergy. Obviously, the needs of the clergy and the needs of the churches are sometimes in conflict.

One of the key concerns shared by the clergy regarding the denominational personnel centered around issues of "failure" on the part of the clergy. When the clergy are perceived to have "failed", or are in "conflictual" situations with their church(es), they have too often felt that the denominational staff (Area Ministers or others), have taken the side of the church(es), and have left them "high and dry" to fend for themselves. Whether these feelings are justified or not, the interview results suggest that this is a significant support issue.

Other areas of lacking support indicated by the clergy were the availability of a "counselor," provided for by the denomination, or a place of "refuge", which

the denomination should provide for clergy who need to get away. Other key areas of needed support have already been highlighted in the previous research chapter.

iv) Support from Colleagues

Many clergy in the research expressed the belief that "clergy groups" are only superficially supportive. The most frequent reasons given for this include:

1) A competitiveness and unwillingness to share vulnerability with colleagues;
2) Isolation that often keeps one unaware of what is going on in another's life or church;
3) "Seeing a colleague's pain brings it too close to home. It could happen to me;"
4) Colleagues are too quick to judge the way others minister, thus preventing a closeness to develop;
5) The lack of trust of fellow clergy, especially in the area of confidentiality;
6) The assumption that "someone else" is ministering to a fellow minister and that they do not need any more help;
7) Clergy are afraid that a fellow clergy person will be playing a role. There is the perception that fellow clergy do not "really care," and therefore those in need will not share.

Female clergy in the research appear to support one another on a more interpersonal level than do their male counterparts. They are more likely to develop support groups around other female clergy groups or networks. Some of the male clergy indicated that they tend to steer away from the local

"Associational ministerials" because they tended to end up as gripe sessions about the difficulties of ministry, or brag sessions about successes in ministry. A number of the clergy surveyed have opted for nondenominational (or ecumenical), ministerials where freedom (vulnerability), safety (trust and openness), and mutuality in ministry seem to be higher priorities. For all clergy surveyed, large official clergy gatherings such as the denominational annual assembly, or clergy and spousal gatherings, seemed to provide only superficial support. Such gatherings have value, but they do not meet the support need for deeply personal issues. They are important for sharing and support at one level, and they provide opportunities to develop relationships that might become more supportive relationships.

For some clergy, friendships and peer support groups are some of the most significant support they have, and they would not be without them. A number of ministers meet with one or two colleagues on a regular basis. Some clergy are part of peer support groups (though only a few), which have been formed at the initiative of a single clergy person who has invited others to join them. These groups have a degree of intimacy, vulnerability, and closeness which permits freedom and supportive counsel to be generated among the group.

There are some common characteristics that enable peer support groups to work. Roy Oswald[205] has done a great deal of work with clergy groups and he feels that groups work only if they have a competent leader from outside the

[205] Roy Oswald, How To Build a Support System For Your Ministry (Washington, DC.: The Alban Institute, 1991).

group. Though good leadership is important, there are other ingredients which seem to determine success as well:

1) Common interests or relationships carried over from another context;

2) Small size of 4-6 persons;

3) One or two persons willing to risk openness and vulnerability; (it is especially helpful if there is a person who is perceived as being "strong and competent" and who is willing to be vulnerable);

4) Commitment to regular attendance;

5) Ground rules about confidentiality and group process;

6) Regular meetings over a long enough time period that trusting relationships are built.

The central value of a support group seems to be having a place where one can be honest, accepted, affirmed and supported in growing and in dealing with whatever is going on in one's life. The importance of a group of colleagues is that they talk the same language, hold many of the same values and bring perspective on ministry issues. Clergy need understanding colleagues who can help them be aware of how their **role** can even destroy the awareness of their need for support. Peer support groups would seem to be one of the major defenses against this.

In short, a moderate number of clergy (and their spouses) are finding deliberate and significant ways to support and be supported by colleagues. However, many do not have even one colleague whom they can depend upon for needed support. Finding ways to enable more colleague support is one of the

most challenging areas to be addressed by the denomination (in its restructuring process).

v) Support from Friends and Family

"There is no time to develop friendships outside the church." This has a familiar ring for many clergy surveyed. However, some do not settle for this. For some in the research, it is friendships "outside" the church which they do cherish. They deliberately seek out persons who have nothing to do with their church. They find more freedom to "let down their hair" and get away from the job/role with non-church friends.

Family seems to be the key support for clergy (and their spouses). A comparatively large number of clergy indicated that "extended family" is also a major support for them. Some of them talked about the difficulty of living a distance from extended family and of not having adequate finances or time to see them as often as they need. It would appear from the research, that family support becomes even more important when other support systems are sparse. For some clergy spouses, employment outside the home often creates venues for relationships, friendships, and support to develop, especially with those who are not part of their church, or the church in general.

vi) Support from Professional Counseling

Counseling has been a major source of growth and help for many clergy (and spouses) in other denominations, as mentioned earlier in the literature

review. However, within the United Baptist Convention of the Atlantic Provinces, no data have been generated to support this. However, the clergy have indicated a willingness to utilize professional counselors, but appear to possess the inability to afford such services. There also seems to be a resistance to seek professional counseling due to a fear that if the denomination (or their church), became aware of this, it would jeopardize their careers. Sometimes clergy would prefer going to a "pastoral" counselor who is distanced from the denomination, for confidentiality reasons.

vii) Support Through Spiritual Renewal

As important as psychological counseling may be, it is not enough. Though in ministry there has always been an emphasis on the spiritual disciplines, there seems now to be an increased hunger for spiritual renewal and a recognition that it is basic to ministry. In many clergy there is a kind of restlessness and yearning for finding new and meaningful ways to nurture their spiritual life. Some of them sense that "burnout" is often due to lack of meaning or lack of spiritual resources rather than to over-work. Some in the research found that they were all too often "running on empty" spiritually, and unable to find places for "refilling".

The biggest frustration of many clergy is that the time needed for spiritual growth is often crowded out by the demands of the job. When this happens, it becomes increasingly hard to provide steady and solid spiritual leadership for

their congregations. Clergy cannot provide spiritual nurture for others if their own well is dry.

How are clergy seeking to nurture their spiritual growth? Some clergy have indicated daily Bible reading, prayer, and meditation as vitally important for their spiritual welfare. Others find that these are not always sufficient. They need the human application for enduring spiritual growth. However, sadly, too many clergy do not have someone with whom to share their spiritual journeys. Only a few in the research indicated they did. Having no one to share one's spiritual journey with can be especially lonely and isolating for clergy during dry or doubting times, during which one's congregation is continuing to expect its pastor to be a steady, faith-filled person. Not being able to share the valleys as well as the peaks contributes to depression and spiritual dryness.[206] Some clergy, however, indicated that they are able to be open about this with their congregations and find that this enhances their parishioner's spiritual growth and their ability to minister to their minister.

Some of the clergy have indicated that there is tremendous value in having a spiritual director or "mentor". This may be a person trained in the art of spiritual direction, or a colleague with whom there is mutual sharing. A spiritual director is a person with whom one meets regularly, and who helps by listening for the signs of the Spirit moving in us. It is someone who cares for the unique unfolding of God's grace in us and who will be with us in the wilderness as well as in the faith-filled times. It became obvious in talking with the clergy in the

[206] For a systematic development of this problem, see Archibald Hart, Coping With Depression in the Ministry and Other Helping Professions, (Waco, Texas: Word Books, 1984).

interview process, that when they intentionally nurtured the spiritual dimension of their lives, their ministries were undergirded and empowered. The clergy in the research, also indicated their deep desire for the provision of a "spiritual director/mentor," by the denomination. Further, a growing number of clergy have indicated that they attempt to attend a "retreat" on a regular basis, and a significant number have indicated that they wish that the denomination could provide a "Retreat facility" (at no cost to the clergy), for their spiritual/personal benefit.

viii) Support from Seminary and Continuing Education

Questions need to be raised concerning how clergy are trained in seminary to provide for themselves/or seek support for themselves, as they enter ministry. That this thesis did not ask those key questions does not preclude the necessity of discussing the issues here. The issue of seminary training is so basic to the question of clergy support that numerous individuals and organizations have begun to produce some significant material regarding it.[207] Seminaries appear to be doing well academically, but usually do not pay sufficient attention to the body

[207] See for example, George Barna, Today's Pastors, (Ventura, Calif.: Regal Books, 1993); Paul Cedar, Mastering the Pastoral Role, (Portland, Oregon: Multinomah Press, 1991); Donald R. Hands, & Wayne L. Fehr, Spiritual Wholeness for Clergy, (Washington, DC.: The Alban Institute, 1993); Gary L. Harbaugh, William C. Behrens, Jill M. Hudson, & Roy M. Oswald, Beyond the Boundary, (Washington, DC.: The Alban Institute, 1986); Gary L. Harbaugh, Caring for the Caregiver, (Washington, DC.: The Alban Institute, 1992); Gary L. Harbaugh, Pastor as Person, (Minneapolis: Augsburg Publishing House, 1985); Andrew Irvine, Between Two Worlds, (London: Mowbray, 1997); H.B. London JR., & Neil B. Wiseman, Pastors at Risk, (Wheaton, Ill.: Victor Books, 1993); H.B. London JR., & Neil B. Wiseman, Your Pastor is an Endangered Species, (Wheaton, ILL.: Victor Books, 1996); Loren B. Mead, The Once and Future Church, (Washington, DC.: The Alban Institute, 1994); Paul Meier, & Frank Minirth, What They Didn't Teach You in Seminary, (Nashville: Thomas Nelson Publishers, 1993); Kenneth Alan Moe, The Pastor's Survival Manual, (Washington, DC.: The Alban Institute, 1995).

and soul as indicated by the clergy in the research. Also, they often fail to provide the necessary training for the realities of church ministry.

Some clergy who have been out in the parish for a while have indicated that they realize there was not much in seminary that helped them consider the issues that they are currently facing in ministry. Perhaps seminaries cannot be expected to teach holistic life management, but it would appear from the research that the clergy want them to model it, discuss it from theological and personal perspectives, and alert students to some of the dangers of ministry.

If an attitude could be fostered in seminary that education is the *beginning* of training for ministry, not the end, then some of the difficult questions concerning ministry might be addressed through continuing education opportunities beyond the Master of Divinity degree. The clergy researched, have felt that many Doctor of Ministry degree programs continue to emphasize the academic and professional sides of ministry which often brings new breadth of understanding and skills to ministry. Without a doubt these are important, but what often is missing are the personal, spiritual growth components which are at the heart of support in ministry.

As pertaining to the continuing education opportunities offered by the denominational seminary, many clergy found them to be "too academic, and not practical enough." In fact, the research indicates that only about twenty per cent of all clergy participate in continuing education of any kind during a given year. Obviously, continuing education support works only if the clergy find it valuable for their purposes, use it, and view it as financially feasible.

ix) Conclusions

Some of the clergy researched, are satisfied with their support resources. They are taking time to nurture supportive relationships with their family, friends and God. Yet many of these same clergy find that it is a constant battle to make time for the relationships which nurture them. When they neglect these resources too long, or when they simply are not available to them, they are drained and are at risk for burnout. There are other clergy who have not found adequate resources within their denominational structure and to varying degrees, therefore, are isolated, unsupported and depleted. This becomes accentuated during times when personal problems or crises are most intense. Some are leaving the ministry, or have serious thoughts of doing so. The lack of resources affects both their personal well-being and their ministries, and ultimately the ministry of the entire denominational enterprise.

Are there any new directions or ways of opening up possibilities for clergy (and their spouses), in order that they might get the support they need? This is the subject of the final section in this thesis project.

D. Directions and Possibilities

i) What Can Individual Clergy Do For Themselves?

If clergy (and their spouses) are to gain support for coping with stress, they will need a growing sense of who they are, a deepening faith, and a well-

developed support system. Though these cannot be forced upon them, neither can the clergy sit back passively, waiting for other people to tell them who they are, expecting someone else to take care of providing their support, or anticipating that their spiritual lives will deepen with no active initiative or attention from themselves. Though they cannot control all the circumstances of their lives, they can learn to create some of their own circumstances. The following are some ways of doing this:

1) *Clergy can take time to nurture the spiritual grounding of their own lives.* Ministry is not a vocation that can be lived in a spiritual vacuum. Nurturing their connectedness with the God they serve is not optional. James Fenhagen claims: "No one becomes a minister. Rather in trust we open ourselves to the Spirit that Jesus Christ can express his ministry through us. Prayer and ministry are indissoluble."[208] It is not enough to be reminded that one's ultimate support "comes from the Lord." Jesus promised that "never will I leave you, never will I forsake you," (Heb. 13:5). Maybe it is only in their relationship with God, that clergy finally come to terms with the fact that God is calling them to be who they are, and that they are free to live by grace.

2) *Since they are called to free themselves of the stumbling blocks that keep them from being all that God intends,* clergy need to be willing to ask for help. They need to take the initiative to get spiritual and/or psychological counseling, to talk with denominational staff when needed, and to discover

[208] James C. Fenhagen, Mutual Ministry, (New York: Seabury Press, 1977), 9.

the available resources for continuing on their growth journeys. They need to find individuals or peer groups who can support and challenge them.

3) *Clergy can define their roles to themselves and their congregations.* If they do not define their roles, others will do it for them. Part of this defining process requires clergy to be clear about their expectations of their congregations as well. This may take some working through of conflicting expectations, but it will make it possible for the clergy-person and congregation to support each other's role.

Further, if clergy truly believe in the "priesthood of all believers," it is essential that they articulate what the role of clergy is in that shared ministry. If they do not know who they are in the role, or have no theological grounding for it, how can they expect their congregations to know what to expect from them?

4) *Clergy can value themselves enough to take time for rest, recreation, family, spouse and friends.* This will entail some setting of limits so that ministry will not use up all of their time. If the clergy do not set them, none will be set. God calls clergy to be faithful in personal and family relationships as well as to be faithful in ministry relationships.

How can clergy find time in the midst of demanding schedules? Certainly it is no easy matter. Part of the solution may be the "secret of a full date book." Some clergy schedule time for their family and spouse, as well as personal time, into their "Day Timers," thus ensuring that this much needed time is guarded. For most clergy, the task of defining their roles and setting limits are ones that need to

be done on a regular basis, for all too quickly the lines become blurred and the people-needs repeatedly overwhelm.

5) *Clergy can remind themselves that they do not have to be without the support they need.* There is support available, and from a variety of sources. It seems clear that if they are willing to take the initiative and risk sharing their needs with others, they can find adequate support in spite of the obstacles (previously outlined), that they may face.

ii) What can the Churches do?

With the general premise that healthy clergy make healthy churches, congregations need to be made more aware of the stresses and strains that their clergy are facing. This should be done without creating uncertainty about their future opportunities for ministry. Such educational tools as workshops, seminars, training sessions, and reading courses, can provide a fresh focus. Associations and Area Ministers could co-operate in putting on clergy and congregational clinics at yearly Association rallies and at the local church level. Organizations such as "Focus on the Family's Clergy Care Center", and "The Alban Institute," have produced quality relevant materials for this purpose.

Despite the present positive level of support that clergy report to be receiving from their churches, there still appears to be enough of a gap between what congregations and denominations are doing for clergy and their families, and what clergy perceive they need from them. There could be a mutual clearing of the issues here, and an exploration of available options.

The more serious areas such as clergy abuse, antagonists in the church, or the more severe words "clergy killers" and "congregational killers," (which this thesis has not dealt with extensively), need to be taken seriously by both congregations and denominational executive and staff when clear evidence is given of conflict and trouble that does not go away, even if the clergyperson does! The current literature and surveys indicate increased conflict between clergy and churches, and the disruption that follows points to the need for outside help.

There should also be an internal awareness of an alternative process based on principle rather than on personality. This could mean specialized training for some in the area of mediation and the process of dispute resolution. Courses in Conflict management could be offered to key leaders in the churches for both their benefit and that of the clergy.

An objective way to monitor congregations should be developed beyond infrequent visits by overburdened Area Ministers or desperate calls from clergy. Perhaps Associations could arrange workshops on areas and issues of mutual and co-operative concern in order to enhance better communication and relations between churches and their clergy. Once again, trusted and trained non-threatening senior clergy would be ideal.

iii) What Issues Need To be Addressed By Seminaries and Professional Groups?

The profession of ministry is constantly in the midst of change and commotion. Clergy need help in grappling with these changes. Seminaries and professional groups should provide the forum.

1) *Seminaries and professional groups could do more to help students and ministers define who they are and who they are not.* One's images of ministry, ordination and success usually precede seminary. Unless the seminaries help make visible these images, and challenge or confirm metaphors for ministry both theologically and experientially, individuals may head for the parish poorly equipped to deal with the complexities of ministry today.[209]

2) *Seminaries and professional groups need to address and encourage the "whole person" in ministry.* Spiritual formation, personal growth and physical well-being as well as academic preparation are theological imperatives. Many in the parish believe that the minister is called to model and teach a holistic approach. If the patterns set in seminary are carried over into the parish, then seminaries will need to find ways to model a style of wholeness during the seminary years.

This may involve providing spiritual direction and encouraging students to take seriously their physical well-being. It might even include fostering personal growth by requiring individual or group counseling as part of seminary training.

3) *Seminaries and professional groups need to counteract the cultural ideal of self-sufficiency, rugged individualism, and the pressure to act as if "I have it all together."* The cultural patterns need to be theologically challenged and the Christian counter-cultural patterns need to be modeled in the preparation for ministry. Seminaries could seek new ways to

[209] See for examples, footnote # 4.

encourage and model interdependence, collegiality and the sharing of vulnerability. The search for excellence in ministry is not the search for perfection, but the creative development of one's gifts as called forth and encouraged by the community of faith.

4) *Seminaries and denominations might consider requiring an intern year before graduation, or a "residency" year after graduation.* The United Baptist Convention of the Atlantic Provinces does. There is room for further development. Providing a resource such as "Beyond the Boundary," already highlighted in footnote # 4 would be a valuable asset for continued development of such endeavours.

5) *During seminary education students need to make more use of the expertise of those persons already in the parish.* Perhaps one of the best practical supports that seminaries and the training process could provide is to use parish clergy (and spouses of clergy), to share their experiences around specific issues. There needs to be flesh and blood testimony that says, "This works for me. It might for you."

6) *There needs to be the development of more continuing education and advanced degree programs that support and challenge the "whole person" in ministry, not just the improvement of knowledge and skills.* For example, as the clergy have indicated in the research for this thesis, there need to be more opportunities for training in the "practical application" of ministry.

iv) What can the Denominational Systems Do to Support Clergy (and their Spouses)?

Denominational structures have an investment in the health, well-being and continued growth of clergy (and their spouses). There is an intimate connection and direct correlation between the well-being of clergy and the health and well-being of the churches they serve. There is also a connection between the well-being of the spouse and the well-being of the clergyperson. The system cannot and should not try to do for the individuals what they can do for themselves, but there are some changes and support needs which take initiative by the denomination. Also there are times when individuals are unable to take initiative for themselves or simply need the encouragement and support of others who are there to minister to them. The denominational system can be for clergy (and their spouses): 1) a permission-giver and question-raiser; 2) a facilitator of networks; 3) an advocate; 4) a cheerleader; 5) a provider of resources.

1) Permission-Giver and Question-Raiser

The key aspect to this role is to let clergy know that it is acceptable, and even essential to seek help. When denominational leaders are willing to share their own humanness with clergy, and witness to how they seek or find support, clergy are enabled to discover new possibilities for gaining support. Denominational staff are also in a unique position to raise important underlying questions about ministry and script patterns. Gatherings of clergy provide a forum for some of these underlying issues to be raised. The very act of raising

questions concerning support issues may help some clergy to think about a need that is often ignored. Obviously, permission-giving and question-raising regarding these underlying issues will only happen if denominational staff are convinced that these are important parts of their ministry to ministers, and if denominational staff have begun to confront some of these issues in their own lives. It is important to have people in these positions who have the capacity to elicit humanness in others. It is in the sharing of our journeys with each other along the way that we provide each other with the support needed to take the next steps in personal/spiritual growth.

2) Facilitator of Networks

Denominational staff are too busy to provide all the support clergy (and their spouses) need or might like. This is especially true in a denomination like the United Baptist Convention of the Atlantic Provinces, in which four Area Ministers have the responsibility for the oversight of some 550 churches, in four provinces. They simply cannot be personally available to so many clergy who pastor those churches. It would be much more responsible for the denomination to have a "pastor to pastors" whose sole responsibility is for clergy well-being, and who has no responsibility for placement or the local church. Though the word "networking" is a bit overused, the concept suggests a creative direction for the denomination as it tries to address what it can do to support clergy (and their spouses). The aim of networking is to extend the range of individual and group

supports. The question arises as to how the denomination might expand the individual and group supports that clergy require?

One method may be for the denomination to identify key clergy couples within the various regions of the Atlantic provinces who have dealt with, or are dealing with, specific life or ministry issues and situations such as the following: first pastorate; being an associate minister; spiritual renewal; transitions from one church to another; mid-life issues; divorce and remarriage; advocacy; termination; dealing with grief; retirement; coping with pressures on clergy marriages; negotiating clergy roles with the churches; stress; time management problems; or conflict management in the church. These selected persons might be given financial support to attend workshops or seminars which would further clarify the issues they were dealing with. These clergy couples would in turn, agree to lead two or three small groups of clergy couples within their respective regions over a specified period of time (although it should be lengthy enough to permit the couples to get to know each other well enough to allow freedom to share openly, honestly, and willingly).

The persons chosen for this kind of leadership would need to have two characteristics. First, they would need to have personal experience with the particular issue around which the group would be formed, along with a high degree of willingness to share their own experience. Secondly, they would need to have some group skills and would need to come as leader/participant, not as resident expert.

In order to free up time for clergy to provide leadership, the denomination might release clergy from Sunday responsibilities by providing pulpit-supply. Perhaps a group of retired clergy might be willing to do this. What would be the value of an approach like this?

a) It supports, honours, and develops leadership within the denomination.
b) It moves toward clergy supporting clergy rather than always looking to "experts."
c) It supports collegial relationship of clergy in small groups, which might lead to some ongoing supportive relationships.
d) It allows groups to be held in local areas and therefore would be available for little or no cost.
e) It enables a particular issue to be dealt with repeatedly, not only on a one-shot basis.
f) It is a permission-granting process, especially if the leaders are willing to be open to sharing their own experience.
g) It encourages interdependence rather than dependence or independence.
h) It promotes a model of "becoming" rather than "arrival."

There is one other specific action that may be worth considering at the denominational level. The first year or two in the parish is known to be one of the highest stress times in ministry, and is also a time when ministry patterns are developed. Those who work with clergy have indicated that too many new pastors get "chewed up in their first parishes and leave the ministry or end up

totally demoralized."[210] A *mentor network* is one creative way of supporting clergy couples during this period. A new pastor is paired with a mentor who is selected by the denomination because of his/her ability to listen, to be sensitive to the needs and concerns of pastors and their families, and to confront when necessary. The mentor has also demonstrated success in local church relations and parish ministry. The new pastor and mentor meet on a regular basis to touch base on issues that have surfaced for the new pastor. What is shared in these meetings is confidential between the two persons. This is a very significant way to gain support and keep perspective during this crucial period. Since this is also a particularly difficult time for spouses, it is necessary to include them in the process.

3) Advocate

One of the ways that the denominational office staff can support clergy is by preparing and sending salary and benefits guidelines to the churches and procedures for seeking pastors.[211] They can also support clergy by negotiating the best possible health and retirement benefits plans. The United Baptist Convention of the Atlantic Provinces is very proactive in this process already.

Another key point where clergy need an advocate is when they are considering leaving or have decided to leave the ministry. There seems to be no way to exit from the pulpit ministry gracefully. Frequently, it is interpreted as a

[210] See for examples, footnote # 4.

[211] See for example Ministerial Policies, Procedures and Protocol of The Baptist Union of Western Canada, May 1997; Protecting the Church-Strengthening Your Ministry, prepared by the Liability Risk Management Group, The Baptist Union of Western Canada, nd.

denial of one's call from God in favour of the secular world. These clergy often feel judged and consider themselves failures. For whatever reason clergy leave the parish ministry they need advocates and support in the midst of this transition. They need to know that the church honours ministry in the world as well as ministry in the church.

4) Cheerleader

Most people grow and thrive best with plenty of affirmation. When this affirmation comes from people in the denominational structure it often has a strong impact. We all need "cheerleaders," and sometimes the ministry has very few. Here are a few illustrations of ways in which the denomination can be a cheerleader for clergy and spouses:

a) Find ways to acknowledge creative and faithful ministry. Sometimes recognition seems limited to successful church growth and church-planting. While these kinds of success are to be honoured and shared, it is important that we guard against seeing success in ministry only in terms of our cultural standards, e.g. bigger, better, more efficient. We need to ask ourselves what is the theological base for measuring "success" in ministry, and then find ways (even quiet ways) of sharing stories, which though less dramatic, are equally faithful.

b) When a denominational person visits the local church, his/her active listening and interest in what is happening in that local church and in the life of the clergyperson and spouse is a form of cheerleading.

c) Finding ways to keep in contact with clergy on a reasonably regular basis is another way to demonstrate that the denominational personnel are caring and cheering on clergy. Spending inordinate amounts of time with selected clergy or churches, accomplishes just the opposite. These visits might be done by phone or a note, or a recognition of a special occasion.

d) Inviting clergy spouses to gatherings such as those held for new ministers is one way to express that their involvement is also vital to ministry. The denomination should use such times to plan programs that treat spouses as individuals, not just as appendages to clergy, and at the same time acknowledge that ministry greatly impacts the lives of spouses. For instance, it might be important to use the time with spouses to address ways of clarifying and negotiating their role with the congregation. This says to spouses that the denomination knows they have some important issues to deal with, and whatever role they choose in the church, it is important. Also, as previously mentioned, the United Baptist Convention of the Atlantic Provinces has implemented a "clergy spouses" retreat at one of their regional camps. This has proven to be of tremendous benefit to those who have attended.

5) Provider of Resources

The denomination must find ways to provide resources for clergy. This needs to be done through *people, programs, and funding* for special needs. There are far too many needs for any denomination to attempt to accomplish. We shall focus only on four issues of concern:

a) Having both *resources and funds available for counseling* is essential. Since this area may already be inadequately maintained due primarily to funding, or the availability of "good" counselors utilized by clergy, the denomination needs to find innovative ways to compensate. If funds are available for clergy counseling, access needs to be provided for these funds without going through the denominational personnel who are involved in placement. This should also be true for other monetary resources. Possibly a 1-800 hotline could be established for the clergy to use for these purposes. This number should not be linked directly to the denominational head office since many clergy will not necessarily be willing to use it if that were the case. Possibly the denominational office can provide direct and confidential access to help through a secondary individual not connected with the office, who is permitted to act with absolute confidentiality.

b) Many clergy and spouses are unaware of the resources available to support them. Therefore, it would be helpful to have a *booklet that lists the available resources and how to reach them*, along with a permission-giving statement about our common need for support. This might include a listing of pastoral counselors, funds available, and the other denominational resources.

c) *Send materials to clergy and spouses at specific transition points.* There are materials being produced on an ongoing basis by organizations like "The Alban Institute", or "Focus on the Family's Pastoral Care Center", which could be very helpful to clergy at various transition points in their ministry (such as beginning ministry, making a move, being terminated, etc.). The denomination could maintain a library of these resources and make them available to clergy on an as needed basis.

d) Finally, another way in which the denomination could be both a provider of resources and cheerleader is *by providing economical ways for clergy and their spouses to have time away together.* The United Baptist Convention of the Atlantic Provinces had made such provision until recently, albeit only on a bi-yearly basis, and with limited funding. This has been replaced by an annual Evangelism Conference for pastors and church leaders alike. The denomination may consider providing "mini-holidays" for clergy and spouses where housing is provided at a college, camp or motel. In a slightly different vein, they may consider a retreat center where clergy can go on individual or group retreats. This facility might include the necessary amenities for their comfort and relaxation, as well as personnel who can guide them through a "retreat type" process. A model like the "Leadership Center" in Wolfboro, New Hampshire, where 10-12 clergy couples gather twice yearly for a relaxed, worry-free experience of fun, games, non-threatening counsel and discussion is an example of such a facility. It offers superb facilities with all the amenities provided at a low cost of a one hundred dollar (US funds), per

couple registration fee could be considered. This may be currently out of reach for the United Baptist Convention of the Atlantic Provinces to consider implementing. However, the denomination may be able to sponsor couples on very tight budgets and in difficult circumstances who need such a retreat facility experience.

iv) Conclusion

In conclusion, it is clear there are numerous ways to increase the quantity and quality of support for clergy. It is also clear that clergy and spouses have to assume the primary responsibility of developing their own supports. However, the denominational structures do have a major role to play in enabling this to happen. Denominations have an investment in the well-being of clergy and their spouses. They can foster wholeness in ministry by the "permissions" they give, the questions they raise, the networks they facilitate and the resources they provide. They can be an advocate for their clergy by being a bridge to the agencies and churches under their direction. And they can cheer on clergy and spouses through affirmation and signs of caring. Seminaries can help clergy with the issue of support by alerting them to some of the pitfalls of ministry, advocating and modeling a holistic approach to ministry and helping students address some of the key issues and questions of ministry before those ministries actually begin. Finally, only as the individual, the seminary and the denominational structures (which includes the local churches) all address the need for support will we see significant changes take place.

John Sanford helps us image the need for support by using the illustration of a sparkling clear lake which stays that way only because it has inlets and outlets.[212] Streams and deep springs flow into it so that it does not dry up, and the outlets are open so that it does not become stagnant and blocked up. There is a receiving and a giving necessary to keep clarity and foster the life of the lake. So also must it be with clergy and their need for support.

[212] Sanford, p. 136

APPENDIX 1

OCCUPATIONAL STRESS AND CLERGY SUPPORT SYSTEMS

WITHIN THE UNITED BAPTIST CONVENTION OF THE ATLANTIC PROVINCES

D.Min. Thesis/Project

Structured Questionnaire

This questionnaire is designed to examine the occupational stress and needs of pastors, and the support they perceive their congregations and denomination offers.

Please place a check mark within the brackets [ ] of the appropriate answer which best expresses your situation and convictions at the time of this questionnaire.

This questionnaire and all information you provide will be kept confidential.

Thank you for your willing and thoughtful participation.

Personal Data:

1. Gender:

   Male [ ]

   Female [ ]

2. Age_____

3. Status:

   Never Married [ ]

   Divorced [ ]

   Married [ ]

Separated [ ]

Remarried [ ]

Living Common-Law [ ]

4. How long have you been married: # of years_____

5. Children: #_____ ages_____

6. Education: List certificates, diplomas and/or degrees completed:

Professional data:

7. Population of area served by your current of Church:

Greater than 50,000 [ ]
10,000--50,000 [ ]
5,000--10,000 [ ]
less than 5,000 [ ]

8. Number of Churches serving:

One [ ]

Two [ ]

More than two [ ]

9. Number of years in present Pastorate_____

10. Number of previous pastorates prior to this one:

1 [ ] 2 [ ] 3 [ ]

4 [ ] 5 [ ] more than 5 [ ]

11. Total average Sunday morning attendance at worship service(s):

Under 50 [ ]

51-75 [ ]

75-100 [ ]

100-150 [ ]

151-200 [ ]

200-250 [ ]

251-300 [ ]

300+ [ ]

12. Current Leadership status in church:

Senior Pastor (more than one pastor) [ ]

Only Pastor [ ]

Interim Pastor [ ]

Licensed to Minister [ ]

Lay Pastor [ ]

13. Your current annual salary package:

10,000--20,000 [ ]
20,000--30,000 [ ]
30,000--40,000 [ ]
40,000--50,000 [ ]
50,000 & above [ ]

14. Estimate the number of hours per week you devote to the following

	Hours:
Pastoral work	_____
Personal growth time	_____
Family Life	_____
Sleep	_____
Unaccounted – for time	_____

15. In an average work week, estimate the number of hours devoted to each of the following:

	Hours:
Sermon preparation	_____
Visitation	_____.
Administration	_____
Counselling	_____
Study (non-sermon)	_____
Non – scheduled	_____

16. Of the following support services listed, check the ones your local congregation provides for you:

Salary	[ ]
Benefits (E.I., C.P.P.)	[ ]
Pension	[ ]
Housing Allowance	[ ]
Parsonage	[ ]
Car Expense	[ ]
Vacation	[ ]
Sick Benefits	[ ]
Liability Insurance	[ ]
Continuing Education	[ ]
Book Allowance	[ ]
Leave of Absence	[ ]
Counsellor/Mentor	[ ]
Hospitality Allowance	[ ]
Extra Time Off	[ ]

17. In caring for yourself spiritually, which activities do you view as most beneficial.

Please rate each activity according to the following scale:

1	2	3	4	5
Not Beneficial		Somewhat Beneficial		Very Beneficial

Bible Study	[ ]
Prayer	[ ]
Fasting	[ ]
Devotional Reading	[ ]
Retreats	[ ]
Spiritual Director/Friend	[ ]
Support Group	[ ]
Peer Fellowship	[ ]
Journaling/Writing	[ ]
Meditation	[ ]
Music/Singing	[ ]

Other (specify)_____

18. (a) How many professional seminars do you attend each year?_____

(b) What types of professional seminars do you attend? (includes self-help, spiritual enrichment, etc):

19. How much freedom do you feel you have to organize your weekly work schedule as you wish:

Very little	_____
Not as much as I'd like	_____
Some	_____
A great deal	_____

20. Do you have a regular day off each week in which you do no church related activities:

Hardly ever	_____

Occasionally _____

Usually _____

21. The following statements deal with the support you and your family need. Please check one of the appropriate symbols from the scale:

SA (Strongly Agree), A (Agree), D (Disagree), SD (Strongly Disagree)

(a) Our family's financial needs require more income than the current salary received from the church.

SA [ ]
A [ ]
D [ ]
SD [ ]

(b) Our family does not have enough privacy.

SA [ ]
A [ ]
D [ ]
SD [ ]

(c) I have one or two people in whom I can confide about the important areas of my life.

SA [ ]
A [ ]
D [ ]
SD [ ]

(d) My family and I are able to have close friends within the congregation.

SA [ ]
A [ ]
D [ ]
SD [ ]

(e) Our family is able to take an annual vacation

SA [ ]
A [ ]

D [ ]

SD [ ]

(f) I am satisfied with the level of support given me by the congregation I presently serve.

SA [ ]

A [ ]

D [ ]

SD [ ]

(g) I am satisfied with the level of support given by the Convention for its pastors.

SA [ ]

A [ ]

D [ ]

SD [ ]

(h) I am confident that I can approach the Area Minister about almost any matter.

SA [ ]

A [ ]

D [ ]

SD [ ]

(i) If I am in crisis, the Area Minister is one of the persons I would contact.

SA [ ]

A [ ]

D [ ]

SD [ ]

22. Do you believe the denomination has adequate support mechanisms in place for pastors in the following areas? Please check. the appropriate box.

		YES	NO	UNCERTAIN
(1)	Call & move to new Church	[ ]	[ ]	[ ]
(2)	Forced Termination	[ ]	[ ]	[ ]
(3)	Resignation	[ ]	[ ]	[ ]
(4)	Divorce & Remarriage	[ ]	[ ]	[ ]
(5)	Moral & Ethical Issues	[ ]	[ ]	[ ]
(6)	Retirement	[ ]	[ ]	[ ]
(7)	Dispute & Conflict Resolution	[ ]	[ ]	[ ]
(8)	Continuing Education	[ ]	[ ]	[ ]
(9)	Retreats	[ ]	[ ]	[ ]
(10)	Advocacy for Pastor	[ ]	[ ]	[ ]
(11)	Other (specify)_____	[ ]	[ ]	[ ]

23. Please circle the number that best describes your FEELINGS about your work.

(a). Do you experience a feeling of stress resulting from too much to do and just not enough time to do it?

1 Never

2

3 Sometimes

4

5 Always

(b) Do administrative hassles interfere with achieving important goals in your ministry?

1 Never

2

3 Sometimes

4

5 Always

(c) Do your feel that you have too many responsibilities and deadlines?

1 Never

2

3 Sometimes

4

5 Always

(d) Do you feel that you receive too little thanks for the work you do?

1 Never

2

3 Sometimes

4

5 Always

(e) Do you feel caught between conflicting demands placed upon you by different people?

1 Never

2

3 Sometimes

4

5 Always

(f) Do you feel that other people are demanding too much of your emotional energy and resources?

1 Never

2

3 Sometimes

4

5 Always

(g) Has your attitude toward the pastoral ministry changed since you first entered this vocation?

Yes [ ]

No [ ]

(h) Do you receive affirmation about your successes and accomplishments?

1 Never

2

3 Sometimes

4

5 Always

(i) How often do you contemplate leaving the ministry for something entirely different?

1 Never

2

3 Sometimes

4

5 Always

(j) Do you place a lot of pressure on yourself to succeed at everything you try?

1 Never

2

3 Sometimes

4

5 Always

(k) Do church policies and rules often interfere with your idea of how you can best minister to people?

1 Never

2

3 Sometimes

4

5 Always

24. How often do you have the following feelings? Please use the following scale for your answer.

1 Never
2
3 Sometimes
4
5 Always

_____Discouraged
_____Exhausted
_____Appreciated
_____Disillusioned
_____Worried
_____Successful
_____Optimistic
_____Resentful

When you have finished the questionnaire, please check to ensure you have marked every statement or question.

Thank you once again for your honest and thoughtful participation in this research project.

APPENDIX 2

THE CLERGY INTERVIEW

Open-ended Interview Questions:

The primary questions to be asked by the researcher during the interview/questionnaire:

1) What are the greatest sources of occupational stress associated with your role as a pastor in the United Baptist Convention of the Atlantic Provinces?

(2) How have these stressors impacted you individually; your family; your work?

(3) How have you coped with these stressors and what sources of support have you used?

(4) What could the United Baptist Convention of the Atlantic Provinces do to provide effective support for Pastors?

APPENDIX 3

THE AREA MINISTER/EXECUTIVE MINISTER INTERVIEW

Open-ended Interview Questions:

The primary questions to be asked by the researcher during the interview/questionnaire:

1) What are the greatest sources of occupational stress associated with the pastoral role in the United Baptist Convention of the Atlantic Provinces?

2) How have these stressors impacted upon pastors, personally; their families; their work?

3) How have they coped with these stressors and what sources of support have they used?

4) What could the United Baptist Convention of the Atlantic Provinces do to provide effective support for Pastors?

APPENDIX 4

AN INFORMED RESEARCH CONSENT FORM

I, _____agree to participate in the research entitled "Occupational Stress and Clergy Support Systems within the United Baptist Convention of the Atlantic Provinces" which is being conducted by Rev. R. Wayne Hagerman, a DMIN student at Acadia Divinity College, Wolfville, Nova Scotia. I understand that this participation is voluntary and that responses will be **coded** to ensure confidentiality. I also understand that I can withdraw my consent at any time and have the results of my participation removed from the records and destroyed.

The following points have been explained to me:

1) The reason for the research is to provide information for the purpose of writing a thesis to address those personal and professional needs which the pastors of the UBCAP themselves have identified as areas that they perceive may be met through appropriately designed Support Systems within the UBCAP.

2) My part in the study involves participation in a personal interview/questionnaire and the completion of an Occupational Stress Inventory. This will take approximately 45 minutes.

3) There are no anticipated physical, psychological or social discomforts associated with this research.

4) The results of this participation will be confidential and will not be released in any individually identifiable way, unless required by law. Names will not appear on the interview guide, but rather each interviewed person will be assigned an identification number at the time of the interview. Upon completion of the study, the identification numbers will be removed from all printed records.

5) The investigator will answer any further questions about the research, and upon completion of the thesis project supply a two-page summary of the results.

Signature of Participant Signature of Investigator

_____ _____

Dated:_____
Dated:_____

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